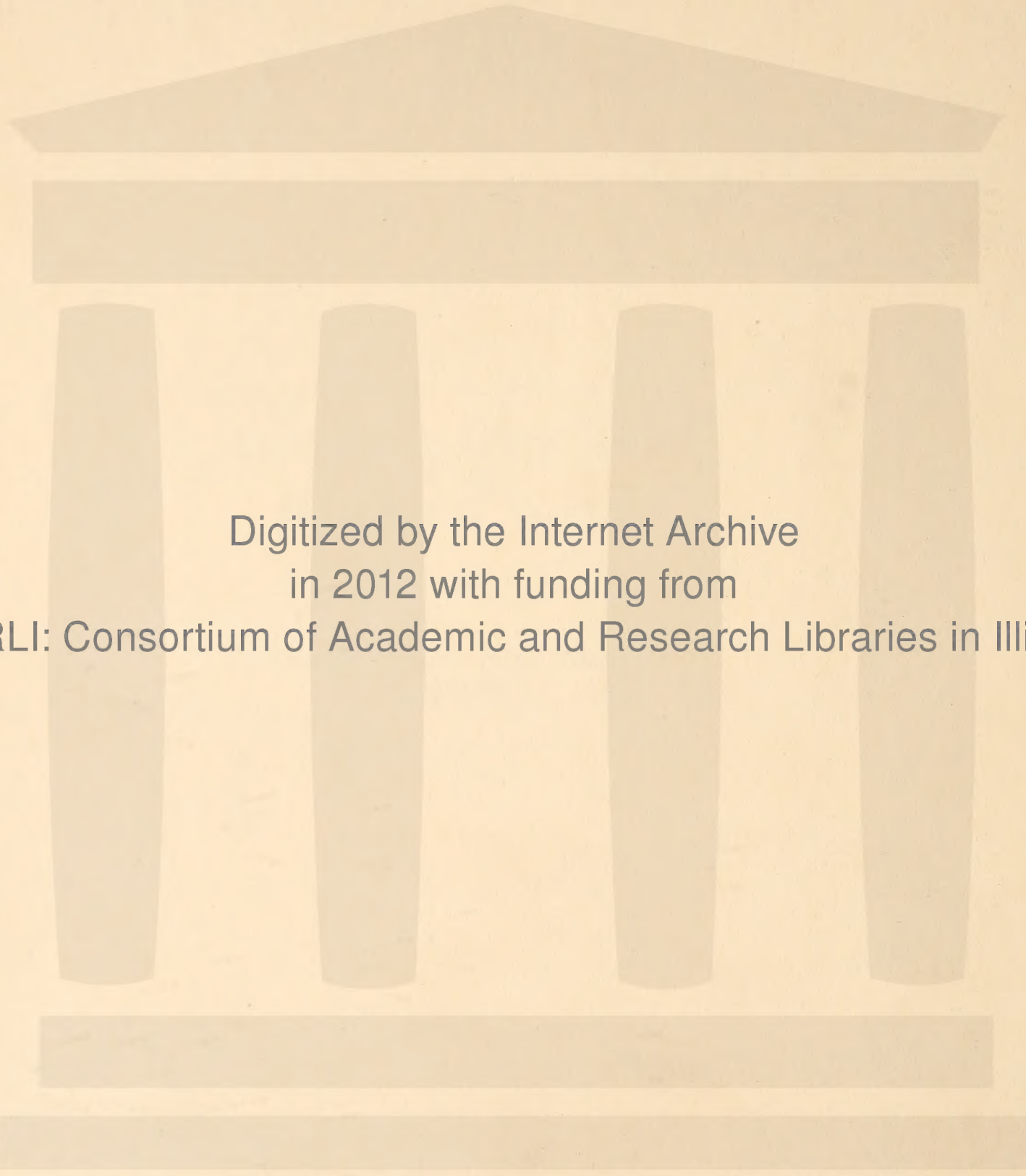


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The CHRISTIAN CENTURY

A Journal of Religion

What Shall We Do
With Sunday?

“Getting Even” With Labor


The Movies and Religion

Is the World Growing
Better?

Ten Cents a Copy

27.
Jan. 6, 1921

Four Dollars a Year



The Christian Century's GREAT NEW YEAR

LIKE the motif of a symphony, one theme will run through the wide range of discussion in The Christian Century during 1921. This theme will be a consideration of the basic question:

DO THE IDEALS OF JESUS FIT TODAY'S LIFE?

A vital question it is—the most searching question that anyone can ask, and it is the question which everybody is asking. Some are asking it in strident and cynical voices; others wistfully and with baffled minds; others hopefully; and still others ask, unconscious that they are asking. But all men and women are raising the question as to the place we can rationally give to Jesus of Galilee in the society of the Twentieth Century.

Our discussion of this crucial question will be conducted in the most thorough-going fashion. Many types of writers will participate, ranging all the way from enlightened orthodoxy to constructive radicalism. The theme itself is conceived so as to cover all aspects of modern life—industry, politics, art, business, philosophy, science, theology, international relations, the church, etc., etc.

We offer our readers not so much a series of articles as a serial discussion in which minds of outstanding authority will lead, and all of us—readers, contributors and editors—will have a part. This unique conception is characteristic of the type of journalistic intimacy and unity which The Christian Century has succeeded in creating between itself and its great body of readers and contributors. The discussion will last

THROUGHOUT THE YEAR

and will begin about February 1.

Some Typical Names From Our WHO'S WHO

MORE than two score of the nation's most influential thinkers chosen both from within the church and from without will declare their convictions on various aspects of the great theme. We are able at this date to set down a partial list of the names of those who have accepted a place in the discussion.

MR. ROGER BABSON, famous statistician, the nation's leading interpreter of industrial and economic conditions, will write on "*Jesus and the Competitive System.*"

PROFESSOR HARRY F. WARD, Professor of Social Ethics in Union Theological Seminary, radical in his views and passionately Christian in his temper, will also write on "*Jesus and the Competitive System.*"

PROFESSOR CHARLES A. ELLWOOD, sociologist of the University of Missouri, will write on "*Is Civilization Christian?*"

DR. CHARLES E. JEFFERSON, preacher and author of many vital books, and BISHOP FRANCIS J. MCCONNELL, Methodism's valiant champion of progress, will both write on "*Is the Christian Church Christian?*"

DEAN SHAILER MATHEWS, of the University of Chicago, editor, teacher, publicist, will write on "*Is Modern Theology Christian?*"

DR. JOSEPH FORT NEWTON, a favorite with all Christian Century readers, will write on "*Is Modern Literature Christless?*"

DR. WILLIAM ADAMS BROWN, of Union Theological Seminary, himself author of a book on our discussion subject, has chosen a theme which will probably open the whole series. He will consider "*What Must a Religion Be to Be Practicable?*"

DR. JOHN M. COULTER, world-famous botanist, will write on some phase of the relation of scientific evolution to Christianity.

DR. LYNN HAROLD HOUGH, author and preacher, will write on "*Can Science Be Christian?*"

DR. ROBERT E. SPEER, probably the most influential spiritual leader in the American church, will write on "*Can Our Social Customs Be Christianized?*"

DR. ALBERT PARKER FITCH, of Amherst, author of "Can the Church Survive?" will write on "*Do the Churches Really Believe in Jesus?*"

Other writers have been asked to participate, among them such leaders as:

DR. JOHN KELMAN	MR. JOHN SPARGO
MR. ROBERT HUNTER	PROF. WALTER WILLIAMS
DR. RICHARD L. SWAIN	MISS JANE ADDAMS
MRS. MARTHA FOOTE CROW	MR. HERBERT CROLY
DEAN CHARLES R. BROWN	DR. HARRY E. FOSDICK

And many others.

All aspects of the great question will be treated with authority. This discussion will be the

MOST SIGNIFICANT OFFERING

in the religious journalism of our times.

We Desire The Names Of **25,000 THINKING PERSONS**

who are interested in religious progress and discussion, and who will be particularly interested in the great series of articles during 1921 on the subject:

DO THE IDEALS OF JESUS FIT TODAY'S LIFE?

OUR present readers are the folks to get these names for us. And we desire to reciprocate their kindness by a cash credit on their own subscription whenever their renewals fall due. This arrangement is an act of trust in our subscribers' absolute good faith in choosing names for their lists. The offer is made to our subscribers only, and will not be honored otherwise. Let every reader now put on his thinking cap. That thoughtful layman or lay woman in yonder pew; that liberal minded minister across the way, or in some other city, of your own or another denomination; that intelligent Sunday school superintendent or teacher; that judge, that high school principal, that physician, that missionary minded woman, that social minded business man whose conversation recently impressed you for its intelligent interest in things religious and ethical—speak or write to them about The Christian Century and send us their names if you think our prospect of winning them is hopeful. Here is the great opportunity of the season to draw together the more generous minded leaders of religious activities in all the churches into a compact body of understanding. Manifestly the hour has struck in the American church for a mighty expansion of the influence of those ideals which make The Christian Century an inspiration to its present reading constituency. We do not ask you to get the subscriptions. We only ask you to prepare the way for us to get them.

PUT ON YOUR THINKING CAP

AND LET THE NAMES COME ROLLING IN!

One Dollar FOR FIVE NAMES

THE cooperation we ask of our subscribers during the present month of January is of a sort that cannot be paid for. Your influence, your time, your friendship we cannot compensate with pay. We could not hope for your aid except as we know the quality of your loyalty to Christian Century Ideals. Nevertheless we wish to demonstrate our appreciation in a certain way. So, for the five names you send in we will enter a credit of \$1.00 to apply on your own subscription renewal. The credit will be acknowledged by the symbol (Cr.) in the address on the wrapper and when bill for renewal is sent one dollar will be deducted from regular subscription price. No credit will be given for less than five names. More than five names may be sent if the subscriber will undertake to communicate as below with each one, but we cannot give more than one dollar in credit. All lists of names must reach us before the end of January.

(Please use this form in sending names, and please write very plainly).

THE CHRISTIAN CENTURY,
1408 So. Wabash Ave.
Chicago.

Dear Sirs:

As a friendly reader, I would like to have you send several copies of The Christian Century to the five names listed below. They are thoughtful persons, interested in religious progress and discussion, and I feel sure would relish the untrammelled and constructive treatment of vital issues, that characteristic of The Christian Century which your readers greatly prize. I have personally either spoken or written to each of these persons commending The Christian Century, and particularly calling attention to the forthcoming series on "The Ideals of Jesus in Today's Life." I think I have opened the way for a favorable consideration of whatever communication you may send. It is my belief that the right approach by your circulation department will win their subscriptions.

My name.....

Address.....

Name..... Name.....

Address..... Address.....

Name..... Name.....

Address..... Address.....

Name..... Name.....

Address..... Address.....

(Use titles—Rev., Dr., Judge, Mr., Mrs., Miss, etc.)

THINGS TO REMEMBER

Remember that the third Sunday in January is Education Day

Remember to observe the day with appropriate exercises and discourses.

Remember to set forth the fundamental need for our colleges.

Remember that the needs of our colleges were never so pressing as now.

Remember to see that Education has a proper place in the annual budget.

Remember that unless you use the budget plan this is the day for a large offering.

Remember that there are those who wish to give specially even though you have the budget.

Remember that offerings given through the board receive credit in the Year Book.

Remember that the headquarters of the Board of Education is Indianapolis, Indiana.

Remember that offerings for Education should be sent to it at 222 Downey Avenue

Remember that offerings are distributed to the colleges as per territorial assignment or your designation.

Remember to make January 16, 1921, a great day in your church.

1145

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

Volume XXXVIII

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Number 1

EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR
THOMAS CURTIS CLARK, ORVIS F. JORDAN, ALVA W. TAYLOR, JOHN R. EWERS, JESSIE BROWN POUNDS

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EDITORIAL

A Prayer for a Heart Of Compassion

GIVE us, O Father, a heart of pity for all who are in the distress of hunger and want. Thou whose name is Love, may we possess Thy nature. Forgive us that we center our thoughts and plans so much upon ourselves and upon those who are part of our lives, and thereby shut out the bitter cry of multitudes of Thy suffering children. Enlarge our sympathies. Open the fountains of feeling within us, that we may not slip into that base mood of complacent satisfaction with our more fortunate lot while others starve and die. Bind us to our fellows with a living tether. Make us sharers of all good things Thou givest us, that therein we may find the true worth of Thy gifts.

Is there want and constriction of life in our neighborhood? May we be swift to learn and eager to help. Grant that we may never grow callous and insensitive to the misery that stalks in our streets. Save us from cynical judgments upon our hapless fellows. Though oft deceived by those who prey upon the tender impulses of mankind, defend us against the easy falsehood that all men are liars. Flash in upon our imagination some quick undertsanding of the circumstances under which our fellows have come to their misfortune, and may we live and walk in that humility of heart which discerns that but for Thy grace we, too, might be struggling at the foot of the ladder against want or shame or sin.

Touch our hearts, too, with a vivid sense of suffering that we do not see. Shall we not hear the cry of the children in war-stricken Europe, of the famished in China and India, of the unmeasured anguish in all lands where the good news of Thy fatherly love has not yet come? O Lord, may we take the world into our heart. Create in us the sense of being debtor to all men—those of our

own kind and of all kinds. And may our love be no mere indulgence of emotion, but a practical loyalty, expressed not in tears and words alone, but in blessed deeds. For Christ's sake. Amen.

The Unseen Companion

THOSE who have eyes with which to discern the larger realities of spiritual experience, know that there are moments when the presence of God seems very clear and comforting. These deeper soundings of the depths of divine help come usually in hours of inexpressible need, or of calm and quiet study of the eternal mysteries. Nor are they mere emotional reveries. They are as truly scientific in their character as are the more prosaic experiences of daily life. But they come only at the price of urgent need or of complete commitment to the will of God in human service or holy work. No one will accuse Sir Ernest Shackleton, the great explorer of the southern seas, of emotionalism. Yet in the completion of his memorable chapter on the terrible and almost tragic land journey with his two companions across the Antarctic island of South Georgia, after the wreck of his ship, the "Endurance," he writes: "When I look back at those days, I have no doubt that Providence guided us, not only across those snow fields, but across the storm-white sea that separated our island of rescue from our landing place on South Georgia. I know that during that long and racking march over the unnamed mountains and glaciers it seemed to me often that we were four and not three. I said nothing to my companions on the point, but afterwards Worsley said to me, 'Boss, I had a curious feeling on the march that there was another person with us.' One feels the dearth

of human words in trying to describe things intangible, but a record of our journey would be incomplete without a reference to a subject very near to our hearts."

Heresies at Funerals

ORIGINALLY the Christian funeral was a service reserved for the faith. The Roman Catholic priest will do nothing for the heretic or for the excommunicate. A Catholic funeral for the unbaptized is unknown. Episcopalian practice provides Christian burial for the baptized, even though they be of other communions. Among immersionist bodies there are ministers who are able to conceive the possibility of unimmersed people being lost. The dogma of immersion-baptism is so preached that the only margin of doubt about the ultimate fate of a Presbyterian or Methodist is provided by the trumped-up doctrine of "the uncovenanted mercies of God." Yet these strict constructionist ministers respond to calls for funerals in the circles of pederbaptist people. When the neighbors gather in there is no hint that they are in the presence of a tragedy beyond the comprehension of the human mind, the passing of a soul whose fate is left in ambiguity for lack of immersion. Indeed the minister uses the service to help welcome into heaven a certain class of souls whom he denies membership in the church on earth. All of the good deeds of the pious rebel who has stubbornly refused the "divine plan of salvation" are set forth, but there is no hint that in spite of a life of prayer and good works, he may after all be lost. Roman Catholic practice is better because it is more frank and consistent. The bodies of their heretic dead are laid away in other than consecrated ground. Not only on the day of the funeral but for all time there is witness of the displeasure of the church. Its conviction that the soul of that man is lost is faithfully declared in the face of public disfavor. The minister who conceives religion vitally rather than legalistically knows that salvation and damnation are not determined by canons of logic, or by external conformity, for they lie in the province of spiritual life where only One greater than man can judge.

Let the Friend of the Church Speak

EVERY true friend of the church will rejoice that Dr. Henry Sloane Coffin has responded to a fresh outburst of criticism against the church which was printed recently in Harper's. It is inevitable that we should pass all of our institutions under the microscope of criticism at times, but the person who sees only the flaws has only half the story to tell. While some are saying the church is dying, and that if it is to live it must be made over, others are saying that as compared with the past, the church was never more powerful or more useful. Let the truth be told about the church. Dr. Coffin replies to the charge of schism. He insists that modern schism is more apparent than real. If the church has less unity than it ought to have, it has much more than most folks

think it has. There are many cities and many rural districts in America today where the wildcat planting of churches is now verboten, and no one does it. Dr. Coffin asks what other institution in the community provides ethical and religious convictions as does the church. To talk about losing an organization so fundamental to the community good, or to discuss allowing it to lapse into innocuous senility, is absurd. The church is doing a work that no other institution does, and at present there is no institution that seems able to do it. The philanthropic movements of the time depend upon the church. Who ever heard of any significant sum of money being raised without church cooperation? Some people may think there is a big generous public outside the church busy in works of philanthropy. Ask the ex-leaders of the Interchurch and they will tell you some interesting things about this public. The church must take its criticism. But there can be no honest and constructive treatment of church problems without a generous acknowledgment of the good which that venerable institution is doing just as it is now conducted.

Is the Church a Monarchy or a Democracy?

THE doctrine of the church will prove in the long run the most difficult problem in the road of the reunion of Christendom. Is the church of Jesus Christ a democracy or a monarchy? The latter view is the one that is characteristic of the high church position. It is well stated in Bishop Palmer's recent book, in which he says: "The church is not, and cannot be, democratic in essence, for it has for its head a king whose position is absolute and unconditional—Jesus Christ. To him and to him alone the bishops, his assistant shepherds, are responsible." Lyman Abbott defines the position of the non-episcopal churches as follows: "That Jesus Christ organized no church, ritual or creed, and compounded no sacraments; that he was a life-giver not a lawgiver, and left his disciples, guided by his recorded words and inspired by his perpetual presence, to formulate their own creeds, frame their own rituals, develop their own working and worshipping organizations as their developing life, varying temperaments and changing circumstances might suggest to them." The chasm between these two contrasted doctrines of the church might seem at first too wide to bridge. It is not inconceivable that on pragmatic grounds of expediency the church might some time accept the episcopal system. It is hardly likely that it will ever accept the theory of episcopal oversight which is held by Bishop Palmer and many others. Rev. A. C. Headlam in a recent book frankly admits that we cannot claim apostolic authority for the episcopacy. His argument in behalf of episcopal government is that of a survival of the fittest. After long ages of trial and experiment, he contends, the episcopacy has made its way with the majority of Christians. This argument from success is the one urged by the more moderate churchmen. Even this argument is challenged, however. Is the episcopal mode of governing the church going or coming?

Newspapers as Teachers of Religion

THE secular newspaper has usually held for itself the ideal of a triple function. It tells the story of the world's life, it interprets the news and it affords a measure of entertainment for its readers. Some papers add to these three functions a fourth, the ideal of helping shape the life of the community. Although there is no one fact in the community life more prominent than the fact of religion, this vital interest has had but scant attention in the past. In recent years a few aggressive papers have taken on religious editors who were allowed a small amount of space to interpret the religious life of the community. Recently there have appeared evidences of a more aggressive attitude in religion than that of the mere reporting of surface events. The Boston Transcript prints a Saturday religious supplement which provides the religious news of New England, and in addition to this a good sermon well displayed and selected to fit the interests of the readers. Probably this sermon is read by twice as many people as attend the Boston churches on any given Sunday. The attitude of the Chicago Evening Post is even more aggressive. The editorial pages are used on Saturday for editorials dealing with the religious life of the community. Just as some papers choose to be republican or democratic, this paper chooses to be Christian. There is no apology for an outspoken attitude on the subject of religion. The editor of the Post believes that our nation is in peril through the decline of the religious spirit. In this judgment he is supported by some leading writers of the day. Herbert Croly said in the New Republic recently: "If the divorce of knowledge and religion continues it will ultimately wreck civilization. The integrity of the City of God can only be restored by their reunion."

The Forum and Americanism

THE Forum idea is thoroughly American. It is developing in most unexpected places the principle and habit of free discussion. The "vox populi" department of the secular newspaper is one of the most interesting departments in the paper. Even a religious paper is now and then willing to print virulent criticisms of itself on the part of its subscribers. Churches all over the land are patterning their methods after the celebrated Ford Hall meetings which are presided over by the Baptist layman, George W. Coleman. Current Events classes have been carried on in many Sunday schools on the basis of the forum plan. Only infrequently has vigorous discussion developed heat that lasted beyond the hour. The coming of a "conscientious objector" to speak before such a class was deeply resented by the local corps of the American Legion, and was the occasion of some unpleasantness. But even this flurry passed into better feeling. Under older social systems public policy was determined by strong leaders. These imposed their will upon the mass of the people. Even in a republic this has usually been the case. The nearest approach to the spirit of pure

democracy is the forum where every one has the right to voice his opinion and where the only authority is the authority of truth and right. It is evident that the church has a great open door to enter in many communities by opening up the forum. Meanwhile the forum tends to become a national institution. Lecturers of recognized ability are being sent all over the country, and their opinions are becoming the topic of ardent discussion wherever they go. It would seem as though the forum might supersede the old-time revival and the lyceum and chautauqua. In the church the forum is often the center of deep religious interest as in a revival, but it has the intellectual quality of the platform movements of the previous generation.

The Reading Habits of Children

CHILDREN of this generation are more fortunate than those of older times in the accessibility of books. They will discover these books, however, only through the interest of their elders. A public spirited agency in a middle-west city furnished a model house. The boy's room had in it a home-made book-case such as a boy might make for himself, and the books that are dear to a boy. It is said that this book-case and its list of books attracted more attention than anything that was in the house. The children will never tire of the old favorites. Robinson Crusoe is a reading experience that every boy needs. Many a boy has learned through this book to take an intelligent interest in nature for the first time. The books that answer to the imaginative period of the child life make up somewhat for the lack of romance and imagination which is to be found in so many American homes. Many cities have excellent public libraries and while this is an opportunity, it is also a peril. Every child needs to own books, not merely to borrow them. The home that has two automobiles waiting in the garage but no library indicates by that fact that it is hopelessly bourgeois. It would be better for most children if they went to the movies less and read more. The morals of carefully selected books can be known in advance. The moral influence of the show cannot be gauged beforehand. Through proper books the life of a child may be given a bent that guarantees a developed manhood or womanhood in the citizen and churchman of tomorrow.

General Movement in the Church

NO more important action was taken by the Federal Council of Churches in the past quadrennium than taken recently looking toward the limitation of sporadic religious movements. Certain New York gentlemen got the habit of getting up "movements." After the movement was launched and mass meetings were announced in fifty leading cities of the land, it was bad form to criticize. The rest of us were expected to fall in line, in spite of the fact that neither we nor those who officially represented us had ever been consulted about the advisability of the new movement. We have had the Laymen's

Evangelistic Movement and the Laymen's Missionary Movement, managed chiefly by ministers or employed officers of certain Christian organizations. There was the Men and Religion Movement and the Interchurch World Movement. It is hard to put the finger upon tangible results at all commensurate with the money expended. Laymen who know something about efficient management and cost-finding processes have been disgusted, but out of respect for the cloth, silent. The debacle of the Interchurch World Movement has given occasion for some plain speaking. We have had one too many such irresponsible movements. The process of ushering in the Kingdom of God is infinitely more difficult. Henceforth a nation-wide movement in religion must arise within the church, and not be imposed from the outside. The denominations now have properly elected officials, chosen in most cases democratically. Interdenominationally we have the Federal Council. These must speak for us. If our New York brethren are seized again with wanderlust, they should be invited to present their plans to the Federal Council.

What Shall We Do With Sunday?

FORMULATION of a tentative Sunday observance bill for introduction in the present Congress by the Lord's Day Alliance has started a discussion that is stirring both secular and religious minds from coast to coast. No religious question has engaged so much journalistic space during the past several months as the question "What shall we do with Sunday?" The strategy of the Lord's Day Alliance is shrewd. The proposal for national regulation of Sunday activities has hitherto carried with it the assumption that a constitutional amendment would be required to give Congress power to deal with the issue. But the Alliance has found a way to strike at present Sunday customs through already existing congressional powers without waiting on the tedious and dubious process through which the prohibition amendment had to pass. The Federal government now has legislative power over its own employes, the postal system, and interstate commerce. Here, then, are channels through which legislation against certain Sunday activities can be made sufficiently effective to radically transform present habits. Hence the bill proposes to make unlawful all Sunday work by government employes, all Sunday interstate railroad traffic, both freight and passenger, and all Sunday operation of the postal system—the carrying of mail by trains or by local carrier, the opening of postoffices and the reception as mail of any newspaper published or purporting to be published on Sunday.

The indirect effects of such restriction of Sunday operations within the channels now controlled by Federal law would, it is apparent, profoundly affect the habits of the general public in fields not under the direct jurisdiction of Federal control. Through its branch organi-

zations in the several states the Lord's Day Alliance hopes to supplement Federal action with laws restricting ordinary business and amusements until "the recovery of the American Sabbath," as the Alliance phrases it, is complete. What this "American Sabbath" is conceived to be, is intimated by the bill itself which avows its purpose to express "the national determination to honor the Sabbath Day and keep it holy, as God commands." "Our program," says Dr. Harry L. Bowlby, General Secretary of the Lord's Day Alliance, "is a return to a more sensible and sane observance of our American Christian Sabbath and secure one day's rest in seven for every honest toiler, this day to be the same wherever possible. Above all things we think that the church, the Sunday school and the home should have the right of way on Sunday." Prominently associated with the Alliance are such men as Dr. Wilbur F. Crafts of the International Reform Bureau at Washington, and Dr. E. C. Dinwiddie, well known for his Washington leadership of the campaign for the eighteenth amendment.

This proposal compels a fresh study of the Sunday question in the light of history, and particularly in the light of modern social conditions. Not all peoples have had a seven day week. Some have had a four day week or a five day week. The seven day week seems to have originated in the practices of the Babylonian religion and was doubtless suggested by the various phases of the moon. Hebrew religion took over large elements of the old Babylonian practice, giving the old practices new meanings. The keeping of the Sabbath was urged as a memorial of the exodus from the bondage of Egypt and later it became the symbol of the divine rest following six days of creative labor.

The ancient Hebrew was at first a herdsman. During that early period it is unlikely that his customs provided for complete cessation from labor. But when he became an agriculturist and later a merchant, it was possible to insist upon the most rigid standards in the keeping of the Sabbath as a rest day. It is a relatively late document which represents Moses as calling for the death of a man who had gathered sticks upon the Sabbath day. Though the prophet Isaiah and certain other prophets seem to speak slightly of their "new moons and Sabbaths," there is a steady progress in the development of the Sabbath rest day.

When the synagogue arose and the Sabbath day was no longer wasted, but devoted to the study of the law and the cultivation of the higher life, there was an enormous increase in the severity of the Sabbath regulations. In Jesus' day the rules about the keeping of the Sabbath had so increased that the complete recital of them would in itself be a lengthy story. It is a curious fact that Jesus was numbered among the Sabbath-breakers by his critics. Not only did his disciples pluck grain and eat it on the Sabbath day, violating three of the rabbinical rules, but he repeatedly healed on the Sabbath, even though many of the cases were of a character that could have waited another day. He observed the day as a day of worship, going into the

synagogues and sometimes standing up to teach, but nowhere does he enumerate the Sabbath law among the important commandments. His fundamental attitude was expressed in the aphorism, "The Sabbath was made for man and not man for the Sabbath." Perhaps he would have said a similar thing about every other religious custom. The test is human welfare interpreted in the largest way, and not some abstract notion of what might be for the divine glory.

It seems clear that Paul was opposed to binding the Sabbath upon Gentile churches, though as a Jew he continued to keep the law through his whole life. The freedom of the Gentile Christian from Jewish law and custom was the major contention of his apostolic career. The book of Galatians deals with little else. One needs only to quote such passages as Rom. 14:5, Gal. 4:10 and Col. 2:16 to make clear Paul's attitude. The Sabbath was the seventh day. In the first century Christians began meeting on the first day, either in early morning or late in the evening for the breaking of bread and prayers. At first there was some tendency to keep two days holy, the seventh and the first, as the Ebionites persisted in doing. Later as the chasm between Jews and Christians widened, Sabbath-keeping became odious in the church, and was called "Judaizing."

None of the church fathers insist upon abstinence from labor on the Lordsday. The social conditions under which the Christians lived would hardly have permitted. The membership of the church was too largely a slave membership. But it is evident that the bishops early hoped for such a goal. One of the first things that the Christian emperor, Constantine, did was to establish the Lordsday as a day of rest. Regulations were made that discriminated between necessary and unnecessary labor in a manner not so essentially different from that of today.

The question of recreation on the holy day does not seem to have arisen in New Testament times. There is insistence on worship, but no word with regard to recreation. Constantine prohibited the opening of the playhouses, doubtless because they were considered a business. On the other hand we find the church in the middle-ages not only permitting but commanding the people to assemble after church for archery and certain other forms of recreation. Even in Scotland as late as 1457 archery was ordered as a form of community recreation following church.

The British mode of keeping Sunday arose following the Reformation. Protestantism laid a great stress upon the Bible as an authoritative book, and the Old Testament was the inspired word of God in the same sense as the New. The rigid Sabbath laws of the Levitical code made a deep impression upon the British mind. The so-called Puritan Sunday came into vogue in large part under the sanction of a mistaken biblical interpretation. That it has nevertheless resulted most beneficially in the health, morals, family life and religious spirit of the British peoples must be admitted. The Puritan unfriendliness to recreation on any day of the week would

of course put an end to community recreation on Sunday. The so-called continental Sunday is largely a continuance of the mediaeval Sunday. If the Puritan Sunday has been basely maligned and misrepresented by hostile writers, so has also the continental Sunday. "Blue laws" have never been as blue as some think, nor has Sunday on the Continent been as godless. In some Roman Catholic countries of Europe there are laws compelling the observance of Sunday which go almost as far as the British laws of the present time.

Turning to the denominational churches of the United States for guidance as to the right use of the day of rest, we hear only discordant voices, as is so often the case. The Lutheran, an official publication, in answering the query whether after the eighteenth amendment we shall have some more "puritanism" humorously remarks that one piece of mince pie is enough but two would be too many. The hostility of the Roman Catholic to Mr. Bowlby's proposals is voiced thus: "The representatives of vicious righteousness are active again, this time on a sumptuary law that will make the old Puritan 'Sabbath' appear as a picnic-day in comparison with the amended Sunday that will emerge from the conference room of the Lordsday Alliance. Saturday evening at dusk Jew and Gentile, saint and sinner, will be summoned to their sackcloth and ashes; curtains will be drawn, psalms chanted; the undertaker will be summoned to add a touch of solemnity to the scene, and religion will go to perdition." If this statement grossly misrepresents Mr. Bowlby, it sufficiently sets forth Roman Catholic hostility to the new proposals. Unitarian opinion is probably well reflected in the editorial statement of Unity: "Whether the world can be saved by making the world a desert waste of dullness on Sunday, we do not know. But this we feel we do know—that empty churches cannot be filled by any such method. Close every theatre, stop every sport and pastime, ban every newspaper, stall every automobile—and there will be no more people in the churches than there are today!" The United Presbyterian church would take the extreme Sabbatarian position. Disciples would be historically committed by Alexander Campbell's Sermon on the Law to a position less rigid. Episcopalian opinion would probably go farther toward license than that of any other communion.

In studying the Sunday question from a social viewpoint, four great life interests are to be taken into account. These are industry, recreation, the family life and organized religion. It would seem that only the steel trust believes in making men work seven days a week. The labor unions have a zeal quite equal to that of the church in enforcing laws against Sunday labor, and in many communities have shown much more activity. Their feeling is humanitarian rather than religious, if such a distinction may be allowed, but if one undertakes to break down the laws against Sunday labor he will have not only the church but union labor to fight. Probably we are all agreed that everything but essential industries should close down on Sunday. Just where the line shall be drawn between the evidently necessary

task of keeping eating places open on Sunday and the disputable practice of selling gasoline, will have to be worked out in every community.

Probably the focal point of the modern Sunday question is in the field of recreation. A revolutionary change has come in our thought about recreation in the past generation. When Dr. Cabot writes his book on "What Men Live By," he includes play as one of five great life interests, and we all agree. Like all new movements, the recreational revival tends to faddism. Does a boy pick pockets, or a girl lose her virtue, we all solemnly agree that the poor things never had play enough. In the next generation we shall be saying they had no religious education, but that time has not come yet save for a few.

Recreation has completely absorbed Sunday in the lives of thousands of people in America. The tired business man assures us he could not carry on without playing golf the entire day. The automobile might have filled all the churches. Instead, it has emptied them in many communities, for it lends itself to the passion for recreation. The theaters are open in certain sections of the country and closed in others. Wherever they are open, church work is harder. Not only are amateur games permitted on Sunday, but professional games, forbidden in the east, are openly encouraged in the west. So conservative a community as Evanston, Ill., the Methodist mecca of the middle west, is now seriously considering the erection of a community stadium where the young people can roller-skate all Sunday afternoon. All over the country the churches have been compelled to relax former standards. While the older members purse their lips, the young people have Sunday evening teas at the church, sometimes with games, and this may be followed by the conventional prayer meeting, the latter taking the curse off the former.

The recreation-faddist evidently hopes to capture Sunday entirely for his interest. The intelligent religionist will oppose his plans, not by being opposed to recreation, but by insisting that recreation shall take its own rightful place among other life interests. Already vast sections of the country have a half holiday on Saturday. The forty-four hour a week industries might just as well have all day Saturday. The Henneberry Printing Company and other firms in Chicago have found that they can get more work out of their employees by a slight lengthening of the day five days a week and closing up on Saturday and Sunday entirely. With Saturday as the day for play, and Sunday the day for the family and the higher life, we should do very well.

Unquestionably the family is being crushed more by our modern life than is the church. There is no national organization of the family to voice its claim. On the ordinary work-day the family in the average city home has little fellowship. The various members of the family have different hours. They do not eat breakfast or luncheon together. Dinner may assemble the various members for a hasty meal, but they scatter again for the evening. Unless the father and mother insist upon their

rights in the life program of their children, parenthood will be but an empty mockery. Sunday seems to be the only day left for the family life. A traveling man sometimes goes a thousand miles to be with his family on Sunday. He is a wise man. Only thus may he mould his son after his own ideals and shape the character of his daughter. The love of his wife is deepened and quickened by his consideration.

The interests of organized religion must be asserted in no doubtful terms. Intelligent students of history know that religion is no private affair which concerns only a few individuals. In America we have a vast variety in our religious life. The sum total of all our organizations represents one of the most important facts in the national life. The man who would flippantly hinder these organizations in their work of giving children religious education, young people lofty ambitions and adults ethical principle and spiritual support in time of trouble, is no true friend of the people. The interest of a commercialized form of recreation, for instance, is always to be sacrificed in behalf of the institutions which furnish society with its motive power. No man need be ashamed to claim at the bar of public opinion a favorable judgment on the work of the churches, nor need he apologize for insisting upon their prior claim to the use of the great rest-day which they themselves have created.

In dealing with the Sunday question, there is the legal phase and there is the moral phase. The Christian will always demand of himself more than he will demand of the community by law. It is in failing to make this distinction that the Lord's Day Alliance has fallen into trouble. Unless a man be an anarchist, he will believe in some laws regulating Sunday. Without law, stores and factories would in many instance open on Sunday, and by being open would compel others to open. We could never abolish all of our Sunday laws without going back to outright paganism.

On the other hand, a Christian father might treat his own son strictly on Sunday without demanding that his neighbor should do the same. In the right kind of Christian home the children are happy to be with father and mother, to read and sing and visit together. These children never think of hunting up a baseball game. But the next door neighbor allows his boy to join in a baseball game on a vacant lot. Shall the Christian father impose his conscience on his neighbor by process of law? Many devout men believe this is neither right nor expedient. The finer things of the spirit can never come by law, but only by teaching, by example and by the work of God's Holy Spirit.

The church has no deeper need today than to define an ideal for Sunday toward which to work. At present we are drifting, and a puff of wind out of the camp of secularists or a tidal wave of commercialism can carry us far out of the course.

The Lordsday arose as a tribute to Jesus Christ. It is the day for remembering him and his principles. Upon this day Christians may well be busy in carrying

out much of the practical work of his kingdom, visiting the sick and those in trouble. Above all it is a day of worship. Not by law but by spiritual influences, the church should lead the masses back to the altar. No Christian can afford to lose sight of the infinite possibilities of a day devoted entirely to the higher life. Meanwhile let our underlying method be no false legalism, either in theology or statecraft, but an appeal to heart and conscience. Human welfare, the coming of a better civilization, are wrapped up in the application of Jesus' principle, "the Sabbath was made for man, and not man for the Sabbath."

"Getting Even" With Labor

IN determining the permanent relations between capital and labor, the present hour, at the turn of the year, is of immense importance. The past four years have been in many regards a golden harvest time for certain classes of workers. Prices have been very high in most of the trades, and the government set the pace in offering almost fabulous rewards to all who were ready to engage in the industries of essential war production. Labor leaders of all kinds, the wise and the unwise alike, saw in this situation an opportunity to strengthen the organizations with which they were connected, and to intrench themselves against any coming day of inter-class conflict.

It really came to be a struggle between the conservatives and the radicals in labor ranks as to which of the two sorts of policy should prevail. And for the time it looked as if the radicals were getting the right of way. Nor must it be forgotten that during this time of world travail and suffering some great questions in the area of industrial reconstruction were also finding permanent adjustment. The eight hour day came in to stay; not as a hard and fast time limit for wage earners or their employers, but as a principle to be recognized in the interest of the individuality and the home life of the worker. The principle of collective bargaining replaced the older despotism of the "hiring and firing" practice of capital. Here again it is not an adamant rule, but the recognition of fundamental rights.

These and other elements of economic progress are not mere temporary concessions, the unreasonable demands of labor, but are steps in industrial adjustment which are not likely to be retraced. The danger lies at this point. There are many leaders of the employer class who have become so embittered by the demands of labor that they have lost sight of the human factors which enter into the long process of industrial progress, and are ready to seize every opportunity to strike back at the entire labor group. And the inevitable turn of the tide puts things very much into their hands. The high prices for labor are disappearing. Queues are forming at the gates of the manufacturing plants, indicating that it is going to be increasingly difficult to find steady and profitable employment. The army of the

unengaged is growing, and before spring it will be multiplied many times. This is unfortunate. It will soon be tragic.

The worst of it is that many of the class that may be called capitalistic, or at least sympathetic with capital, take a grim and cynical satisfaction in this situation. There is a retaliatory sentiment all along the lines of employment that is saying in plain words or implied meanings, "These workers have brought this all on themselves by their overbearing attitude in their days of prosperity. Now let them take their medicine when the shoe is on the other foot." This is the spirit of an editorial in the Wall Street Journal, whose astonishing harshness is expressed in terms of equally astonishing candor. Under date of December 1, that journal says:

When the real adjustment comes the unskilled worker finishes where he belongs—at the bottom of the list. He will be able to live on \$2 a day when he is lucky enough to get that amount regularly. Wages which in the spring before the panic of 1873 were \$8 a day fell to \$2 in the autumn of that year, with employment hard to find. The cost of living will adjust itself. The Labor Bureau will give up publishing nonsense about \$2,600 a year minimum for a fancied "family of five." The unskilled worker will thank goodness that he has no family of five or indeed anybody but himself to support; nor will any employer pay him on the basis of any such fatherhood, as the bankrupt and discredited Inter-church World Movement absurdly proposed in its gratuitous inquiry into the steel strike.

So far as immigration is concerned, we want more labor, as we shall rapidly discover when people are reallocated to their proper jobs. This is particularly true of domestic service. Not all the munition workers have gone back to washing dishes. Not for long will the housekeeper pay the green hand \$60 a month with board and lodging for learning her elementary business. This country can run best on the basis of plentiful domestic service at \$20 a month with respectful and competent maids receiving \$25 a month and glad to get it.

Not in many a day have we seen from a responsible source so naive an expression of contempt for the human elements involved in the economic problems. Of course it will be confessed that the facts which form the indictment of labor for many of the hardships of the past few months, especially in labor centers like Chicago, are a great host. Yet it must not be forgotten that a moment like this is a time not for revengeful policies, but for constructive conference and future understanding. Nothing is to be gained, save the cultivation of a vindictive spirit on the part of the most dangerous elements in the community, by a policy of reprisal and hatred, now that the tide has turned. We all have to live in the same world, and even in the same wards and precincts. The war of the two contending industrial classes can only be waged at the expense of the community, which is the real sufferer. More than the community, it is the church that suffers. For it represents the community, and it assumes a moral leadership which ought to have effect with the men who are the leaders of the capitalistic class, most of whom are in its membership.

It is no time for revenge. It is a time for understanding and careful planning for the future. The church has made ready for this by the very careful and balanced studies it has projected into the industrial situ-

ation. Such reports as those of the Interchurch Steel Strike situation, the Federal Council's inquiry into the milk conditions at Lawrence, Mass., and the Street Car Strike in Denver, are the sort of investigations which prove that the church regards the industrial troubles of the present period as rightfully the subjects of solicitude and information on its part, and its conclusions on these matters are entitled to the serious regard of all men of good will, no matter to what group they may belong.

If the retributive policies of certain capitalistic leaders now summoning conferences with the express purpose of waging campaigns against organized labor as such, are to prove effective, we shall probably see very serious conditions before spring. If, however, the church, with its message of moderation and conciliation can secure a hearing, in the pulpit and through the religious press, a better understanding may come to pass, and the foundations of an era of comprehension and good will may be laid. It is the moment of opportunity. There is no time to be lost.

Forlorn Hopes

A Parable of Safed the Sage

THERE came unto me a man, who saluted me and sat down. And he was of a sorrowful countenance.

And he said, O Safed, thou great and wise man, live forever.

And I said, Eliminate that Stuff, and say what it is that devoureth thee: for I behold that thou art in trouble.

And he said, Thy servant is a Public Spirited Citizen in the town where he doth reside, and is chairman of many Committees for the doing of what all men agree ought to be done and no man desireth to do. And behold, there is a great undertaking which hath been begun, and all interest in it hath slumped and our Great Cause is now a Forlorn Hope. And only a Miracle can save it.

And I said, Then let there be a Miracle.

And he said, Thou speaketh as if Miracles were Dead Easy.

And I answered, They are not easy, but they are sometimes necessary. And the most miraculous of Miracles is the resurrection of Forlorn Hopes; but Most Successful Achievements are of that sort.

And I said, Hast thou heard of the Pilgrim Fathers?

And he said, I have known of them all my life.

And I said, Six weeks before the Pilgrims left Holland their adventure was a Forlorn Hope. In the year of our Lord one thousand six hundred and twenty, and on the sixth month and the fourteenth day of the month, John Robinson, that man of God, wrote that there was not a man among the Pilgrim Fathers who would then put money into the Enterprise if he had back what already he had put in.

And he said, I never knew that. I supposed that all those Old Saints were sustained throughout by their Faith in God, and their visions of the glorious future.

And I said, It is the habit of God to get men committed to tasks greater than they can achieve and see whether they be cowards or brave men. For no man ever prayeth save when he faceth something bigger than he can do alone. But when a man doth realize that he and God must see it through together, or else give up and quit, then do men pray mightily and go forward, and the sea doth open, or Jordan divide, or mountains remove and become an Highway.

And I said, The statue erected some time ago to the memory of Lot's wife, standeth in comparative isolation; but if every man who had faltered and thought his cause a Forlorn Hope had given it up, then were there no Salt left in the Dead Sea.

And he said, I think I understand.

And I said, Go thou home, and seek the blessing of God anew, and add one more to the long list of Forlorn Hopes that became Glorious Achievements.

The "Long Prayer"

HYMN, creed, and anthem, all at last are done,
And now the preacher, with uplifted hand,
Says, "Let us pray." On guard the ushers stand
To stay late comers. The "long prayer" has begun,

With sounding appellations of our God,
And phrases rich to laud and magnify,
To fill our souls with aspirations high,
Lifting our feet above the earthly clod;

Follow the note of thanks, gracious in length,
And supplication broad and universal,
Of all our needs full and complete rehearsal,
And plea for pardon, wisdom, grace and strength.

The climax of petition now is won,
And with a prayer for potentates we feel
The end draws near—and all our voices steal
Into "Our Father"—the "long prayer" is done.

FONETTA FLANSBURG.

For A Birthday

WH Y should we reckon up an age by years,
As if to make the way to death the Goal?
We know that life is an eternal thing—
That after Winter's silence comes the Spring.
Then rather count by joys and hopes and fears,
And deeds and thoughts that mark a growing soul.

ELIZABETH ZULAUF.

The Key

WHAT if the door shut-to
Leave darkness there within?
How shall I hope to win
The light of life anew?
Thou art the prison-door, and faith in Thee
My candle and my key!

RICHARD R. KIRK.

Is The World Growing Better?

By Joseph Fort Newton

TEN years ago the question as to whether the world is growing better or not would have been answered in the affirmative, hot off the bat. But today we are not so sure, so many things having happened betimes to lower the temperature of our optimism. In any case it is not easy to answer the question disinterestedly and without bias, as a recent symposium of English opinion of the subject shows. Tories held that the world is hanging on the ragged edge of ruin, while the Liberals were sure that it is slowly spinning into an orbit of light. Temperament tells. Besides, a sense of humor, to say nothing of humility, may well make us hesitate before deciding too glibly that we are better than our fathers, or that we follow our higher standards more faithfully than they followed the best light they had.

Few realize how entirely modern is the notion of progress and how well the world got along without it. None of the great Greeks thought of themselves as living in a progressive age. For them the golden age was in the past. In the time of Homer the race had degenerated until two men could not lift the stone that Ajax threw; when Virgil wrote it took eight. As in prowess so in intellect; Virgil envied Homer, and Dante envied Virgil; while artists of the Renaissance took their inferiority to the ancients for granted. Yet no more buoyant and helpful work was ever done than by those men who thought of themselves as puny pigmies as compared with the heroes of old. Even now only a small part of the race has any faith in progress as a fact or a possibility. The millions of the East still hold to the dogma of the Eternal Recurrence, the idea that life is a wheel going round and round in endless repetition with no forward movement.

THE IDEA OF PROGRESS

Nor is the idea of progress necessarily bound up with the Christian view of the world. For ages the present world appeared to the Christian mind as primarily a school for the discipline of character, in prospect of the world to come. Until a very recent time most Christian thinkers agreed with Plato when he taught that "our life on earth is like a school, through which men pass and in which they may learn and grow; but the school itself does not go on growing." In the Bible, at any rate, there is always thunder on the horizon, as well as dawn. If it speaks of gradual development, it speaks also of climax and catastrophe. Its outlook includes both evolution and apocalypse, a cycle of prosperity followed by a cycle of disaster. In our day we have had new experience of the Law of Disaster, and it may serve to remind us of the half-forgotten truth that we are pilgrims and strangers upon the earth, as our fathers were before.

Turning to a recent history of "The Idea of Progress," by J. B. Bury, we learn that a French historian, Jean

Bodin, about 1560, reviewing the history of the world, was the first man definitely to deny the degeneration of mankind. About the same time Ramus a mathematician, observed that man had made greater advance in one century in works of learning than had been made during the whole course of fourteen centuries. But these men were voices crying in a wilderness. Not until our own age, within the memory of men now living, has our world-view changed from a declining to an advancing race. Looking back into the past, science has traced man up a long, slow, tragic ascent, from a hunter of animals hardly less wild than himself to a user of tools, a maker of arts, a contriver of philosophies, a builder of nations. Not unnaturally such a vision has altered our whole outlook and expectation with regard to our race and its destiny. Having climbed out of such a depth, we can see no limit to its advance in the ages that lie ahead.

EVOLUTION NOT AUTOMATIC

Other ages sought perpetuity; we seek progress. Too often, alas, we imagine that progress will come whether we seek it or not, and that though things are wrong they somehow right themselves; as if evolution were automatic. But that is not so. Progress is not a universal law for all times and all societies, as history has shown us many times. Devolution is as much a law as evolution, and even as to our own time the facts are not all on one side. Angles and distances make all the difference to the eagles and falcons who survey history, but a sentence like this from Mommsen makes one pause and ponder: "If an angel of the Lord were to strike the balance whether the domain ruled by Severus Antoninus was governed with the greater intelligence and the greater humanity then or now, whether civilization and general prosperity have since then advanced or retrograded, it is very doubtful whether the decision would favor the present."

Of twenty-seven men of supreme genius in human history, a recent writer finds ten of them in ancient Athens, implying that if intellect be the test of progress, we have hardly advanced since the fall of Greece. Yet surely the true criterion of progress is not so much the genius of a few as the higher average of intelligence among the many. It is easy to idealize the past. History, like a mirage, leaves the nether side of life in the shadow. It is not fair to set virtues of a distant time, glamored by poetry, over against the vices of today. No, a truer insight is that of Charles de Vas in his "Key to the World's Progress," where he points out that any civilization may advance in one way and retrograde in another. He takes as an example the Renaissance which, as its name implies, was an unparalleled awakening of the human intellect—an age of giants in art, letters, and science—yet probably there has never been an age of

more extreme depravity in other ways. Not all the intellectual activity and splendor of that period prevented men from behaving like devils to one another.

THE ROMANCE OF PROGRESS

So, instead of trying to adjudicate between the pessimist with his aches and pains and the optimist with his liniments and lotions, it is in order to ask in what ways our age is moving forward, and in what ways, if any, it is going back. Of the advance of the race on the material plane there is no manner of doubt, and it reads like a romance. We know more of nature and have more power over its energies than any age before us. Humanity has spread out over the globe until there hardly remains a region to be explored. The race is healthier than it has ever been—the plagues of olden times lie like dead snakes beside the road—life is longer, and vigor and endurance have waxed, not waned. Never were there so many avenues for the diffusion of intelligence. They ramify everywhither, so that an idea once uttered strikes a sounding-board and echoes to the ends of the earth. There is more sympathy, more mutual understanding, more knowledge among peoples than ever before, and hence a growing sense of the world as one which is as novel as it is prophetic.

With this facility of information there goes, inevitably, a certain superficiality of thought. Men read more widely and think less deeply than in former times. Modern thought is tolerant, inclusive, wide-ranging, and brilliant, but it lacks thoroughness and depth. Despite much fruitful philosophic insight in our times, we have no commanding theory of life to give unity and coherence to the vast mass of facts accumulated. Herbert Spencer was the last man to attempt a sympathetic philosophy, and no sooner had he set it afloat than it was sunk by a heavy fire of criticism. It was riddled fore and aft by hostile shot, though more of it may yet survive than is seen at present above water. What we need is a new Descartes to keep up the task of unifying our thought, but it may be too great a task for any single man. As the old cathedrals were erected not by individual architects, but by fraternities of builders, so our new House of Doctrine, needed for the habitation and comfort of the intellect, may require the labor of many minds of fellowship.

MORAL ADVANCE

In respect of morals there has been a distinct advance, but it may be doubted whether it has kept pace with achievements in other fields. Yet men now living have seen the downfall of slavery, the victory of temperance over wide areas, the rights of childhood recognized, a new mercy to dumb brutes, and a different attitude toward the criminal, as well as an amazing development of philanthropy; and he must be a hardened pessimist who can face such facts and despair. Perhaps our greatest moral advance is that we now see that wrong is none the less wrong when done by a king, a state, or a church. Huge evils which the past accepted as a part of the order

of things now rise up before us in horror, and must be abolished. In his wise little book, "Comments of Bagshot," Spencer tells us that an age must be judged, morally, not by its utterances, but by its tolerances, by what it takes for granted. His words are worth remembering:

When any one tells me that history affords no proof of the moral progress of mankind, I know that, though he may have read history books, he has not read literature to any purpose. It is nothing to the point that there were moral heroes in ancient times; there were happily scores of them. It is the general opinion of mankind, judged by the things it took for granted, which is the test of contemporary morals, and for this we must read literature with a vigilant eye. . . . There is not a Roman or a Greek, a schoolman or a pietist of mediæval times, a Catholic or a Protestant of the Age of the Reformation, a jurist, a historian, or a poet of the Renaissance, who does not complacently accept moral assumptions which are repulsive to the modern mind. . . . Outbreaks of savagery and even persecution are possible in modern times, *but the world does not consent.*

Judged by this test, a vast gulf separates us from the classical world, in spite of the noble utterances of Plato, Cicero, and Aurelius. We have had savagery in the last seven years, as God wots, but more intense than the hatreds left by the war is the hatred of war itself; and with it has come a conviction, if not a determination, new upon the earth, to make an end of it. On October 13th, 1805, Hegel sat in his room finishing his study of the Absolute. Outside, the armies of Napoleon were girding the city, and the battle of Jena was beginning. Yet even that noble and refined thinker could speak of war as "an indispensable means of maintaining the moral health of nations"—which shows how far and how fast we have journeyed since Jena. War is an old gray evil, having left trails of skeletons in its path since ever time began, but today it is faced by a faith that there is a spirit moving in man, greater than man himself, able to fight and fit to overcome this ancient enemy.

DIVINE PROVIDENCE

Indeed, to go no further back than Meredith, down to the forward-looking thinkers of our time—Wells, Bergson, James, and the rest—one may trace a growing conviction that if the world is to be made acceptable to the conscience of man, it will be through the effort of man himself struggling toward his own ideal. At one time the idea of progress seemed to take the place of faith in Providence; but we now see that to Divine Providence must and can be added a sagacious, practical Human Providence: that the evils which afflict us—spawn of ignorance—need not and must not continue. This is the real faith and hope of our age, as James expressed it when he said that "life is a real fight, as if there were something really wild in the universe which we, with our idealities and faithfulnesses, are needed to redeem; and first of all to redeem our own hearts from atheisms and fears." No longer will men fatalistically submit to evils, however venerable, as eternal or neces-

sary; they gird their swords and make battle. As Carlyle said, man hitherto has somehow stumbled forward, making progress more by Divine direction than by human intention. More and more, in our day, progress is ceasing to be a matter of natural selection, and becoming, for the first time, a conscious purpose of rational man.

World history is becoming one History; and, as M. P. Follett has shown in a remarkable book, "The New State," the basis of democracy is the faith in this essential unity, a unity to be worked out, not yet realized—a faith stirring everywhere in the modern world. Only through all men, said Goethe, can mankind be made. It is Humanity that flies, not the individual aviator alone. A sense of unity, of solidarity grows betimes, deepened rather than destroyed by the world-war, since it involved us in a community of calamity. Our hope lies in the collective effort of humanity, which as yet is but dimly aware of its oneness, and has not yet imagined, much less formulated, what it might do if it worked with one purpose and together. Timidly, tentatively, with many fears and suspicions, races and peoples are beginning for the first time to sit together in conclave, and to take counsel in behalf of the common good. What may not be hoped of men if once they do learn to live with their fellows and work for one end? Even now, though our vision is somewhat clouded by dismaying difficulties and entangling details, we do see a better world at least in outline; and nothing is plainer than that if we are to reach it we must have the finest minds of the whole race. Either we shall win it together, or not at all.

THE GREATER MIND

More than all what we need for the healing of the world is the greater mind, the greater soul, with more knowledge, more sympathy, more hope for all mankind. And that greater, nobler mind will come—is actually coming—as fast as we are worthy to receive it and ready to welcome it. A great man of science has said that "growth of soul is progress" and there is no other progress; with which agrees the word of a man of letters who tells us that the thought of the last fifty years has been an exposition of those words of Keats in which many of us have found comfort and inspiration: "The world is not a vale of tears, but a vale of soul-making." And that means that the individual—you and I, since everything depends on the individual—must win the greater mind; must discover that the good of humanity as a whole does actually exist and dedicate ourselves to its services. For, in the end, whatever large programs we propound, the world will not be better than the men and women who inhabit it.

"Keep on facing it," said the old skipper to the young mate in the Conrad story. Reading on, ere we know it the ship has become a symbol of the life of mankind. MacWhirr decides that the only thing to be done is to keep up steam and sail into the teeth of the Typhoon. Albeit he takes time to quiet the terrified coolies on board, much to the amazement of Jukes. He does not know whether the ship will be lost or not. Nor do we. What

he does know is how he must act. But he never loses hope. "She may come out of it yet," that is all he said when driven to speech. When Jukes tells him that the boats are gone, he yells back sensibly, "Can't be helped." And again Jukes shouted to him:

And again he heard that voice, forced and ringing feebly, but with a penetrating effect of quietness in the enormous discord of noises, as if sent out from some remote spot of peace beyond the black wastes of the gale; again he heard a man's voice—the frail and indomitable sound that can be made to carry an infinity of thought, resolution, and purpose, that shall be pronouncing confident words on the last day, when heavens fall and justice is done—again he heard it, and it was crying to him, as if from very, very far—"All Right!"

After this manner one may find strength and hope in a time of rancor and recreation, hearing a voice in the midst of the storm of human circumstances—a Voice like unto the Son of Man—bidding us to be not afraid. There waits in man, to be developed by the Grace of God, a power that will unite him with all other men, linking his fitful will with the Eternal Goodwill, in whose service he shall find fullness of personality and richness of fellowship.

These things shall be! a loftier race
Than e'er the world hath known shall rise
With flame of freedom in their souls
And light of knowledge in their eyes.
They shall be gentle, brave, and strong
To spill no drop of blood, but dare
All that may plant man's lordship firm
On earth and fire, and sea and air.
Nation with nation, land with land,
Unharm'd shall live as comrades free:
In every heart and brain shall throb
The pulse of one fraternity.

Unity and Difference

By Roy Temple House

SOME years ago a very small boy,—who, it may be parenthesized, was the writer,—attended an open air convention in the company of his mother. As they took their places he noticed that a large, important-looking man was seated immediately behind them; and when the audience rose to sing a moment later, the small boy then discovered that this gentleman was attacking the song with great gusto. But, horror of horrors! he didn't sing the tune. While the proper thing to do was to squeak about among the upper f's and g's, this man, who looked as if he ought to have known better, was growling along an octave or two lower. It was really distressing, and the small boy felt almost as if it were his duty to turn round and rebuke the offender publicly. He restrained his indignation, however, till he had left the meeting with his mother; and on the way home he asked her why the man had made such a spectacle of himself, or to put it more accurately, such a tone-poem of himself during the singing. The mother, somewhat puzzled, assured the budding critic

that the gentleman was considered one of the best singers in the town, and that she was sure he must have sung properly.

"But he didn't," insisted the boy. "When we sang way up he sang way down, and he'd growl along the same sound for a line at a time without changing."

"FOUR PARTS IN SINGING"

Then the mother understood; and in such lucid language as none but mothers have at their command, she explained to this judge who had passed judgment without adequate data, that there are four parts in singing, and that the most beautiful music is made when certain ones of the singers carry the melody and others, in three groups, follow three distinct paths of tone all of which differ from the path of the melody. This, she said, was harmony, and as there

is no music worth the name without harmony, there is no harmony without difference, for harmony is difference.

Then the boy understood that this man, by singing as he had done, had helped the music vastly more than if he had torn his throat trying to squeal along with the sopranos. And since he was a fairly good boy at heart, even if he was inclined to practice what many years later he heard Dr. Charles E. Jefferson call the basing of cosmopolitan conclusions on provincial observations,—since he had a sense of justice below the surface somewhere, he felt very much ashamed of himself, and ever after regarded that man with a respect which was heightened with a touch of contrition.

And the moral is simply this: When you hear a man who isn't singing at your pitch, don't condemn him too hastily. He may be singing bass.

The Church and the Movies

By J. Ray Johnson

WITHIN the last few years, there has appeared a new factor in the world wide dissemination of ideas, knowledge and information, that for the most part has been developed along entirely wrong lines. Nevertheless it is a factor that may be turned into a powerful agency for good, and may be made to serve the high ideals of Christianity as certainly and effectively as that epoch making discovery of the fundamentals of printing by Johan Gutenberg in Strassburg, nearly six hundred years ago.

I refer of course to the motion picture, without question the most popular form of amusement ever devised by man. Since the appearance of the first crude films about a generation ago, the moving picture has spread in favor around the world until now the screened drama and comedy are enjoyed by millions on every continent. The silent story-teller has taken the place of the wandering minstrel of other days upon a gigantic scale, appealing as insistently to the unlettered savage on the fringe of the African jungle, as to the cultured resident of continental and American cities.

It is natural, of course, that an amusement medium appealing so powerfully to the minds of men and having within it the possibilities of tremendous gain should be commercialized almost coincident with its appearance. This is exactly what happened to the motion picture. Small groups of men in this country and in Europe saw bright visions of great wealth in the development of the motion picture and lost very little time in gaining control of the screen. These pioneers in what was destined to be one of the greatest industries in the world's history, were not moved by altruistic motives. They had no thought, nor did they care for the vast educational possibilities contained within the idea. They were not churchmen and so had no conception of the great part the film might play one day in the glorious task of spreading the

teachings of Christ to the nethermost ends of the earth. In a word—the moving picture did not come into being as a theatrical agency per se, but was made part of the theater by far-seeing financial minds who recognized in it an instrument that could be made to depict in the most graphic manner an idea or a story to men of all tongues, of all races, and of all degrees of intellect. Here, indeed, was an opportunity to reap immense fortunes and restore the rapidly failing glory of the theater. And, incidentally, here is a great step forward in civilization. The age-old barrier of language is now broken down and the widely divided people of the world are in a position at last to learn of each other's aims, ideals and customs.

PROSTITUTION OF THE SCREEN

To the churchman, or the average citizen, imbued with high ideals, the history of the development of the screen has been a disgraceful story. The most sordid motives of mankind, sex stories of the most alluring type, the rewards of greed and avarice have been spread upon the screen for all the world to see—the young as well as the more mature. The vampire came into being and the thief in evening clothes was glorified. Thousands of young women copied the head dress, the mannerisms and the facial make-up of the most famous screen vampires, and hundreds of our young men, brought to a court of justice, traced their downfall to an attempt to copy the achievements of screen heroes of uncertain morals. Producers attempted to outstrip each other in a perfect orgy of filth. During all this period groups of men and women representing the better elements of society, protested vigorously and tried by legislation and otherwise to control the screen, but the more sharply the protest was made the more luridly the producers advertised their wares and the greater the throngs that flocked to the picture palaces. It became known that all that was necessary to insure great

crowds was to obtain the condemnation of the newspapers and the clergymen and to have the picture publicly branded as immoral.

Disgraceful as the history of the film has been, the development was strictly along logical lines. Picture producers had their eyes on the pocketbooks of their prospective patrons and not upon their morals. These men, in business for profit and not for love of church, or love of education, could not be expected to produce anything beyond "box-office attractions" and they soon decided that "box-office attractions" meant sex with a capital S. But in making their huge fortunes the picture pioneers developed and perfected the machinery and appliances that go with the film and studio of today. In doing so they were building far better than they intended. The screen is slowly emerging from the ruck. It is being purified. Educators and Christian men everywhere are recognizing it as a powerful factor for good. The screen is entering upon a new era and it is certainly within the realm of the possible to say that within the next generation it will carry the message of the gospel to the four corners of the earth; that it will aid in restoring life to thousands of Christian churches which have felt the baneful influences of the times, and that it will be used as a mighty weapon against the destructive forces of anarchy that are now abroad.

EDUCATIONAL USES OF THE FILM

Who will say that the screen should be consigned to the theater and made to remain there? Who will say that it is destined to serve always as a purveyor of tawdry tales and slapstick comedies? No student who has cast his eye even in the most casual way over the history of the development of mankind can come to this conclusion. Even before the development of articulate speech our primitive ancestors scratched pictures on the walls of their cave dwellings. The alphabets of modern times were developed from ancient picture writings. In the Middle Ages the most brilliantly illuminated Testaments were the most popular. Throughout all history the picture has been recognized as the simplest and surest method of fixing attention. And times have not changed much, as the billboards, magazines and street car advertisements will prove.

Educational possibilities of the film have been scarcely touched, but there are thousands who say that within a space of ten years every large school in the country will be equipped with motion picture apparatus using the screen more and the blackboard less.

Hundreds of clergymen are using the screen today to good effect, and the number is constantly increasing. In the motion picture field clergymen have encountered an inability to obtain a constant supply of safe films for use in the churches. Producers, of course, have been concerned with the theatrical field and have had little time and less inclination to cater to the ministers. But recently it has been announced that regular programs for churches are available. These programs, made up of one religious picture, a drama, a comedy, a travelogue, a news weekly and educational films, are produced under the

supervision of churchmen who know just what the church wants. Here we have a new note in motion picture production and the beginning of the development of a film along entirely new lines.

LATENT ANTAGONISM OF CHURCH

The church is seizing upon this idea with a great deal of enthusiasm, but it has taken hold slowly because of a latent antagonism to new things which still persists in widely scattered groups of churchmen. This leaning toward ultra-conservatism—for it may be that—is not peculiar to Christianity, but seems to have gone hand in hand with religious teaching for many centuries. However, it will seem that in the final analysis, religion has always been spread by taking full advantage of the best means available at the time for the general dissemination of ideas and truths.

Religion had a pretty hard time of it until the coming of the written word with a visible message. Before the Jews took upon themselves some of the culture and civilization of their Babylonian captors they were wandering tribes worshipping Jehovah and Baal at various times, but after the captivity they put their sacred books in concrete form, taking advantage of the first good publicity medium since the development of the spoken word. From that time we find Israel well established. These written records conserved by the Jews formed the groundwork upon which Christianity was later to be built.

As early as 140 A. D. the New Testament was in written form and we learn from the "Shepherd of Hermas," a Roman layman, that many persons gathered often, probably daily, to study and discuss the sacred writings. Many Bibles were painfully copied by hand and distributed among the Christians, but we find, some centuries later, that the conservative element was a bit fearful of using this powerful instrument for spreading the gospel and in the twelfth century it was withdrawn from public use. We hear a great churchman proclaim that "if a layman touch the Bible he is guilty of a sacrilege and should be stoned or shot through." In the later middle ages prohibition against the reading of the Bible was rigidly enforced.

OVERCOMING CONSERVATISM

When Johan Gutenberg struck upon the happy idea of carving letters on a block of wood, thereby producing many copies of a book at one time, he took the Bible as the first book to be printed. An edition was run off, but Gutenberg did not receive the support to which he was entitled by the people of the church. Instead, his creditors seized his type and he found himself without money or support. Laboriously he made another set of type and printed a series of secular books in order to obtain the money necessary for operation. But he did not lose faith, and soon afterwards we find Gutenberg printing a second edition of the Bible.

In our times and in fact within the memory of many who are not much beyond the mark of middle life, the sharp fight waged against the organ as an instrument for

use in the church is a vivid memory. The organ was described as an instrument of the devil. It was unclean because it was part of the theater and many of the more conservative within the church would have none of it. Even then, however, ministers were realizing that something must be done to make the church more attractive and the fight of the organ went merrily on. Congregations were split over it and I am not quite sure that the battle isn't being waged in some of the backwaters of our population even yet.

ADVERTISING RELIGION

The question of church advertising in the newspapers is one of yesterday. Advocates of this new method to fill vacant pews maintained that if advertising could sell Battle Creek Breakfast Food and Detroit Motor Cars, it could certainly be a great help in realizing the greatest

idea that ever dawned upon the world. In its early stages the fight was sharp but today there is scarcely a newspaper in the country that does not carry its share of church advertising.

The opposition to the motion picture in the church or the parish house is not as deep-rooted, but in some localities it exists, nevertheless. The conservative element declares that the use of the motion picture for the dissemination of ideas and stories is undignified and yet they watch the steady stream of their young people file past the doors of their churches and fill to capacity the picture theatres where they frequently witness spectacles that just scrape the edge of police ordinances.

I confidently look forward to the day when the church shall recognize the film as a necessary adjunct to the delivery of its message in a way to reach directly the hearts of millions who have missed the story as expressed in the spoken word.

CORRESPONDENCE

China Missionary Hurt by Convention Demand

EDITOR THE CHRISTIAN CENTURY:

SIR: The Christian Evangelist came last night with its report of the St. Louis Convention. If correctly reported, the convention voted for my "prompt cessation of service as representative of the Disciples of Christ" if I cannot give better evidence of my loyalty to the brotherhood than I have yet given and "thus restore in the hearts of all, complete confidence."

It is contemplated that my avowing now, under the alternative of "prompt cessation of service," the same loyalty we as a mission freely and fully avowed in our letter of January 12, 1920, without thought of compulsion, will be sufficient to create full confidence. Frankly, brethren, I do not believe character and confidence, once destroyed, can be thus easily restored. A statement signed under these conditions will not be of any more value than the testimony of twenty-four years of service, during which I have been as loyal as I have known how to be and have not been guilty of any of the things charged against me so far as I know.

However, I do not very well know the charges. No editor, contributor, or critic of any kind has ever spoken, written, or sent to me a word, written or printed line, to call my attention to any supposed error or fault, to restore me to the right way, or even to let me know the charges against me and ask for explanation or rebuttal. One of my friends did send me one copy of one paper, and a quotation from another, but this was not as a part of the trial by which I have been condemned, and from which the rest of my days will not be enough to allow me to recover.

I trust that in the future others under trial may be given some hearing before judgment is passed, and also that a patient effort be made to get at most of the important facts before any great disturbance is made in the brotherhood.

Now a word as to the mission. Its members have sometimes recognized a Presbyterian, a Methodist, or even a Quaker as a Christian. They have allowed these to work and worship with them. They have counted such as a part of the Christian force standing with them against heathenism. In exceptional cases some of these have been employed. But never so far as I know have your representatives placed such

a one's name on the roll when this little group was organized into a New Testament church with elders and deacons. Before this organization, lines have not been so closely drawn. I do not know of any case where one unimmersed has urged that his or her name be written on the roll. When we extend them all possible Christian courtesies, a place for work and worship, they ask no more.

But now union movements are forming. If we go into them in any very definite way we will have to face these questions under somewhat changed conditions. We want to have some share in union movements. The mission faced calmly and as clearly as we could the facts as they appeared at that time with an effort to see whereunto they would lead. We favored presenting the situation to our executive committee, asking their guidance. This the mission did, pledging its loyalty to the brotherhood and asking to know the mind of the brotherhood. We took no vote on open membership or district control of local churches. The executive committee replied that the brotherhood would not favor either of these steps. This was reported to the mission and there the matter has ended. The mission has taken no action since, but should it do so I have no doubt it would be one of hearty and loyal keeping of its pledge made to the brotherhood.

FRANK GARRETT.

Nantungchow, China, Dec. 4.

[The above letter was received just as we were going to press. It is the first communication received from the China mission since the report of the creedal resolution passed by the St. Louis convention in October reached the missionaries. Editorial comment will be reserved until later.—THE EDITOR.]

A Truthful Church Record

EDITOR THE CHRISTIAN CENTURY:

SIR: The question of "Open Membership" seems to be the "paramount issue" among the Disciples just now. I think you touched the vital spot in your article, "What is Open Membership?" in your issue of Oct. 28, where you refer to "the so-called right-hand of fellowship and the authoritative church roll" as being "extra-scriptural devices." The question of "open-membership," it seems to me, is simply a question of bookkeeping. We have been trying all too long to keep books for heaven. We have been trying all too long to manufacture

a church roll that would correspond to the "roll up yonder."

I favor the abolition of the "authoritative" church roll all together and employing in its stead a type of bookkeeping or record-making that will take account of all those who work and worship with us for what they are, namely, "confessed believers," "baptized believers," "friendly cooperators," etc., etc. In the issuing of a church letter, let the facts according to the case be stated. In the selection of officers and leaders, let the circumstances be considered and the best available material be chosen.

I am writing this to lend endorsement to any and every movement and effort in the direction of the abolition of the unscriptural church roll that has held and is still holding us in bondage.

I vote "aye" for a practice that will be more "apostolic" in the matter of church membership.

Bridgewater, Ia.

VICTOR F. JOHNSON.

THE SUNDAY SCHOOL

The Rich Young Ruler *

DO not forget that this young-blood was rich—that was what was wrong. If he had been poorer he would have turned out better. Well, you say, that is a queer word for a preacher to say. Indeed it is, for too many preachers have been fawning upon the rich, and certainly missing the whole point in this story. It is certainly dangerous to be rich. Unless this story brings this out I utterly miss the point. If you don't accept my point of view read again verses 23 and 24. Now, there is only one salvation for a rich man and that is to go in for God full-length. If he compromises or hesitates he is lost. We have in our churches some of the noblest people possible—rich men and women who live for Christ, whose money is at the call of the Master and whose lives are simple and true. Such people are of vast value. But there are other types of rich men. Men who want to run the church as they run their business; men who domineer and browbeat; men who hire and fire; men who will tolerate no ideas not their own; men who, because they know business think they know theology; men who are benevolent for the sake of publicity; men who want the chief places in the synagog. They remind me of superb cats that purr when you smooth the fur the right way, but who scratch and spit in your face when you go counter to their wishes!

A rich man who is democratic is a blessing to a church, but a rich man who is aristocratic is a curse. A rich man who is generous may help the cause but a rich man who is stingy is worse than nothing. Rich men should be treated just like any other men. I would rather have a man give his talents than his money. The church needs his life more than his ducats. A rich man's opinions about theology are of no more value than those of anyone else. Too often a rich man imposes his rigid ideas upon the church he joins. To the preacher he virtually says, "Now we will get along famously so long as you preach what I believe about labor and capital and about theology, but remember, if you dare to have independent notions about these vital things, no matter how true those ideas may be, I will see that your salary is cut, I will not pay my subscription." In that hour the minister either sells his soul or does the opposite. Read "The Community Church" by Jackson, and hear him tell the story of rich churches that he knows.

What will happen if the minister is independent and fearless? He will repel certain rich men and he will attract others. There are rich men who are open-minded and pro-

gressive and who like a regular man when they meet him. When they find that the preacher will starve rather than surrender they will back him to the limit. Such men are of the highest value. Enlisted in city betterment, in missions, in building campaigns or in any other major church operations, they toil heroically. There are good rich men and they are apt to be very, very good, and there are bad rich men and they are intolerable.

All the good points of this young ruler could not overcome the sin of his stinginess. He had youth, charm, good clothes, fine cars, morality, reverence, earnestness and a certain (worthless) type of religion. He belonged to the church; he went to church; he held a prominent office in the church. He was a decoration to the morning congregation and a catch for the preacher who got him in. But there was a flaw in the diamond that made it useless. He was tight. It was a plain case of being stingy. His home, his cars, his club, his time and his money were all for himself. Jesus pointed out his lack and invited him to correct it and come into his fellowship. But he could not pay the price and he went away sorrowful.

Rich men will sit in the classes where this lesson is taught. Declare the whole gospel to them. When you talk about the whole gospel here is a part of that whole, believe me. Tell them how dangerous it is to be rich. Win them to a whole-hearted devotion to Christ and his ideals. Wealth is a mighty power for good or ill. Help them to feel the drawing power of Jesus' program for the use of all power—physical, mental, social, psychical or financial. Abused power means hell, used power means heaven. If the rich young ruler had only followed Christ!

JOHN R. EWERS.

BOOKS

THE CAPTIVES. By Hugh Walpole. After an excursion into writing novels of Russia, Mr. Walpole, who is regarded as a coming English "classic," of the caliber of Dickens and Thackeray, returns to the depicting of English life. The "Captives" were Maggie and Martin Warlock, "queer, crooked but ecstatic souls," enthralled by the intense consciousness of a narrow sect. (Doran. \$2.)

THE PRODIGAL VILLAGE. By Irving Bacheller. This author is infrequently heard from in recent years, though he was at one time one of the best sellers, as author of Eben Holden, etc. His recent "Man for the Ages" was a sincere and artistic picture of the earlier life of Lincoln. The latest book is a story which carries with it an appeal for the old-time sturdy American ideals which in the opinion of many are forever passing. (Bobbs-Merrill. \$1.50.)

ANTHOLOGY OF MAGAZINE VERSE FOR 1920. America is fortunate in having such an industrious critic and editor as William Stanley Braithwaite, who each year gleans from the verse published in two dozen or so magazines, that he considers the best. There are about one hundred poems in this year's vintage. In addition, there is a list of the poems published in these magazines, with other valuable features. (Small Maynard.)

MEN AND BOOKS AND CITIES. By Robert Cortes Holliday. The lively essayist and line-conductor of the New York Sun, here tells of a pilgrimage across the continent, in which he visited Indianapolis, Chicago, St. Louis, San Francisco and a few other cities. As he journeyed he picked up acquaintance with some new writers such as Carl Sandburg, and renewed his friendship with Meredith Nicholson, Booth Tarkington and others. (Doran.)

*Lesson for January 16, "Our All for the Kingdom." Scripture, Matt. 19:16-30.

Poems of Christian Reconstruction

By Thomas Curtis Clark

A Song for Christian Laborers

NOT only in our churchly shrines
We praise Thy holy name,
Not only by our prayers and vows
We hail Thy sacred fame;
But in our work we worship Thee,
The lowly Nazarene,
To whom all toiling was of worth,
For whom no task was mean.

May all our labors be to Thee,
Dear Master of our life;
Inspire our hearts with songs of joy,
Rebuke our selfish strife;
In grimy shop and busy mart
May we not waste nor shirk,
But ever conscious of Thine eyes,
Loved Comrade of our work.

The City

THE city that we seek
Is not of gems and gold;
No citadel of light
Shall to our eyes unfold:
Today we slowly rear
The city of God's own;
Within the hearts of men
We build it, stone on stone.

The streets are not of pearl
Which thread that city fair;
No walls of emerald
Or amethyst are there:
With stones of loving deeds,
With walls of kindly thought,
We build that Kingdom blest—
The city "God hath wrought."

No man shall dwell therein
Who labors but for self;
No one shall tread its streets
Who serves the god of self,
But each shall work for each
And greed shall be forgot,
For love abides therein
And hatred cometh not.

The city that we seek
Is not of gems and gold;
No citadel of light
Shall to our eyes unfold:
Today we slowly build
The city of God's own;
Within the hearts of men
We build it, stone on stone.

The New Eden

WHEN every child shall, through his
native gift,
Be truthward led along the ways of
joy;

When every man shall at his labor lift
Hand, head and heart to God, who
gave employ;

(When every one an artist soul shall be,
At forge or easel, at the desk or loom,
Then through his task shall every man
be free,
And none shall toil, as captive to his
doom.

Cities shall then become the shrines of
art;
Towns, gardens all, shall blossom as
the May;
Laughter shall thrive, of every life a
part,
And rest await each man at close of
day.

Then shall be born the kingdom of the
blest;
In every heart shall love exalted be;
Then God once more shall see His garden
drest
With flower and fruit, and every pleas-
ant tree.

Sons of Promise

IN every meanest face I see
A perfected humanity;
All men, though brothers of the clod,
Bear promise of the sons of God.

No human ore that does not hold
A precious element of gold;
No heart so blackened and debased
But has for Him some treasure chaste.

The Golden Age

THE golden age will dawn
When man shall dare to be
From false ambition free,
His goal the truth;
When every youth
Shall seek, not wealth and fame,
But this—a spotless name.
Righteousness shall be bold
In that fair age of gold.

The golden age will come
When men shall work for joy;
When each shall find employ
Suited to each;
When toil shall teach,
Not bring the soul disgust;
Men will not hear, "Thou must!"
Labor will not be sold,
In that bright age of gold.

The golden age on earth
Will be a time of peace;
The wars of greed shall cease;
Envy shall fail,
Mercy prevail;

Creeds shall not separate;
Caste shall be out of date;
Love shall all hearts enfold
In that fair age of gold.

The Touch of Human Hands

THE touch of human hands—
That is the boon we ask;
For groping, day by day,
Along the stony way,
We need the comrade heart
That understands,
And the warmth, the living warmth
Of human hands.

The touch of human hands—
Not vain, unthinking words,
Nor that cold charity
Which shuns our misery;
We seek a loyal friend
Who understands,
And the warmth, the pulsing warmth
Of human hands.

The touch of human hands—
Such care as was in Him
Who walked in Galilee
Besides the silver sea;
We need a patient guide
Who understands,
And the warmth, the loving warmth
Of human hands.

The Coming

CHRIST will come to earth again;
He will come to dwell with men;
He will meet them in the mart;
He will greet them heart to heart;
He will make all hard things plain,
When He comes.

Christ will come again to earth;
Then shall be a new world-birth;
War and armaments shall cease;
Every land shall bide in peace;
Swords will be of little worth,
When He comes.

Christ will come, aye, He will come
Not with trumpet blare and drum;
But with lives of kindness
All men shall His Name confess;
There shall none be blind or dumb,
When He comes.

Christ will come to earth—and then
Love shall reign supreme with men;
For the hardness of our creeds
Will give way to loving deeds;
Heaven and earth will meet again,
When He comes.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Bishop Burch Meets Untimely Death

Bishop Charles Sumner Burch, of the diocese of New York and in the fellowship of the Protestant Episcopal church, passed away on December 20. The cause of his death is traced to overwork in connection with the plans for the Cathedral of St. John the Divine and in the work of administration. Bishop Burch was born in Pinckney, Mich., June 30, 1855. He took his B.A. degree from the University of Michigan and studied theology at St. John's, Md., and at Hobart. He was engaged in the publishing business in Chicago between the years of 1876 and 1890 and was editor and manager of the Grand Rapids Evening Press from 1897 to 1905. He was fifty years of age when ordained a priest in the Protestant Episcopal church, and he served as priest in St. Andrew's Church, Long Island, New York, between 1905-1911. He was then made suffragan bishop of New York and in 1919 he became bishop of New York, succeeding Bishop Greer. He tended to conservatism, especially in the field of economics, but had a genius for administration. He is one of the few examples of a man going into the ministry late in life and achieving the most eminent position in the gift of his church.

Episcopalians Use Noted Chinese Christian

The first Christian consul to be sent to America by the Chinese government is C. I. Surz. He is a graduate of St. John's University of Shanghai. His family have been in the church for two generations. In America the National Student Council provides organization for the foreign students, and Consul General Surz has been made first president of the Chinese Episcopal Club of New York, which is a branch of the National Student Council.

Catholic Church Makes Great Headway in Diplomacy

The program of the Vatican in extending the temporal power has never made more headway in a single year than during 1920. There are now diplomatic interchanges between the Vatican and the British, French and Swiss governments. While these governments have but little business with the Catholic church, they have found that many of the international intrigues are born in Rome, and it is impossible to remain outside the circle where information is to be gained. Russia and Sweden still refuse any recognition of the Vatican, as do Mexico and certain of the South American countries. So long as the League of Nations does not function vigorously there seems a probability that the Vatican will be a force in the international intrigue which is now busy remaking the map of the world.

Pope Puts Y. M. C. A. Under the Ban

The hostility of the Roman Catholic

church to the Y. M. C. A. has come out into the open. During the war there were frequent attacks upon the organization, and it was openly charged by Protestant leaders that this opposition could be traced to the door of the Catholic church. In the future there will be no doubt. The Pope has issued a decree naming the Y. M. C. A. and asking the bishops to watch an organization which "while professing absolute freedom of thought in religious matters, instills indifferentism and apostasy to the Catholic religion in the minds of its adherents." The association officials in New York deny that the association is ever used as a proselyting organization, though the evangelical test of membership does not permit Roman Catholics to become active members in the association.

Ministerial Prospects in Various Organizations

The statistical work of the Council of the Church Boards of Education has brought home to the various denominational leaders the magnitude of their problem in providing competent and educated leadership for the churches. Some denominations have thousands of men with less than a college training and with practically no training in the disciplines of a theological seminary. The northern Baptists have been graduating from their institutions only one man for every 24,146

members and many of those of this number are from the Divinity School of Chicago and go into the ministry of other communions. On the other hand the United Presbyterian church is graduating one minister for each 7,854 members and these men are going into the ministry of this denomination almost exclusively. The Reformed church and the Lutheran church have good records in the matter of the ministerial supply, but the five great evangelical bodies have records that are almost uniformly low, the Presbyterians presenting statistics rather more favorable than those of the other large evangelical groups.

Memorial Services for Rev. A. McLean

Memorial services are being held in various parts of America for Rev. A. McLean, the missionary leader of the Disciples of Christ who died in December. Chicago Disciples are being called together for this purpose by the Disciples' Club, and many of the churches in southern California have already held such a service. On the Pacific coast the gatherings assumed the form of a double memorial, part of the service commemorating the life and labors of Prof. D. R. Dungan, formerly a Bible teacher in Drake University. The life work of A. McLean has been so well done that the missionary work of the Disciples is expected to go on now to the realization

Divinity House and Church Reach Building Goal

GR^{EAT} rejoicing characterized the watch night meeting of Hyde Park Church of Disciples, Chicago, when Dr. Edward Scribner Ames, the pastor, announced the successful finish of a two years' canvass for \$200,000 with which to provide two buildings on the commanding corner across the street from the University of Chicago quadrangle where the present modest church structure stands. One of the new buildings is to be the habitation of the Disciples Divinity House, a theological training school for graduate students, and the other the house of worship for Hyde Park Church. The church edifice will occupy the corner of the spacious lot. It will be used by the Divinity House organization as a chapel and the Divinity House building will be accessible for the church's use for social, educational and community activities. The fund represents over two hundred gifts. It had been announced a month ago that \$170,000 had been pledged, much of which was contingent upon the total sum being secured by January 1. Up to the last day of the old year the success of the enterprise was still in suspense. But on that day a gift of \$10,000 received by Dr. Ames removed all doubt. The chief credit of this achieve-

ment belongs to Dr. Ames, who has solicited all the gifts personally or directed the activities of his helpers in the church and the Divinity House board of trustees. His parishioners marvel at the capacity of their minister, at the versatility and practicality of his leadership in a campaign of this sort which was undertaken in addition to his academic responsibilities as professor of philosophy in the university. The affection in which he is held not alone by his congregation but in the entire community was capitalized by the noiseless and patient quest for this fund. Dr. Ames' public interpretation of religion and his personal illustration of it as a true shepherd of souls is proverbial in the entire university community. The present achievement is the most brilliant and substantial in the history of the Disciples communion in Chicago. With adequate building facilities the Disciples Divinity House will be in a way to realize its dream of more than twenty years. And with an adequate and commanding house of worship the already crowded Hyde Park congregation will no doubt enter upon a new era of growth and service. It is hoped to begin building operations during the coming summer.

of the large hopes which he taught his people to believe possible.

Churches Plan for United Work

The churches of the various denominations at work in Lawrence county, Pennsylvania, met recently in New Castle and spent a day in consultation over a unified program. It was decided to make the evangelistic interest primary during the coming year. The outstanding features of their plan include the idea of a survey of the entire county to determine just who are outside the churches. Personal work will be organized and the spiritual phases of religion will be given emphasis. There was common agreement that the evangelistic approach should be entirely devoid of "professionalism." Among the addresses at the conference were two very helpful lectures by Rev. L. G. Batman of Youngstown, O.

Dr. Willett's Visit to the Pacific Coast

During a portion of the winter, particularly the month of February and the first half of March, Dr. Willett expects to visit the Pacific coast in response to numerous invitations for lectures and addresses. He will go primarily in the interest of the Federal Council of the Churches of Christ in America. It will be his purpose to interpret the entire cooperative movement among the churches, the work of the Federal Council, the growth and service of city and state federations and councils, and other phases of present day effort at closer cooperation. He will speak at several of the educational institutions on the coast, and on the way out and returning. He will also deliver lectures on biblical, educational and other timely themes under the auspices of groups of churches and other agencies. He will be accompanied by Mrs. Willett.

Feel that we Have Enough Federations

No greater need has existed in Protestant Christian work in America during the past ten years than a federation of our numerous federations. One after another national movement has been launched in New York, sometimes without consulting the officary of the various denominations and the entire church of the land has been summoned to cooperation under the pain of being considered disloyal. The Federal Council recently appointed a group of representatives to confer with the receivers of the Inter-church World Movement, and with the organized forces of home and foreign missions. The findings of this group were as follows:

"It is the sense of this conference that the churches possess in the existing agencies sufficient organizations for the needs of their cooperative work at the present time if these agencies are adequately developed and correlated:

"That it is desirable that these agencies should be encouraged and enabled to develop their activities so as to provide adequately for their expanding tasks and responsibilities and that they should be given for this purpose the fullest measure of freedom and confidence;

"That they should, at the same time,

maintain and utilize the relations of consultation and affiliation through the Federal Council which have been established;

"That they should appoint also a committee on consultation, made up for the present of three representatives (from each of the bodies represented in the conference, which should meet periodically to consider matters of common interest, and, further, that this committee should meet as early as possible and study the problems of cooperation among these denominational agencies and report to a later conference before May 1."

Will Hold Mid-west Meeting on Christian Unity

An interdenominational meeting was held in Union Avenue Church of Disciples, St. Louis, recently, to consider the practicability of holding a conference on Christian union in which would be represented all the churches of the mid-west. A favorable decision was reached and the Second Baptist Church of St. Louis was chosen as the place of meeting, with the date fixed for Feb. 2-4. The conference will be set up by the Association for the Promotion of Christian Unity, a Disciples organization of which Dr. Peter Ainslie is president.

Overture on Women Elders Carries

The Columbus (O.) presbytery recently considered two important overtures from General Assembly, one on the question of the plan for organic unity known as the "Philadelphia plan," and the other on the matter of women elders. The overture on church unity was rejected while the overture for women elders was passed by a majority of one vote.

Well-Known City Leader Called to Another City

Kansas City is probably the strongest city center of the Disciples denomination. Many of its great churches are located there and there is a constant reaching out into new fields. For the past twenty-four years Rev. Frank L. Bowen has been the leader of the extension work. His policy has been to organize a new church and stay with it himself until it was safely on its feet. This policy has been carried out by means of the active support of all the churches of the denomination in the city. Their official boards maintain a unified organization for the direction of city mission work. Mr. Bowen has had a call recently from Los Angeles where he could serve a strong group of churches in the same way as he has been serving in Kansas City. He has not yet announced his decision. It seems unlikely that he will consent to sever his relationship with the Kansas City churches where his work continues fruitful.

Catholics Will Lobby Against Educational Bill

The National Council of Catholic Men is a new organization which helps to give coherency to the laymen's organizations of the Roman Catholic church in America. All of the laymen's organizations of the church are to be federated in this organization. The strength of the National Council of Catholic Men will be mobilized against the Smith-Towner bill in Congress, which provides for a federal department of education, and makes appropriations to aid the states in educating the immigrants.

Federal Council Questions Fairness of "Open Shop" Movement

A STATEMENT bearing on the present "open shop" agitation has been issued by the Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America. The questions raised by the commission are of especial significance in view of the revelations of the Lockwood Housing investigation in New York. The commission believes itself to voice the representative Protestant view on the "open shop drive" which is in thorough accord with the recent utterance of the National Catholic Welfare Council. The statement of the commission is as follows:

"The relations between employers and workers throughout the United States are seriously affected at this moment by a campaign which is being conducted for the 'open shop' policy—the so-called 'American Plan' of employment. These terms are now being frequently used to designate establishments that are definitely anti-union. Obviously, a shop of this kind is not an 'open shop' but a 'closed shop'—closed against members of labor unions.

"We feel impelled to call public attention to the fact that a very widespread impression exists that the present 'open shop'

campaign is inspired in many quarters by this antagonism to union labor. Many disinterested persons are convinced that an attempt is being made to destroy the organized labor movement. Any such attempt must be viewed with apprehension by fair-minded people. When, for example, an applicant for work is compelled to sign a contract pledging himself against affiliation with a union, or when a union man is refused employment or discharged, merely on the ground of union membership, the employer is using coercive methods and is violating the fundamental principle of an open shop. Such action is as unfair and inimical to economic freedom and to the interest of society as is corresponding coercion exercised by labor bodies in behalf of the closed shop.

"It seems incumbent upon Christian employers to scrutinize carefully any movement, however plausible, which is likely to result in denying to the workers such affiliation as will in their judgment best safeguard their interests and promote their welfare, and to precipitate disastrous industrial conflicts at a time when the country needs goodwill and cooperation between employers and employees."

Presbytery Is Opposed to Plan for Organic Unity

The Presbyterians are not unanimous for their own plan of organic unity for the evangelical churches in America. The presbytery of Pittsburgh recently with unanimous vote rejected the overture for organic unity. It is objected that the present plan before the churches does not merge the churches into one church but provides a large area of denominational autonomy. It is also objected that the plan does not declare whether it is only provisional or final. The Pittsburgh ministers insist that the so-called "Philadelphia plan" is only another Federal Council, and that the present Federal Council serves very well as a church federation. Criticism was also made of the technical form in which General Assembly sent the overture to the presbyteries.

Minister Being Considered for Yale Presidency

There are three candidates under consideration for the presidency of Yale University. These are Dr. Fred T. Murphy of St. Louis, Prof. Herbert E. Hawkes of Columbia and Dr. Henry Sloane Coffin of New York. The New York minister seems at this time to be the leading candidate. Dr. Coffin has been pastor of Madison Avenue Presbyterian Church in New York since 1905. He was educated at Yale and Union Seminary, taking a B.D. degree at the latter institution in 1900. He is forty-three years of age and has a number of strong books to his credit. He is one of New York's most successful and convincing pastors.

Democracy Coming in Church of England

The past year has been a revolutionary one in the Church of England. The National Assembly, created by act of parliament, meets for five days three times a year and has power over most of the ecclesiastical matters which in the old days would have come before parliament, the matter of church doctrine being alone excepted. The National Assembly has a large body of laymen in its fellowship and one of the first acts of these laymen was to provide for a parochial church council. This council would not have the power to call a rector, but it could protest to the bishop against an undesirable appointment. In the long run the bishop would have to take these protests into account. Thus the episcopal power tends to be limited by the new democratic sentiment that is touching most of our social institutions.

Three New Missionary Bishops Chosen

The Protestant Episcopal church is increasing its force of missionary bishops. The Michigan Churchman reports recent progress in this direction as follows: Meeting in St. Louis, October 27th, the House of Bishops elected three bishops for the missionary fields of Salina, Honolulu and Liberia. The Rev. Robert H. Mize for the missionary district of Salina (comprising the western half of Kansas), is the rector of St. Paul's Church, Kan-

sas City, and has spent his entire ministry in that diocese. Rev. John D. La Mothe, elected to succeed Bishop Restarick, was born on the Isle of Man June 8th, 1868. He has been rector of the Church of the Ascension, Baltimore, since 1916. Rev. Theophilus Momolu Gardiner, elected bishop-suffragan of Liberia, is a native Liberian, ordained to the diaconate by the late Bishop Ferguson in 1896 and to the priesthood ten years later. At the present time he is president of the Council of Advice of Liberia and is missionary at Hoffman Station and in the Sodoke District. He will be the first native Liberian bishop to be consecrated, Bishop Ferguson, though of African descent, having been born in America, from whence he went to Liberia with his parents when he was a child.

Preacher with a Remarkable Gift

The ability to remember names and faces is one of the valuable gifts pos-

sessed by a public man. The sincerest compliment a celebrity ever pays the ordinary citizen is to remember him. The southland has a minister who is probably the greatest genius to be found in the entire country in remembering people. Rev. William M. Anderson, D.D., formerly preached at Nashville, Tenn., and while there he learned the names of forty thousand people. His reputation for memory has gone far and wide. He is often put to the test in interesting ways, but seldom fails. He is now pastor of First Presbyterian Church in Dallas, Tex. During a ministry of 32 years he has married 1,800 couples.

Divinity Students Seek Independent Schools

The young theologian does not propose to have a blind bridle put upon him by a theological school these days. Figures recently gathered are quite startling as showing the growth of independence in the various denominations. The

Association of Agricultural Missions

WHILE the majority of the people in the United States live in cities, it is not so in other parts of the world. In foreign mission fields particularly vast sections of the population live in the country. India is made up of millions of rural people and it is estimated that three fourths of the missionary territory of the world is rural. In view of these facts the recent gathering held in New York under the auspices of the International Association of Agricultural Missions takes on deep significance. The growth of the spiritual life is to be coupled up with agricultural progress, if the plans of these religious leaders are carried out. The Association is barely a year old but it brought together missionary secretaries, presidents of agricultural schools and other prominent leaders. Rev. Edmund de S. Bruner, Ph. D., reporting the meeting, says:

"It was declared that the non-Christian farmers need agricultural training, which means that our church educational system in non-Christian lands should be changed from the predominant literary type to a predominant vocational type. Teaching must be by demonstration, and it must reach the people at the point of their greatest need. It was stressed again and again that there must be central training schools of agriculture under union auspices. Only so can the expense be borne, for vocational education is more costly than that of any other type. Such a system of education can correlate agriculture into the program of a socialized church and school, and together raise the people up to the power of self-government and co-operation.

"Sam Higginbottom, of Allahabad, India, spoke very forcefully on the whole situation. He held strongly that men must be trained to work by themselves for their fellow men, that they must be made self-supporting. Not to so train them is to defeat the very object of missions. He described the system of co-

operative credit by which in certain communities in India the native can obtain credit at nine per cent, instead of from one hundred to one hundred and fifty per cent, as charged by the village lenders. Cheap credit, however, must be accompanied by the agricultural training which will bring about increased production. Only in this way can full advantage be taken of cheap credit, and only in this way can the Indian make the first step toward a self-supporting Church.

"It was significant that there were representatives from half a dozen or more of the agricultural colleges. They declared that they were agreed to adjust their curriculums so as to give training to the agricultural missionaries. Two of them, President Butterfield, of Massachusetts Agricultural College, and Dean Mann, of the New York School of Agriculture, spoke. Others of the speakers included: Dr. Warren H. Wilson, Presbyterian Board of Home Missions, New York; Dr. J. H. Reisner, University of Nanking, China; Dr. William E. Strong, secretary, American Board of Commissioners for Foreign Missions, Congregational Church; Dr. Thomas S. Donohugh, Methodist Board of Foreign Missions, New York; Professor Edward Alsworth Ross, State University of Madison, Wisconsin; Professor D. J. Fleming, Union Theological Seminary, New York, and Dr. T. H. P. Sailer, Teachers' College, Columbia University, New York.

"The Association discussed its program for the year ahead which will include an effort to enlist students in the work, reaching especially agricultural college men, and an effort to present foreign missions to country churches in the home field from the standpoint of rural life and needs in heathen lands through lantern slides, and an effort to serve as a clearing house to boards who plan to send out agricultural missionaries.

Congregational young man seems most of all independent of the denominational leading strings. So-called Congregational seminaries are educating 67 per cent of their students for denominations other than their own, while 40 per cent of the Congregational students are studying in institutions controlled by other denominations. The Disciples seem to show an almost equal degree of independence these days. This is probably due to the fact that only in recent years have true theological seminaries been developed among them. There are at the present time 72 Disciples in the better known theological schools outside the denomination. The Methodist institutions receive very few students from outside the denomination, but many Methodists avail themselves of the opportunities provided by other denominations. The Presbyterians provide instruction for 143 outside the denomination while 66 of their men are studying in non-Presbyterian institutions. There is less independency among the Baptists than elsewhere among evangelical denominations. The students in recognized institutions of all denominations are 4,931, an astonishingly small number.

Disciple Fund Comes in Slowly

The difficulty of collecting long-time pledges scattered all over the nation is well illustrated in the case of the Men and Millions Fund of the Disciples. They were the first people to undertake one of those nation-wide comprehensive devices for funds which afterward became familiar to all denominations. Their success in getting five year pledges for about seven million dollars emboldened religious leaders of other communions to undertake more ambitious plans. On the seven million dollars, payments began to come in in 1913 and since that date the collections have been \$3,923,072.38. Nearly a million dollars has been collected the past year. The expenses incurred by the office in collecting money the past year have aggregated \$22,252.88.

University Preachers at Chicago

The list of preachers at the University of Chicago for the winter quarter is a particularly imposing one. Some of the most eminent preachers in the land take part in building up the religious life at the university. On January 9 and 16 Bishop William Fraser McDowell, of Washington, D. C., will be university preacher; on January 23, Dr. James E. Freeman, of St. Mark's Church, Minneapolis, Minnesota; and on January 30, Dr. James Wellington Hoag, of the Woodward Avenue Baptist Church, Detroit, Michigan. The first preacher in February will be President J. Ross Stevenson, of Princeton Theological Seminary, who will be followed by Dr. Joseph Fort Newton, of the Church of the Divine Paternity, New York City. Rev. George C. Pidgeon, of the Bloor Street Presbyterian Church, Toronto, Canada, will preach the last two Sundays in February. The first preacher in March will be Rev.

Hugh Thomson Kerr, of the Shadyside Presbyterian Church, Pittsburgh, Pa.; the convocation preacher on March 13 will be Dr. Henry van Dyke, of Princeton University.

Seven Pledged to Religious Service

The Christmas service in First Christian Church, Hastings, Neb., was a rendition of "White Gifts for the King." The occasion was made noteworthy this year by seven young people pledging themselves to religious work, either in the ministry or on the mission field. Seven others united with the church. A large sum was raised for the pension fund of the church. More than a thousand people were present. The need of recruiting the ministry is felt everywhere these days and it is significant that at the very service where ministerial pensions was

the central interest the young people should consecrate themselves to the gospel ministry.

Great Building Collapses as It Nears Completion

The Disciples of Christ in southern California have been watching with interest the growth of the new church edifice at Long Beach, which was being erected at a cost of \$200,000. As the building neared completion, the dome fell and carried portions of the walls in with it. The accident happened just at the coming of the noon hour when most of the workmen were out of the building and only four workmen were injured. It will now require another hundred thousand dollars to complete the building, but this amount is being subscribed. The congregation is deeply thankful that the accident happened when so few people

Churches to Work for Prisoners

THE New Testament ministry provided for the needs of prisoners, but in many cases this work has been neglected in modern times. The federal prisoners at Atlanta, Ga., have been specially in the eye of the nation on account of the numerous Conscientious Objectors confined there. This prison at the present time holds Eugene Debs, socialist, candidate for president. The needs of the prisoners first came forcibly to the attention of Dr. L. O. Bricker, pastor of First Christian Church. He called together his fellow-churchmen, and they decided to form the Churches' Prison Association. Dr. Bricker has been made president of this organization.

A study of the denominational preferences of the prisoners was made, and is interesting. Nearly every religious denomination has brethren in this prison. The largest number, 551, claim affiliation with the Baptist church. The Roman Catholics have 483, and the Methodists the third largest number, 348. The Holiness church, whose members profess to be beyond sin, have two members who seem to have been mistaken in their assurances. Even so young a denomination as the Christian Scientists have 9 of their brethren in this prison. The study of the prisoners by age is also significant. Under 20 years of age there are 195; between 20 and 30, 850; between 30 and 40, 466; between 40 and 50, 245; and over 50, 142.

The churches have divided their work into two general divisions. There is the work for the prisoners in confinement and the work for those who are released. The first and most obvious thing is the personal visit on the part of some Christian person. It is the hope that many religious men in Atlanta may take under their spiritual care some person of the same denomination. Besides visitation, there is correspondence, and a much larger circle will be enlisted to write letters. These letters will open up personal problems and give much ethical advice and religious instruction.

Many of the prisoners need legal advice which they are not able to employ. The prisoner confined illegally has always been a person who particularly drew upon the sympathies of the Christian church. Christian attorneys will endeavor to provide aid for these. The churches will hope also to cooperate with the prison night school in providing occasional lectures. Men who are pursuing higher studies in the night schools often need books which they cannot procure. These books will be furnished so that no ambitious man will be compelled to lose entirely the years which he spends in confinement in expiation of his offences against the law.

The work for the discharged prisoner is even more urgent for it is in this period that so many men with good intentions slip back again into the evil ways of the past. Prison discipline is not always conducive to the formation of strong, self-reliant character. These men will, as far as possible, be provided with positions and surrounded with brotherly oversight until they get firmly fixed in these positions.

The families of prisoners are also the subjects of concern on the part of the churches. Many people come to Atlanta to visit their loved ones in the prison. The churches will endeavor to locate these people wisely and look after their needs.

In days gone by the ministry to prisoners has been left largely to other organizations than the church. Mrs. Maude Ballington Booth of the Volunteers of America has done a significant work. It is evident, however, that the prisoner will receive more help from the religious organization that influenced him in childhood than from some society whose vocabulary is strange and which awakens in him no memories of other and better days. Churches in other cities which have penal institutions will watch the outcome of the Atlanta program with great interest.

were exposed to the danger, and the thought of a possible catastrophe after the building had been completed is a sobering reflection to the entire membership.

"Feed the Theologs" New Slogan

A new slogan seems to be arising in church circles: "Feed the Theolog." Rev. Ashley S. Johnson, who conducts a self-help school in the mountains of Tennessee for Disciple ministerial candidates of limited means has asked for business men who will feed the students just one meal. The Presbyterian Theological Seminary of Richmond, Va., recently received a barrel of apples from a Southern church. Many of these institutions make their appeal to young men in limited circumstances and the amount of aid necessary in educating ministers is greater than in some other callings where the financial remuneration is more attractive.

Church Building Will Be Resumed Again

The building of church edifices came almost to a standstill after America's entrance into the war, but the necessities of the churches are driving them to undertake building enterprises, even though the prices are still very high both for labor and materials. The Presbyterian Board of Church Election has appropriated a million dollars for new building enterprises during the coming year. In other denominations there are plans for many new buildings for the year 1921.

Veteran Baptist Minister Meets with Accident

Dr. John Clifford is one of the best known Baptist ministers in the world. His ministry in Great Britain has made him a national figure in that land. He was recently knocked down by a taxicab and seriously injured. His physicians say he will recover, but they will not allow him to make any public addresses for some time to come. He tends to make light of his mishap and says, "It was a very bad way of beginning my eighty-fifth year."

British Preacher Denounces Slanders

One of the most esteemed ministers in London is Dr. J. Stuart Holden, rector of St. Paul's, Portman Square, Church. He conducts an evangelical "low church" service and attracts large congregations especially of the young people by the ability and graciousness of his preaching. He recently spoke on slander, showing how it hardened public men to any sort of constructive criticism. He was particularly caustic with those orthodox religious folk who slander preachers on account of liberal views.

Death of Noted Religious Leader

The announcement of the death of Dr. Abraham Kuyper of Holland brings to mind a unique career. Dr. Kuyper was scholar, preacher and politician. As

Premier of Holland he formed a coalition with Catholic conservatives and successfully combatted radical tendencies in the government. He was also a conservative in theology, opposing the radical views of certain Dutch scholars. His theological magnum opus is the Encyclopedia of Theology.

Ministers Consider Revival of Pastoral Activities

The ministers of the United Presbyterian church in Pittsburgh spent two Sunday mornings recently in a study of pastoral methods. They make no secret of the fact that there has grown up among modern ministers considerable dislike for the customary parish methods. Some ministers make no house-to-house calls except in the case of illness. Dr. J. D. Rankin spoke to the Pittsburgh group on "Most Efficient Methods of Pastoral Visitation." At another meeting of the same group of ministers the topic was "The Pastor's Best Work in the Parish."

Congregational Ministers Dine with Unitarians

Unitarians and Congregationalists in New England are breaking down the middle wall that once separated them and now find it possible to have fellowship on many occasions. Recently the Congregational ministers of Boston adjourned their regular Monday meeting at Pilgrim Hall and joined their Unitarian brethren at Unity House in a luncheon presided over by Rev. Harry Foster Burns. Speakers for the Unitarian Forward Movement provided the program.

Japanese Still Suspicious of Christians in Korea

The Japanese police in Korea continue in their attitude of suspicion toward the native Christians of Korea. Although announcement has been made that corporal punishment has been abolished by the courts it is still employed by the police before trial and conviction. Recently a group of students set out on a preaching tour. They were arrested on suspicion, and all but one are still held in jail.

Lutherans Want Americanization Defined

There is a definite suggestion in the Lutheran that the present Americanization movement define more accurately its

terms. Recently a community club for foreign born in a large city declared that it did not want its girls Americanized. The parents said that American girls were out till twelve or one o'clock without chaperones and they did not wish to have their own daughters act in this way. All over the country there is need that Americans should themselves be Americanized if they are to convince the newcomers of the validity of their ideals.

Dr. Newton's Sermons Attractive

Probably no preacher in America is attracting more favorable attention just now than Dr. Joseph Fort Newton. His sermons are published weekly by the Murray Press and sent to a large mailing list. His vesper services at the Church of the Divine Paternity in New York are attracting widespread interest. Teachers are advising their pupils to attend the services. The subjects for December were "Jesus and George Eliot," "The Wisdom of Meredith," "Kipling," "The Literature of Childhood." Dr. Newton is in great demand at church conventions throughout the east.

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British Table Talk

London, December 7.

THE demonstration of ten thousand people in the Royal Albert Hall on Saturday afternoon, December 4, presided over by a Conservative M. P. belonging to a ducal family, and addressed by an ex-Prime Minister, an ex-Lord Chancellor, an Anglican bishop, a representative Free Church minister, a woman Labor leader, and Britain's leading woman preacher, made it quite clear that, while no true Britisher sympathises with Sinn Fein outrages, the mass of English, Scottish and Welsh people detest and are ashamed of the blind and futile policy of reprisals. In this matter the British government do not represent the nation. Lloyd George possesses an uncanny power of hypnotising his followers, distorting their vision, beclouding their judgment. Sane men and women, who do not allow themselves to come under the spell of the little wizard from Wales hold that, however great the provocation, nothing can justify visiting the sins of the guilty upon innocent men, women and children, and destroying the property of owners whose only crime is that they happen to be fellow citizens of rebels and murderers. Lord Henry Bentinck, Mr. Asquith, the Bishop of Peterborough, Lord Buckmaster, Dr. Horton, Miss Margaret Bondfield, and Miss Maude Royden, evoked storms of applause when they insisted that the heart of the British nation beats with passionate sympathy with Ireland, ardently desires to treat her not only with justice but with generosity, yearns for peace and fraternity between the two peoples. The "Westminster Gazette" says: "Never before have women speaking to men roused such passionate response in the Albert Hall." One is reluctant to make a comparison of solemn events, yet we ought not to miss the significance of the fact that, while many thousands of Londoners lined the course of the funeral procession of the British officers who were foully murdered by Sinn Feiners in Dublin, in order to pay these martyrs to duty a tribute of respect, still more thousands, the "Daily Mail" being witness, stood on the sidewalks when the corpse of the late Lord Mayor of Cork passed by. A great protest meeting, addressed by Sir John Simon, Sir Horace Plunkett and Mr. G. K. Chesterton, has also been held in the Central Hall, Westminster, and similar meetings are being arranged. The Baptist Union and other religious bodies have passed resolutions at once expressing horror and indignation at the Sinn Fein policy of assassination and calling upon the government to suppress reprisals with the utmost vigor. On all sides the demand now is, If we cannot have peace at once between Britain and Ireland, let us at least have an armistice, in the hope that at this eleventh hour the basis of a permanent settlement may be arrived at.

Bible Criticism for the Plain Man

The Religious Thought Society does useful work by giving quiet people an opportunity of hearing at small gatherings qualified speakers discuss important themes. "Gospel Criticism for the Plain Man" was the title of an address on December 3 by Canon Barnes. While the processes of scholarship will, he said, never create faith—for faith rests on values, and values seem to wither under logical dissection—yet the results of sane Bible criticism are of importance to those who wish to have an intelligent foundation for their religious belief. If established results were generally accepted, eager partisans in current religious disputes would find some of their favorite weapons blunted, and thereby the cause of Christian reunion would be advanced. But no effective use can be made of the new knowledge until the plain man, the ordinary woman, the Christian in the pew, accepts it. These people must be helped to see that we now know Jesus and the content of his teaching with a new certainty, that the Lord's human and spiritual greatness are revealed as never before; while at the same time we can trace in the Gospels the growth of that human element which is the cause of most of our present unhappy divisions. Dr. Garvie, principal of New (Congregational) College, a cautious scholar, agreed with all that the canon said, contending that instead of religion being in any way impoverished by the results of modern scholarship, it was relieved of accretions trying to faith. Unreasoning traditionalism was responsible for a great amount of atheism and scepticism. When modern methods of scholarship are applied those things that divide Christendom most are found not to belong to the authentic message, the original revelation of Jesus Christ, but are later developments. The dean of St. Paul's associated himself with the previous speakers. Here, he said, you have three church dignitaries, with characters and reputations to lose, who are willing to accept the conclusions of modern criticism with regard to both the Old and the New Testaments. Ten years ago it would have been impossible for them to do that; it was an unmixed gain that at last their tongues were loosed. They still believed in the divinity of our

Lord Jesus Christ, and he was convinced that as critical results became diffused in the churches the effect would be not to destroy people's faith but to confirm it.

The Youngest Bishop

The appointment of Canon William Temple to the See of Manchester gives universal satisfaction. Son of an archbishop, he was born to the ecclesiastical purple, and has proved equal to its demands. For a time he was a headmaster, like his father, Dr. Temple, whom the boys called "a beast, but a just beast." Then he became rector of St. James', Piccadilly, resigning the charge to devote himself to the Life and Liberty Movement. This led to the promotion of the Enabling Bill constituting the National Assembly of the Church of England. The movement will now set itself to realize the aims of the Lambeth Appeal and its efforts will be greatly facilitated by having its leader on the episcopal bench. With the approval of the two archbishops, the organizers of the movement have decided "to press forward with all their strength during the winter and early spring to preach the message of the fellowship of man with God, and of man with man, as set out in the great Lambeth Conference report." Their immediate objectives will be to rouse churchmen to the absolute necessity of a real League of Nations, peace in the industrial world, and reunion of the churches. Bishop Temple has always supported interdenominational efforts. He has shown his keen sympathy with the workers by joining the Labor party. Aged thirty-nine, he is the youngest bishop on the bench, and looks even younger than his years. In fact, in appearance he is rather like a fat and jolly schoolboy.

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... "Crowds? Do you know of very many preachers, Tom, who are surrounded by crowds, today?" Blue spoke bitterly.

"Not many—no. But there are enough to point the moral. You speak as if the people of Middlepoint were not very faithful in their church attendance. Don't you have a good congregation in your church, Dan?"

"About—one hundred and fifty on Sunday morning, when the conditions are just right—the weather, you know; and the season."

"How many people would your church accommodate?"

"More than six hundred, it is said."

"Ah—so that is the trouble!" MacGregor had the air of one unearthing a secret. "I can tell, by your tone, that you are discouraged, Dan. Now I know the reason. It is because you are seeing no results. You would preach like a house afire if you had a congregation! Lacking a congregation, you haven't very much interest in the job—now isn't that so?"

The preacher nodded affirmatively. MacGregor grew spirited.

"That's exactly what ails the preachers of this country, at the present moment, Dan. Nobody to preach to! Why, I can see the whole problem as clearly as if I were its own mother! The preacher knows that he is going to face a small group of lonesome people, scattered in little squads over a big, three-fourths empty meeting-house. It will be exactly the same bunch that was there last Sunday—a few less, perhaps, but no more. So—he gets to work on a sermon for that little handful. Not much wonder if he can't put his full energy into it. Yes, sir; I can see how it would be. Take my own case: If I knew, as I sat down to write an editorial, that the edition of *The Star* containing it would be limited to one hundred and fifty copies, I would go at it with utter disinterest. Not that these people wouldn't be worth talking to; but because it would be a confession of complete defeat and collapse if my paper were unable to do a larger business than that. But when I know that every pen-stroke means something to twenty-five thou-

sand people, I spur my mind to its best endeavor! Now, suppose, Dan, that you knew, to a moral certainty, that you would have a crowd, next Sunday morning—a compact, shoulder-to-shoulder, alert congregation—wouldn't you go to your task of sermon preparation, with an entirely different attitude than usual?"

"Yet, Tom," sighed Blue, "It is the old story of 'which comes first—the hen or the egg?' To get a crowd, a man must know how to preach with great vigor. To preach with great vigor he must have a crowd. I defy any man to do his best work with a despairing little handful in a vast tank that is built to hold four or five times as many people. It can't be done! Very well; what is he to do about it? Suppose he decides that a large congregation is the only solution to his problem! How does he go about it to recruit it? I'm sure I don't know. I wish I did!"

MacGregor was reproaching himself bitterly for having permitted and encouraged the conversation to this unpleasant quarter. Fine way, indeed, to spend an hour with his old friend of college days—to hold up a mirror so that he might see how feeble were his endeavors. Yet, he had a feeling that to change the conversation now would mean nothing less than that he considered Dan Blue's case beyond help. No; he had gone into this thing, with his eyes open. He must see it through.

"See here, old chap; you've simply got to buck up! I know you! I've heard you speak! I've heard you pour yourself out, many a time, in a way that sent the creeps up and down my spinal column! You've got it in you to be a successful and happy preacher! Give you a crowd—the promise of a crowd—and you would surprise yourself and all your friends in Middlepoint by the sudden release of a volume of unsuspected pulpit power! I know it!"

Blue felt an instinctive tightening of his muscles, a quick—

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EDITORIAL

A Prayer for Guidance in Praying

HEAVENLY FATHER, who art ever reaching into our lives with gentle hands of love, seeking to do us good and to lift us over the barriers that obstruct our way, quicken in our hearts a due sense of Thy nearness, of Thine approachableness, and of the sure reward with which Thou dost enrich all those who practice communion with Thee. Forgive us that we make such hard work of prayer. Our minds are beset with doubts and misgivings and the inhibitions of mortal misunderstandings, so that our souls lack freedom and confidence in Thy presence. Woven in with all our golden impulses and hopes are the leaden instincts of passion and self-seeking which, when we look into Thy face, O Holy One, turn our words into ashes upon our lips.

Lord, teach us to pray! Remove from our hearts those things that hinder and embarrass our fellowship with Thee. How can we find inward peace, how go forward with firm feet, how attain the fair prizes of joy and influence and character save as Thou showest us where Thou hast hid them? And how canst Thou show us these fine meanings and values of life, save as we open our thoughts and our lips in easy communion with Thee? May Thy holy presence dissipate our doubt and Thy grace cleanse us from guilt and Thy purity burn from our minds all base desire, so that, having clean hands and a pure heart, we may ascend into the hill of the Lord.

Show us, our Father, what to ask for and how. Make us acquainted with Thy nature and character so that we shall ask only for those things that belong to Thee to give. Forbid that we ask amiss, even for the gifts Thou wouldest willingly bestow. Train in us that fine instinct of reverence which prompts Thy children both to shrink

from approaching Thee and yet to dare to approach Thee. And may we keep open the pathway to Thy presence by oft traversing it in humble and earnest desire to know Thy will. In the name of Christ. Amen.

German Church Arising From the Ruins

DURING the war the future of the German church seemed dark enough. Tens of thousands were availing themselves of their privilege of renouncing their membership, partly to escape an insignificant taxation, but more especially to show their contempt for the state church. From the time of Martin Luther, the prince was the *episcopus* of the German church, which was supported by taxation. In the revolution the church has been disestablished and compelled to find its own support. The social democracy did not take away the endowments, as has been done sometimes in a revolution, but the tax machinery may no longer be used for the church. If German Christians at first believed that this would prove the ruin of their church, they are now happily disillusioned. There is evidence of a real spiritual awakening in Germany. It was only two years ago that the great historian, Harnack, declared that the German church was bankrupt. He probably would not speak in this tone at the present time. The new day has dawned because the church has become a truly democratic institution. Even the women of Germany are given a vote in ecclesiastical affairs. Meanwhile the churches in other sections of the world may well watch the new era in German religion. There is little enough democracy in any of the churches. In America, where there is no prince and no parliament to control religion, there are often forms of control more

odious and more dangerous. More than one evangelical denomination has found itself intimidated at its national meeting by some prince of plutocracy who threatens to withdraw his support from missions or education if the more liberal thing is done. Self-perpetuating oligarchies find methods of continuing themselves in office long after they have forfeited popular support and good-will. Democracy may mean occasional errors in judgment, but it will never mean an alienation between the church and the masses.

America and Disarmament

IT has seemed lately that America alone stands in the way of the reduction of armaments. Secretary Daniels has been carrying the big stick and talking about an eighty-eight ship program for the next three year period. There is nothing for England to do in the face of such an announcement but to try her best to meet the ship-building ambitions of the United States, even though she becomes delinquent in her financial obligations to America. But there are signs of approaching sanity in the councils of the nation. President-elect Harding has been holding conferences and it is reported that he hopes to open negotiations with the great powers on the subject of armaments. He will hold diplomatic interchange with Great Britain, France, Italy and Japan. Mr. Lloyd George has recently declared that the terrible race for armaments must be stopped. The situation is now plastic and strong affirmations on the part of groups of citizens in this country may result in saving all the money that is needed to rehabilitate a broken and discouraged world. To go on in the mad race for armaments means wasting the money that should be used to restore the industries and feed the helpless little children who will perish without help. This is the time to agitate world peace. When the passions and prejudices of war arise, there is no opportunity. But America holds the key to the peace of the world, and the church holds the key to America. Men and women who hate war may accomplish more during this new year than they will have an opportunity to accomplish for a generation afterwards.

Religion and the Bolsheviks

AMONG the delusions of the Russian Bolsheviks was the idea of abolishing religion. All over the country signs were posted which said, "Religion is the opium of the people." The revolution really hoped that among its other reforms it would demonstrate to the world a nation in which there was no religion. Probably for a little while this onslaught produced effect. The church had the misfortune of having been maintained under the patronage of the old government. But readjustments have come very quickly in Russia. Travellers returning from that country either express doubt about the Bolsheviks' ability to defeat religion, or else tell enthusiastic stories of the revival of religion. Having been freed from the repressing influence of the state, the Orthodox church

tends to become more evangelical. Rev. Francis E. (Father Endeavor) Clark is hopeful of a strong Christian Endeavor movement in that communion, a thing not to be dreamed of a few years ago. The philosopher Berdiayev, who speaks with authority concerning the Orthodox church, said recently: "A new Orthodox church is being raised, a more Christian, a more liberal church. The revolution brought freedom to the Orthodox church; it has liberated it from bondage. Of course, all this is still dim and indefinite. But then the Russian church is now only in the course of reformation, and her future outlines are only beginning to emerge from the dim mists." Thus we are seeing before our very eyes a demonstration of the truth that no people lives long without religion. The death of all religion means the end of national life. Churches come and go. Germany may change from Catholicism to Protestantism, or Spain from Mahomedanism to Christianity, but in the long run a people will have its religion. Those who have lived in fear concerning the future of religion in America should learn from the course of history how "incurably religious" man is. The problem is simply whether we shall have a religion that is rich enough and rational enough to help or hinder human welfare. Religion is perennial because man's thirst for God is inherent and ineradicable.

Prolonging Ireland's Agony

WITHOUT doubt the Irish question would have been settled long ago had it not been for the interference of private citizens in the United States who have foreign loyalties. Yet the story of crime and reprisal still goes on. There is much in the story that is not to the credit of the soldiers of Great Britain. There is even more that is not to the credit of the citizens of Ireland. There can be only one solution thinkable, and that is compromise. Even if the United States wanted to intervene, she would have to defeat the British navy before any effective action could be taken. Such an idea is preposterous at the present time. The United States does not want to do anything of that sort. We are quite willing to give passports to any of our citizens who want to fight for Ireland. We only wonder that they have not left long ago. The settlement of the Irish question will never be made in Washington. It will be a compromise settlement that will be drawn up by sensible Irishmen and sensible Englishmen. The one thing that inhibits this settlement is interference in the United States. The Irish settlement might come in six weeks. Conceivably it could be delayed for six years. If delayed, it would be at the cost of Irish lives and British lives. The British government is willing, and long since has been willing, that Ireland should have self-government. Other sections of the British Empire live loyally within the empire with every freedom which is enjoyed in the United States. Ireland can have this freedom once she relinquishes the idea of a sort of independence which neither the British Empire nor the rest of the world can afford to give her. Whoever delays the day of good understanding between Ire-

land and Great Britain sins against the peace of the world. In Washington there should be an end of petty political play, now that our national election is over.

The Poor Anglican Bishops

CONSIDERABLE perturbation obtains in certain Anglican quarters over the poverty into which war taxes have thrust their bishops. There are many noble men among the Anglican bishops, some of whom would no doubt welcome an enforced simplicity of living that would better befit ministers of the lowly Carpenter, but the "establishment" has historically put them in the Roman Catholic category of "princes of the church" and bestowed upon them palaces and incomes that run an average of more than \$25,000 per year. The palatial homes and a style of living that keeps them in the social classification of the aristocracy are required. The salaries were fixed eighty years ago and according to prices in those days were munificent. Before that day a bishop often received hundreds of thousands per year. In the forty years of his official life one of them received a total of more than eight millions. The Bishop of London has two palaces in the city and the Archbishop of Canterbury lives in one of the greatest of England's historic palaces in the heart of the city and draws \$75,000 per year. Even then he is doubtless able to save in an official life-time no very great fortune, so extensive are the conventional demands for luxurious entertainment and living. On the other hand the curates and the majority of the clergy live on the most pitiable salaries. The Anglican church has so long lived as an almoner of public and ancient endowment that the rank and file have no training in habits of church support. It would be a most wholesome thing for that great church if it were put on a basis in both finance and privilege with all other Christian charities in Britain. It ill befits a democracy to make its chief servants of the Lord munificent princes.

The Cosmogony of Modern Religion

EVERY one of the higher religions has its own cosmogony. The story of beginnings in the Old Testament repeats older stories found in the Babylonian religion, translating their polytheism into monotheism. The Greeks in their mythology tried to account for many things that have puzzled the mind of man. Since the days of Charles Darwin a new cosmogony has been superseding those more ancient. Built upon the hypothesis of evolution, it has recounted the story of the origin of life and the descent of man, or as Henry Drummond preferred to call it, the "ascent of man." It was a brilliant literary enterprise to tell the story elaborated by science with the pen of a journalist and novelist. That is what has made H. G. Wells' "The Outline of History" the great success that it is coming to be. Of course no one reads this new cosmogony without feeling that it, too, lies largely in the field of fancy and hypothesis. Like the cosmogonies that it supersedes, it

is the work of imagination. Yet it is a view of the world into which the little fragments of our knowledge concerning the early history of the planet and of human life fit better than in any scheme yet devised. Progress involves the idea of arrangement, order and improvement. Even a man who, like Mr. Wells, finds his intellectual rootage outside the church cannot think of his universe without some conception of God. When the new cosmogony is consciously adopted by the church it will carry with it profound consequences. A redemption made necessary by reason of an Adamic fall from an innocent state of perfection gives place to a redemption whose essence is the process of completing an imperfect being. The task of the kingdom will be wrought out in patience, once we recognize how near we are to the Neanderthal man with his bestial life. But the new cosmogony sets Jesus Christ forth in a new light. The gulf between him and the "natural" man is greater than ever. But his significance for mankind is more convincing, more realistic and thrilling with grace and hope.

The Mystic Power of Biblical Passages

ALL readers who are sensitive to the music of great utterances have thrilled at the power of some telling verse from the classics, and particularly at the effect of some apt sentence from Holy Scripture woven into the texture of written or spoken words. In that wonderful passage in "The Tale of Two Cities" in which the euthanasia of Sydney Carton is described, half the magic of the narrative is imparted by the sudden and apparently unconscious interjection of the majestic utterance of our Lord, "I am the resurrection and the life." A notable illustration of the same compelling quality of biblical phrases was given during the recent meeting of the Federal Council in Boston. Urgent pleas had been made by Mr. Hoover in behalf of the starving children of Europe, and by others in reference to those in Armenia and China. Then Dr. Speer, the presiding officer, without introduction or comment, read the great passage from the Gospel of Matthew giving the Savior's statement of the reasons for the heavenly welcome of the kind in heart. Never had the tremendous words, "Inasmuch as ye have done it unto one of the least of these," seemed so solemn and so pregnant to those who sat in the hush and emotion of that hour.

Quackery in Religious Therapeutics

IT has been a task of centuries to curb quackery in the medical profession. With the aid of the law, a powerful organization of men of science have done what they could to keep good the credit of a great profession. The nobler the profession, the greater the temptation to misuse it. It is not surprising, therefore, that religion has had its quacks as well as medicine. The prophecy-monger and the faith healer have been the foremost of modern quacks. A big banner across a street in Pittsburgh announces that after 1925 death will be optional. Any man who has the least idea that this promise can be fulfilled will investigate.

He is then led into a maze of Bible interpretations, and in this field he may not be expert. If the thought of death has troubled him a good deal, he may grasp at a straw and claim the miraculous thing that is offered. This offer is put forth by the followers of the late Pastor Russell, of Millennial Dawn fame. This sect set 1914 as the time for the end of the world. The world stands pretty solidly yet, and things seem to be running along quite well. We imagine that the undertakers will continue to do a thriving business even after 1925. Nothing else has ever hurt their business, and it will take more than prophecy-mongers to stop them. In the name of religion, faith-healers have extorted extravagant sums from trusting patients. This was one of the scandals in connection with the founding of Zion City. Evangelical religion is not as skillful in advertising itself as are the religious fakes, and it has an unfortunate way of hiding its light under a bushel, but in the long run the people must turn to it for the spiritual medicine that heals and saves.

The Child in the Midst

THE gracious season of the holidays, through which we have just come, is a fresh reminder of the place which the child holds in modern life. The child is the center of the Christmas joy and gift-bestowing. The shop windows glow with toys and treasures which make their appeal to childhood. Most of the Christmas festivities are graduated to the spirit and appreciation of children. In a peculiar sense Christmas is the children's festival. And this is the more appropriate since its motive is the remembrance of the Child whose birth made beautiful and sacred all childhood henceforth.

But this is only a symbol of the growing degree in which the child is taking the center of the world's attention in the lands of Christian civilization. The most interesting studies, those of origins, nurture, nutrition, education, manners, physical welfare, housing, industrial solicitude, and the moral life, have their beginnings and incentives in the child. He is our most precious possession. He demands and secures the regard of every class in the community. Literature, art, manufacture, salesmanship and recreation all revolve in growing measure about the little child.

For this reason the appeal for help in behalf of destitute populations takes increasingly the form of entreaty in behalf of children. Mr. Hoover is asking for great sums of money for the relief of the starving in central Europe, and the heart of his message is the cry of the little children, whose fate will determine the character of the future Europe for generations to come. The Near East Relief is bringing continuously to the attention of Christendom the appalling conditions in Armenia and Syria, and its story is that of the children of these devastated regions, whose experiences have been among the most tragic in the history of persecution. China is calling with pathetic insistence for help from the rest of the world, and it is the childhood of that stricken land that appears to the informed imagination in the attitude of pitiable entreaty for aid.

The ancient tradition affirmed that a pilgrim came upon a little child waiting at one of the fords of Jordan for someone to help him over. Though carrying his own burden, he lifted the child and bore him across. Then to his astonished gaze the little one took on the form of the Christ Child, and in the calendar of the church that pilgrim has evermore been known as St. Christopher, the bearer of the supreme Child of the ages. And St. Christopher has become a symbol for all mankind, for those who help to make childhood more wholesome and happy are bearers of the Christ himself.

The surest guarantee of a healthy and efficient citizenship for the future is a happy and nourished childhood today. And one of the dangers that threaten such a future for the nation is the prevalence and increase of child-labor. The little children of America, of all lands, have an inalienable right to be well born, properly nourished, comfortably housed, sufficiently educated, and given the leisure which offers opportunity for vigorous and happy play. They have the right to their great inheritances from the past—political, social, intellectual, moral and religious. Yet tens of thousands of American children go almost directly from the cradle to the mines, the factories or the fields, for such forms of work and such hours of toil as make health and happiness quite impossible.

The pictures of the dwarfed bodies and the joyless faces of little children to be found by the thousands in industrial centers where lax child-labor laws prevail, or better laws are evaded, are depressing and alarming. They form a sinister prophecy of the sort of people who are to be the fathers and mothers of the next generation, even if they survive to the age of parentage. Child-labor is one of the problems which the nation must face with resolution and insight. It is pitiful that millions of children will starve unavoidably this year through the tragic calamity of famine, in spite of all that we can do. It is vastly worse that thousands of our own American children should starve both intellectually and physically, through the draining of vital energies by needless and criminal child-labor practices.

It is a satisfaction that the National Child Labor Committee is urging the observance of Child Labor Sunday on January 23. No theme is more vital to the nation's health and welfare. We are rightly taking the gospel of the Christ Child to the non-Christian lands where childhood is so teemingly increased and so recklessly wasted. It has been one of the satisfactions of the missionary to point out the difference between the childhood of the Christian Bethlehem or Nazareth and the Moslem Hebron or Nablous; between the safeguarded and cherished children of Christendom and the stunted and neglected children of most of the non-Christian world. But a better record must be made in the case of our own child labor slaves if the comparison is not to be a mockery.

The gospel of Christ is a gospel of childhood. The Master set a little child in the midst of the group of his disciples one day, and told them that of such he made up the citizenship of his new society. To that place of central importance the child has evermore the right in a Christian civilization. For the children of rightly ordered

families there need be no anxiety on the score of care and opportunity. It is the other children that must be guaranteed their rights. It is not enough that the children of the resourceful have proper attention. All children in the community and in all communities are rightly the children of all good fathers and mothers. A woman who had lost her only child remarked recently: "I have learned through this experience that no woman has the right to be the mother of her own children alone."

The Question of Hours

SINCE Judge Gary and the Steel Corporation have given wide circulation to the address of Rev. E. Victor Bigelow of Boston, that document in criticism of the Interchurch Report on the Steel Strike of 1919 takes on a significance more important than the personal opinion of its minister author could give it. One reads the address with the feeling that the clergyman "doth protest too much," and if, as Mr. Bigelow charges, the Interchurch Report was tainted with the spirit and language of special advocacy, it is unfortunate that his own utterance is so flagrant an exhibition of the same spirit of partisanship. The Interchurch Report, whatever its faults, was at least very definite in its statements regarding working hours, wages and working conditions. The impartial student would welcome a plain simple statement of facts in rebuttal, if there are such to present. Pending the arrival of such a statement one is hardly able to disabuse one's mind of the notion that there must be considerable fire where there is so much smoke, so long as the strictures of the Interchurch Report are met with abuse and rhetoric, or with statistics that are mere generalizations, rather than with detailed evidence on the matters at issue. The villification of Mr. Foster, just or undeserved, by no means implies the vindication of Mr. Gary and the corporation of which he is the head. Nor is the issue merely that of the justification or condemnation of the strike, the conditions under which it was waged, and the methods by which it was conducted. Two wrongs do not make a right. The average citizen may be very much inclined to cry: "A plague on both your houses!" Yet back of the episode of the strike are the permanent facts and conditions. These all men want to know.

Back of the questions of control in industry and the larger question of social amelioration, all of us want to know whether men are working unduly long hours, or receiving inadequate wages, or being housed under unhealthy and squalid conditions. One particular value of the Interchurch Report was its amassing of information of this sort, on a basis of wide and detailed investigation. Mr. Bigelow's address deals with some matters which in their interest and bearing lie quite outside of the strike controversies. One of them is the matter of hours of labor. Mr. Bigelow is very contemptuous of the Interchurch Report's advocacy of the eight-hour day, and pours scorn upon what he calls the "heresy" of the Federal Council of Churches in the inclusion in its industrial

creed of the principle of "reducing the hours of labor to the lowest practicable point." Mr. Bigelow is rather too scornful. If he had read some such book as Kropatkin's "Fields, Factories and Workshops," dealing with the possibilities of better organization and more efficient methods, he would understand the sheer nonsense of saying regarding the eight-hour day, that "man's needs are so many that it is physically impossible to produce what we need in these hours." And, if he had looked into William Morris' "Useful Work Versus Useless Toil," he would have learned from a glorified craftsman the spiritual and social maleficence of the spending of a single hour more than is necessary in routine labor.

If Mr. Bigelow means merely to point to the dignity and spiritual usefulness of work, he has chosen a most unfortunate context in which to sound his eulogy. We all believe in the gospel of work, even of hard work, at long hours, if it be work of the right sort, properly appealing to man, and properly expressing his spirit. But to defend the long working-day of modern mechanical industry by a reference to the sacred words of Christ: "My Father worketh hitherto, and I work," is little short of blasphemy. God, after all, is probably not hurt by blasphemy; but the chains of men are drawn a little tighter by such words, and there is such a thing as blasphemy against the holy spirit of man. When one realizes from observation and intimate contact with "workingmen" what long hours of labor have meant in their individual lives and homes, it is hard to be patient, or courteous, toward such diatribes in the name of religion. It is a perversion of the holy gospel of work to base uses, and one could only wish that Mr. Bigelow, and all who write so lightly of what is veritable life-tragedy to so many of their fellows, could look on those whom they have pierced.

Look on a picture of what a long working-day actually means. For many years the standard workingday was a day of ten hours. Under simple and rural conditions that was probably not excessive, but it means something quite different under modern city conditions. One may leave aside, for the moment, the artistic or spiritual considerations involved and confine one's observation to the superficial facts. The ten-hour day has usually meant from seven a. m. to six p. m. The worker must be on hand to begin work at seven. He is fortunate if he can reach work, on a crowded street-car, in less than one-half to three-quarters of an hour, and in many cases it will require longer than that. He cannot get home for dinner, and it requires the same length of time, or probably longer, owing to the rush hours, for him to get home at night, as it did for him to go to work in the morning. Suppose he is a man with a family. He leaves home in the morning before his children are out of bed, and if they go to bed at the hour that is customary in well-regulated families, unless he is very favorably situated, he barely sees them at night. He has Sunday, unless Sunday, too, happens to be taken away from him—and the enthusiasts for long hours of labor have never been conspicuous by their enthusiasms for Sabbath observance.

This means that the average man who works ten hours a day, in a modern industrial city, does not get even a

reasonable chance to know his family. How men do conspire in the face of hard conditions, and such lack of opportunity, to become really good husbands and fathers, is a matter of amazement; but in a vast number of cases, perhaps in the majority, the bread-winner is a comparative stranger to the home and family which he supports. A ten-hour work day involves the sheer destruction of opportunity for life's satisfactions in relation to the higher type of home and family.

Judged from this standpoint, the emergence of the eight-hour day is much more than a gain of two hours. That two hours spells all the difference between opportunity and lack of opportunity. A man who quits work at five has a chance for a quiet evening with his family, or to go out somewhere in the evening with his wife, whereas a ten-hour-a-day man has little such opportunity. How many people who work ten hours a day ever get to a church or social supper or neighborhood entertainment? The fact is that a great range of enjoyments and opportunities possible for people who consider themselves hard workers are inevitably shut off from those who follow the deadly routine of a ten-hour day. Even a nine-hour day effects great possibilities.

Mr. Bigelow seems to have a glimpse of the real truth, when he says: "The ordinary man who works eight hours in paid employment puts in several more hours in making his home." That is cold fact. Nothing, unless it be the abolition of the saloon, has done more for the improvement of the outward environment of home-life than the winning by great numbers of workers of shorter hours of labor. Only those who have an eight-hour day could possibly put in "several" hours more in home-making. Can it be possible that Mr. Bigelow does not believe in home-making, and that it is only work in steel and other industries that is to be encouraged by the divine example? It is most amazing that one can appreciate the right use that many eight-hour-a-day people have made of their leisure, and yet be an apologist for a twelve-hour working day. The only explanation would seem to be that Mr. Bigelow has been swept by his special advocacy into loose and extravagant expression, and does not mean what he says. Surely there is utter perversity in his attempt to show that the movement for the reduction of the hours of wage-labor to a minimum is at variance with the gospel of work as a factor in the upbuilding of homes and characters, and above all with the performance of the sort of work that Jesus referred to, when he said: "I must work the works of him that sent me while it is day."

The fact is that if the work of Christ is going to be done in the world, there must be time found for it. To spend the vast part of one's time in commercial and industrial toil, either by compulsion of circumstance in the case of the ordinary laborer, or by ambition and choice as in the case of many business-men, so that there is no time for worship and service in connection with the church, or for participation in the higher arts and fellowships of life, is not Christian; and the sooner the church sees and declares the fact, the better.

Few things are militating against progress toward a better world so much as over-work in commerce and in-

dustry. The laborer and his family are not the only ones who are suffering. Workers in the higher walks of life, if they could be brought to realize it, are deliberately starving intellect and soul, and the community is suffering. Men who, by nature and equipment, are competent to do much to solve the great problems of society and industry, have not time to study facts and situations, and the result is that their energies and great powers, in so far as they bear upon social issues, are directed by prejudice and self-interest. We are paying a tremendous price for the ignorance of the average American business man of everything outside the range of his own business pursuits and ambitions. The average business man is rather contemptuous of the average professor and minister, whom he regards as "impractical" and "visionary." Probably a fair proportion of professors and ministers do lack "horse-sense," and good business judgment; but the business man fails to realize that of the remainder many are men of sound sense and clear judgment, who would have been successful in any career they might have chosen, and that their so-called visionary and impractical notions are based upon careful consideration of a wide survey of facts and information, such as the average business man does not take time to acquire.

A Church Program

MANY churches go through the year and through the years with no program of activities, no goal of accomplishment. They trust for advancement to incidental circumstances, such as the special popularity of a particular pastor, or the curiosity roused in new circles by the advent of a well-known evangelist, and apart from such incidents are content to let Sunday and mid-week services go on as they have gone on for forty years.

A church program, formed at the beginning of the year through the best thought of pastor and workers, and held to with a steady insistence that each part be carried to completion, is a great means of unification in work and of multiplication of forces. The minds of all the members, or at least of all the really interested members, are centered at the same place, and the efforts of all are contributory to a definite end.

A church in a small village, where the community is dependent upon this one congregation for religious and social leadership, has for years followed its annual program with considerable care, and with fairly satisfactory results. The program has varied somewhat from year to year, but the essential points are the same. September is Stewardship Month. During this month the financial obligations of Christians are presented, the general program of church benevolences is given, the budget carefully reviewed and adopted, and the every-member canvass made. October is Organization Month. At this time every organization, from the official board to the children's mission band, is brought into working order and its work for the year outlined. November is Church Attendance

Month. Members of the church are urged to loyalty in church going for their own sakes and for the sake of others, and an effort is made, through calls and announcements, to bring in new hearers. December is Sociability Month, and is for the whole community. Social gatherings are held in different parts of the town, and all of the people are urged to call upon strangers and shut-ins. Although these visits are entirely voluntary, sometimes hundreds of such calls are made. The month ends with a general celebration at the church, such as an indoor picnic, with games in which young and old join. January is Devotional Month. A program of daily Bible readings—usually certain books to be read in course—is given out, and each Sunday afternoon a special devotional meeting is held at the church. February is Evangelistic Month. The simultaneous Bible readings are continued through the Book of Acts, and a short series of decision meetings is held. March is Missionary Month. The missionary enterprise is reviewed and often there are visits from missionaries and secretaries. April is Religious Education Month, and plans which have been forming through the year for the enlargement of the Sunday School are put into operation. May, and running into the time of commencement in June, is a Life Service period, when the young men and young women are asked to consider the claims of various fields of religious activity. The summer months have no such sharply outlined program, but attention is given to outdoor recreations, especially those of the Boy and Girl Scouts.

Any church program must of course adapt itself to local needs. For instance, a city church would almost surely wish to stress the Sunday school work in the fall rather than in the spring. The point is not the value of a particular program. It is the value of a program. True, this must often be modified and extended. There will come unexpected opportunities and blessings, but they will come in largest measure to those who are working in unity at the task as it is clearly seen. Special outpourings of power are oftenest for those who are with one accord in one place.

The Ravenous Beast in the Cellar

A Parable of Safed the Sage

THERE came unto me one of the sons of the prophets, and he bowed low before me as young men bow before their elders when they have need of wisdom and know it. And that is not always, but sometimes.

And he said unto me, O Safed, live forever. Thou art a venerable man and one who is wise.

And I said unto him, So far as the passage of years is concerned, thou speakest truly. As to Wisdom, we shall know better when I learn what advice thou dost desire, and whether it be something about which I have knowledge.

And he said, O Safed, I went forth from the School of the Prophets no great time ago, and I am the Minister of a Dear Little Church.

And I said, See that thou love it well, and continue to love it, even when the years shall come that find thee in one that is larger. For there is no Church so small but it deserveth a Minister better than any of us.

And he said, Thou speakest truly. And now, behold, the people of God in that place have dealt kindly with me and with my wife. And they pay us our Stipend on the last day of every month. And in many ways have they shown us affection. But, O Safed, a year ago they built us a Parsonage, and it is a Lovely House.

And I said, Thou art in Great Luck, for the Housing Problem is Some Problem to those who are not thus provided.

And he said, It is even so. But in the cellar of that house is a Ravenous Beast, and the hunger of that Beast is Something Fierce.

And I inquired of him the name and manner of the Beast.

And he said, The name of it is a Furnace. And last Winter it Devoured Coal to the total cost of an hundred and thirty and eight shekels. And my stipend is but twelve hundred shekels. And I have food and books and other things to buy, and the Lord hath spoken kindly unto us with the promise that there will come to us a Little Child, and we do greatly rejoice. But we think of the coming of Winter, and of the great beast with the Wide-Open Red Throat that crieth for Coal. And we know not what to do. For we love our people and they love us. But it cost us much to furnish the lovely new house, and we are in Debt. And we fain would owe no man anything but to love one another.

And I said, I will write a Parable concerning this same Beast, and I will remind the people of God in every place, that the Good Old Summer Time is past, and that in every parsonage there is a Ravenous Beast that crieth for Coal. And I will speak kindly unto them, saying,

Hear me, O ye people of God, and let me thank you for your kindness to all ministers, both old and young. For this may the Lord reward you. And now, behold, consider whether it be not possible to add to your kindnesses this one beside that ye Endow the Beast in the Cellar of the Parsonage, that the Minister freeze not, and that he and his wife and the baby may warm themselves in comfort, and bless you for your kindness.

Sanctuary

THERE is a place within my heart,
Where lovely shadows lie;
I go to seek God's peace amid
Its radiant mystery.
There is an altar where I kneel
To hear great music rise—
And all my little joys bow down
To hide their streaming eyes.

ELIZABETH ZULAUF.

The Music of the Church

By Lloyd C. Douglas

THE minister who has persuaded himself that it matters little what manner of music is customarily rendered in his Sunday services may spare himself the trouble of seeking further for an explanation of the fact that his church treasurer is always blue over a bank-balance that is always red. Nor need this good man quest an ampler reason for the habitual listlessness of his congregation on the first day of the week, if it is listless, or for the diminutive size thereof, if it is small. Of course, there may be other excellent reasons, but this one will do quite nicely.

Our young brother in the second balcony heckles us to state a few of these other reasons. We dislike to be interrupted, but the question is fair. Well—for instance—something may be wrong with the preacher's sermons. Their dimensions may be at fault—too long, too deep, too narrow. They may be blighted with a chronic pessimism. Weekly information to the effect that the world is going, if not already gone, to the dogs; and that the whole of nature groaneth and travaileth to the exclusion of any other lawful pursuit, gets to be an old and not very attractive theme, after a while. And people get tired of hearing, constantly, that they are miserable sinners—a fact too obvious to demand such frequent repetition. When they have enough, they quit. That is one reason; and a mighty good one.

POLLYANNA PREACHERS

Only slightly less unalluring are the sermons that reek of the vapid tosh known as Pollyannaism. The "just be glad" preacher gets to be as great a public nuisance as his colleague in the next block who knows the city deserves to be blown to perdition—and now a worm has chewed up his gourd-vine. Again, the preacher's sermons may be so profound as to be incomprehensible to all but the self-confessed intellectuals of the neighborhood, or as light as the chaff which the wind driveth away.

It is just possible that something may be wrong with his pastoral activities. He may have acquired a trick of wearing a chip on his shoulder, precariously poised, and frequently being brushed off by careless passers-by, to his perpetual discomfort and irritation; or, he may have been built, temperamentally, by the rules which obtain in plane and solid geometry, with right angles and the apexes of triangles sticking out all over him, upon which rugged corners and sharp spikes people keep bumping themselves and moving off rubbing their hurts and muttering that he is what—most unfortunately—he is. Or, again, he may have so poor a head for anything like organization or executive leadership that his board of deacons is as glum, in session, as a coroner's inquest, and his board of trustees haggle with him over the suggested appropriation of four dollars and fifteen cents wherewith to buy the janitor some new brooms and a coal-shovel, while his Sunday school hasn't half enough teachers, and his

women's society is up to its ears in a brawl. These are some of the reasons. They are all good ones. Without doubt, these brethren have a bad time of it, each in his own way.

NOT MAKING IT GO

But one's full sympathy goes out to the minister who knows that he is not making a go of it—not failing for any of the reasons indicated above—and with brutal candor—but because he has never taken into serious account the importance of that supreme feature of Christian worship—the music of the church!

He may be an able preacher; but he can't preach past bad music! He may be a tactful and beloved pastor; but he can't win and hold people to his Sunday services with that execrable choir! He may be no end of a statesman in his deft manipulation of his multitudinous auxiliary societies, boards, cabinets, bureaus, and what-nots; but the feeble organist will see to it that the S. R. O. sign is never put out. Sometimes he is entirely unaware that this is so.

Not infrequently one hears a preacher saying that he knows nothing about music, at all—church music, or any other kind—saying it nonchalantly, as he might admit ignorance of the tapestries peculiar to the Ming dynasty—apparently oblivious to the fact that his confession is equivalent to a carpenter's casual remark that he never could saw a board straight or drive a nail without pounding his thumb. No more rarely one hears a preacher saying that he has "no ear for music"—saying it with a smile that clearly means he is too much occupied with serious matters to give attention to anything so trivial. We are to understand that it is just a pleasant little joke that he has on himself. By no means is it a joke! It is exactly as if a painter should confess to color-blindness! For so large a place does music rightfully hold in Christian worship that whoever accepts responsibility for the religious education and devotional inspiration of a church can never hope to teach his congregation how to sense the Divine Presence unless he is not only in love with music but fairly conversant with its history, its functions, and the proper manner of its execution.

UNDERRATING PUBLIC TASTE

It can easily be proved that most discouraged preachers have consistently underrated the public taste. They have harangued their congregations about the increasing godlessness of this generation as a reason why their churches are failing to attract, when the real reason may reside in the increasing unattractiveness of their services, due to the more exacting nature of the public taste. In no field has this development of taste proceeded with more rapidity, of late, than in this matter that is before the house just now. The public has recently achieved new agencies for the cultivation and satisfaction of its heart-hunger for good music. The phonograph which has

become almost as common and indispensable to the American home as the wash-boiler, reproduces the music of the masters, executed by the best known of contemporaneous artists. True, the jazz record brays its abominable yawp more often than "Gloria a Te" raises its majestic praise; but the family that is likely to take any interest in the church at all, owns a few first class records, and plays them with delight, of a Sunday afternoon.

More people know good music when they hear it than we suspect. It should be repeated—the preacher is always tempted to underrate the public taste! Because they don't talk back, he thinks his puny little essay, on Sunday morning was a wonder. Because nobody stayed after church to ask him where he got his figures when he said that one-third of the inmates of Sing Sing are college graduates, he thinks they believe it. Because they don't call him up Monday morning to tell him that the music yesterday was the most awful thing they had ever heard on land or sea, he imagines the music will do. Not so extremely good, perhaps; but it will do. Ah, no; the public isn't such a dull ass as some would have us believe.

SPECIALISTS IN POOR MUSIC

Unfortunately too many churches have been specializing in poor music. The reasons for it are legion. Two or three of them will bear mentioning. The trouble may lie, for example, with the choir leader. Not to speak too abstractly, permit me to present Sister Iontha Place. Miss Place began directing the choir at the tender age of twenty-two, just after her return from the year she spent at the Tophole Conservatory. That was in the early summer of 1901. Because she has been at it so long, and also because her brother is the heavy contributor, Miss Place must be retained. By virtue of her position, she may sing solos if she wishes so to do. And she wishes so to do—almost every Sunday. Miss Place flats abominably. There is only one satisfying tone taken in the whole of her performance—the final syllable of "Amen." There are ten persons in her choir—the sort that could be expected to become and remain party to such an enterprise. Every Sunday there is a sugary little anthem about "Behind the Beyond is Somewhere," or "His Old Mother's Rockingchair." And other stuff like that.

Now, Rev. R. H. Pepper, a real preacher with a real message, has become aware that he can never make anything of his church so long as this state of things persists. He wants to know what he is to do. For, as has been said, Miss Place is the esteemed sister of Deacon G. Rowling Place, and in most excellent health. Your duty is plain, Pepper. It is not a pleasant job; but—somehow—you must contrive to displace the misplaced Miss Place (begging a thousand pardons!). Nobody envies you the task; for this kind comes out only by prayer and fasting. But you can't preach against that music. You must either change matters, at that point, or be resigned, or resign!

Have another? Well; meet our good friend, Mr. Onestop, the genial organist who has been playing for nothing (a just wage for services rendered) during the past

thirteen years. Whenever the suggestion has come up to the board of trustees that Brother Onestop be given a big birthday dinner in celebration of his retirement as organist, somebody has remembered that Onestop really has been doing the best he could—which even the frenzied admit—and absolutely without recompense. This latter is to be kept carefully in mind. A new organist will add another annoying item to the budget; and the board's pet motto is, "Budge not the budget!"

These well meaning people do not realize that they would be doing Percy Onestop a kindness by shielding him from any further rough criticism and contumely behind his back. And, as to the economics involved, Onestop's gratuitous service at the organ is the most expensive item in their whole blessed and unbudgeable budget! If there are any tears to fall, let them be shed in behalf of our brother, the preacher, who has become the ungrateful legatee of such a bequest as Onestop. What shall he do? In the midnight watches, he asks himself, "What shall I do?" He must get rid of Onestop. It would be positively wrong for him to poison the fellow; but he can easily request the rendition of certain musical numbers which are quite out of Onestop's reach. If the man has any sense at all he will see the point. If not, it can be explained to him by the aid of a map and lucid footnotes. But, Onestop must go!

GOOD MUSIC OR NONE

If the preacher is careless whether or not his church ever commands any attention and respect, let him put up with what he has had vouchsafed unto him. But if he hopes to make something of his church, he must deal with his music problem very firmly. He must boldly announce that his church will have good music, or none! Far better to have no music at all than what passes for the same in far too many of our Protestant churches. And where does the responsibility rest, at last? With the choir? Not at all! With the music committee? Not a bit of it! It resides with the manager of the whole institution—the preacher. When the music is bad, the congregation is depleted; when that happens, who gets the blame? The choir? The music committee? Not for a minute.

No; it is the preacher's business, after all. He may pretend to wash his hands of it, and lay the responsibility elsewhere; but verily he has his reward (which, likely as not, involves a move to some other locality where he stands a good chance of swapping the worst chorus-choir on the face of the earth for the awfullest quartet that ever jangled discords).

Here shows up the importance of the preacher's knowing something about music himself. He should be in a position to speak to his choir in a tone of authority. It is not enough that he should be vaguely conscious that the noise behind him, on Sunday, is raucous and infuriating: he should know exactly what the trouble is, and spare no pains to mend it.

This demands of the preacher that he should have acquired some musical training. It is not very important that he should be a "practical musician." Indeed, it has

happened that a preacher's ability to sit down on the organ bench and demonstrate precisely how he would like to have a certain passage rendered, has earned him an enemy guaranteed to hate him and his to the third and fourth generation. If the preacher is a good organist, he can well afford to keep this one candle of his under a bushel. And if he has a trained voice, he had better use it to talk with. The preacher-soloist, who steps from the pulpit to the choir and back again, had better take a day off and decide which of these two very excellent callings is his—and put all of his time on the vocation he decides to retain.

But it will never be against him, in the opinion of the choir, if he reveals the fact that he knows good music from trash. How many preachers like to draw a chuckle from the choir by deprecating their complete ignorance of the devotional and inspirational music of the church—as if it were something to grin about! Just about as funny as if the doctor should remark that he had never taken any interest in clinical thermometers!—and all this foolishness of asepsis in surgery! Of course the preacher intends this pleasantly as a pretty little compliment to the choir for knowing so very much about something concerning which even he knows nothing; but it's a poor joke, any way you take it.

BEST MUSIC NOT DIFFICULT

If the minister will give some attention to this matter, in his study, and in conference with good musicians, he will discover, perhaps to his surprise, that a great deal of the strictly high class music of Christianity is not difficult of execution. He should find out what these anthems and solos are, if his choir is composed of persons who lack the talent and training to adventure with more complicated scores. It may be with the best intent in the world that he proposes to the choir that it attempt the "Hallelujah Chorus" which is, as he says, a very wonderful thing. But unless his chorus is made up of trained vocalists, he has placed his friends in a position from which it will be quite difficult to escape with credit to themselves and the cause they would like to serve. He should know exactly what grade of music his choir can successfully negotiate, and see to it that the musical library of his church is supplied with the best there is of that grade. He should have a complete list of the titles of these numbers in his study. When he plans a service he should inform the choir director what special music is demanded by his sermon theme.

How little coordination there is in most of our churches, of the sermon and the music? Sometimes the choir director doesn't have the faintest idea what the sermon is about, and the preacher doesn't know (or care) what the choir is going to sing. He picks his hymns at random, without regard to their fitness or tunefulness. Occasionally he does this at the last minute. The choir has no notion what hymns are to be sung. No rehearsal of them has been had. And then this fellow will get up and babble about a wicked world that will not come out to church! Why should it? What is he doing to make the church more attractive? Complains about the size

of his salary. In what other business could he earn more, if he went at it in the same way that he prepares for Sunday?

THE CHOIR ANTHEMS

Now there are a few facts that every preacher really ought to know about choir anthems. First, the choir must never attempt anything that is too difficult to be rendered well. It is much better that the quartet should spend two hours trying to get together on "Jesus, Keep Me Near the Cross,"—and then sing it with an eye single to one purpose—than to invest an equal amount of time on "The Radiant Morn"—and tote it to the shambles. Every quartet wants to sing "The Radiant Morn." There are about a dozen church quartets on the Western Hemisphere that have any warrant for making the adventure. It is much more effective for the choir to learn "Hark, Hark, My Soul," so that it can sing it with good interpretation, than to butcher Tchaikowsky's "Oh Come, Let Us Worship," or Gounod's "Sanctus."

In the next place, the choir should not attempt to present a new anthem every Sunday. That means nothing else than that the piece has been given only brief rehearsal. Possibly all that these loyal folk have achieved, in that one rehearsal, is a scrappy knowledge of the harmony. As to its interpretation, they have had no chance to attend to that. They just grind it out—happy if they all contrive to get through at the same time. It is much better if the choir should plan to present one new anthem each month, and repeat old ones, frequently. The best choirs do it. If the piece is good it will bear repetition. If it is not it should never have been done in the first place. Quite to the contrary is the repeated sermon! Any sermon that the parson can repeat with a feeling of assurance that his congregation will not recall it never was worth preaching. Is that not a fact? When you preach an old sermon do you pick one of the big ones—that made everybody sit up? You do not? We are right, then, about this, as usual. It is not so of the anthem. The congregation likes an old anthem, if it is well done; just as it likes a well-remembered Scripture reading, if it is well done. Preachers who are poor readers of the Scripture Lesson should select obscure passages. The people have heard the familiar ones done well, and cannot forget about it.

HYMNS AND HYMNS

It goes without saying that the preacher should have a fair working knowledge of hymnology. It is somewhat important that he should be able to read New Testament Greek; but far more important to his job than Greek is a fine sense of discrimination in the selection of hymns. He ought to know whether it is more uplifting for his congregation to sing "Pull for the Shore, Sailor," or "Lead on, Oh King Eternal." It ought to make a difference to him whether his people sing "Brighten Your Corner" or "Lead, Kindly Light." He should understand the relative values of "Will There Be Any Stars in My Crown?" and "Jerusalem the Golden."

And he must keep close to that choir! He must attend rehearsals, and lend encouragement to all worthy effort. He must dare to administer tactful and constructive criticism. The fact—for it is a fact—must be kept constantly before that choir that its service is of signal importance to the life of the church. Some preachers

pray for the choir, just before the service begins. That is as it should be. Most choirs need it. But, whatever means the minister employs to teach his musicians the significance of their task, they should be made aware of it as a solemn obligation. Are your Sunday services lifeless, and poorly attended? Look behind you!

The Freudian Theory and Preaching

By Douglas Horton

EXPERIMENTAL psychology is slowly accumulating evidence and concepts which sustain and confirm our Christian conviction as to the abiding necessity for preaching. In the doctrine of the subconscious wish, with its associated ideas, is the basis of a scientific apologetic for the practice of that art which more powerfully than any other agency is competent to make real the life of God in the hearts of men.

As everyone knows, people often act unconsciously. When the hand, hanging inert at the side, comes in contact with a heated stove, it is withdrawn unconsciously. If its possessor had to "stop and think" whether or not he would contract such muscles as would rescue the member from pain, he would be burned. There is evidently a nervous center which supervises such experiences and directs reaction without waiting for deliberate and conscious violation.

The whole range of phenomena of the order of dreams, hypnosis, and multiple personality bears out the hypothesis of the presence of this "subconscious mind" in human nature. The evidences adduced are overwhelmingly convincing that this mind beneath the limen of consciousness operates over a much wider field than any have previously been willing to admit. Indeed, the subconscious wish may operate upon sensory matter in no less degree than conscious desire itself. The amazing successes of Christian Science, Spiritualism, and the other thaumaturgic faiths as well as many of the miracles of Jesus are illuminated by this fact. But the now classical proof is the cure of the nervous disease commonly called "shell shock."

WHAT IS "SHELL SHOCK?"

The symptoms of this disorder are that the soldier, on reaching the war area, discovers that amidst the excruciating surroundings part of his physical system has ceased to function: he loses his sight, his hearing, the use of his arm or some other member. This he and his comrades attribute to "shell shock," or a shattering of the nerves through shell fire, but this is now believed to be an erroneous conclusion. The psychological elements are similar to those in the movement of the hand from the heated surface. The scorifying and unbearable experiences of the battlefield are comparable to the unpleasant associations of the heated stove. In both cases there is a subconscious wish to have done with pain. In both, the wish may fulfil itself by acting upon the muscles, in the latter instance, to

compel them to contract, in the former, to constrain them to cease acting. In both, the muscular action tends to relieve the person from undesirable circumstances. On the battlefield the thought, "If I were not physically fit, I would not be here," which had fluttered through the mind and was then forgotten by consciousness, was, as it were, seized upon by the subconscious self and used to motivate the paralysis of the organ. It is noteworthy that it is usually the right or trigger arm which becomes devitalized. The useless arm brings the soldier into the safety zone behind the lines as surely as the contracting muscles withdraw the hand from the stove and the man from pain.

That this romance of modern psychology is no phantasy is attested by the fact that in the early part of the war before the army surgeons were converted to this theory and "shell shock" was believed to be due to a mechanical disarrangement of nerves, patients were usually returned home for such non-combatant duty as they could perform. Witness the thousands of the crippled, the maimed, the deaf and the blind who now go their painful ways along the city streets and country lanes of Britain, France and Germany. In the American army, however, there was a psychiatrists' unit, and there, where the theory was tried out, the number of cases returned, not to service-of-supply duty but to the front line, was no less than ninety-one per cent! There will never be another army in any civilized nation without such a unit, nor another surgeon-general who discredits the theory of the subconscious wish.

COMPLEX OF SUBMERGED WISHES

But this knowledge is not a military secret. Indeed, if it had not been for the invasion of civiliamdom into the khaki hegemony it is doubtful if this modern attitude would have received acceptance there as soon as it did. Thanks to this interpretation of the human mind, the institutions for the care and cure of the insane are numbering their convalescents by scores where previously they numbered them by tens. And yet it is not in this abnormal mentality where the new exegesis of psychology makes its most significant contribution. The paranoiac tendency, that is, the unconscious coloring of one's thinking by a complex of submerged wishes, is not foreign to any one of us. Many Irishmen today who think that England should withdraw her control from Ireland point for their reason to the recent political blunders of Downing Street, whereas, if their minds could be anatomized, be-

neath what they believe to be free thought would be discovered an antipathy engendered in their childhood of which even they themselves are unaware. There is only one key to our amazing national consciousness of last winter which swept a majority of our one hundred millions into arguing seriously about a political experiment called "Bolshevism" concerning which they had almost no definite information: namely, a latent suspicion that American business prosperity was threatened. It has often been noted that it is the under dog who elaborates argument for alterations in the status quo, and the comfortably situated who has studied reasons for preserving the social order. How happy the man who has no unconscious prepossessions—and how solitary!

SIN A SUBLIMINAL COMPLEX

The preacher who does not realize that his congregation is a multiplicity of minds, each tending in the direction of unexpressed predilections, plows the sand. Sin itself is such a subconscious complex of evil desires. It has been the custom of a flaccid universalism which blurred the outlines of concise thought to transfer the responsibility for sin from human souls to the agencies of heredity and environment. But here is science itself devising a doctrine of sin as rigid as Calvinism, describing the sinful soul as differing from the righteous by as diametrical a contrast as subsists between insanity and sanity. In the most common type of insanity the mind cannot think accurately because it is perverted by a hidden complex. Thus also a soul's vision of God is warped or obscured by a complex of wrong desires. Sanity is the ability properly to interpret sense environment. Godliness is the ability properly to interpret spiritual environment. Sin, in Freudian terms, is a subconscious wish which inhibits a full and free appreciation of the presence of God. Jesus understood that it is only the pure in heart who can see God.

That this viewpoint is confirmed by real experience every minister will testify. When a person refuses to accept the Lordship of Christ and enter upon the service of God, he invariably presents some respectable reason for this recusancy, and he believes his reason to be a sincere one. It will be a theological divergence or an argument against the local church personnel or polity. For these considerations, though he admits the perfection of the Christian ethic, he cannot professedly enter the kingdom of God. Then amidst auspicious surroundings he is perhaps persuaded to look in upon himself: his subconscious mentality is flooded with light and seen by his own eyes: he uncovers the little nest of desire which has distorted his thinking. The substance of his aversion to Christ was not the doctrine of the virgin birth, as he thought, nor the number of hypocrites in the church; it was his own hidden wish to continue a certain habit then made vivid to him which unconsciously he knew Christ would not tolerate. This he suddenly sees—is genuinely surprised at it; and the phenomenon of conversion occurs. It is the soul's bursting into spiritual sanity occasioned by the disparting of the sin-complex which had previously restricted it.

The cure for the subconscious wish which perverts the higher mental life is thus simply revelation and explanation. In the army a young man stone-deaf from shell shock was brought to the surgeon. An examination proved that the mechanical equipment of the ear was still intact. In the man's presence the doctor said to his orderly: "There is a letter from home for this young man. In five minutes you may get it and read it to him." In five minutes the deaf man turned to the orderly and said: "Let me see—I have a kind of recollection that the doctor said that there was a letter for me." "Yes," said the orderly. "Please get it," said the man. But the orderly got the surgeon, who, after explaining the case to the man himself, was able to send him back to the trenches after a fortnight in the rest camp. The man had been getting the sounds but the nerves had been refusing to pass them up into consciousness. They finally found their way there only as a hazy memory which by its pleasant associations eluded the blockade.

A woman who was confined to her bed with organic trouble put to rout every form of medical treatment. Finally a nervous specialist diagnosed the situation. He learned that shortly before the illness came on, the husband's sister had come to live in the home. To the amazement of every one he began his treatment by sending this woman to live in another state. He then told his invalid that she had a subconscious though natural wish to be the mistress of her own household; that the sister, a domineering person, had gradually wrested from her hands the entire responsibility of the menage and that she herself had unconsciously found no way of winning back the attention and direction of her family save by falling sick and drawing upon their sympathies. From the hour of the explanation the woman began to mend. Such illustrations could be infinitely multiplied.

THE SECRET OF CONVERSION

Note that the first confession the Christian Science healer insists upon her patient making is that the disease is really an illusion, being the natural result of a want of faith. Note also that Jesus held the words, "Thy sins be forgiven thee," to be more cogent than the demand, "Arise, and take up thy bed and walk." The story of the sick of the palsy was repeated a score of times in Flanders.

Conversion thus occurs when men become self-convicted of sin. When the tangle of evil desire is cut, then Christian verities become as acceptable as sunlight and the presence of God as real as one's own personality. *Anima naturaliter Christiana*: the healthy soul is as aware of its spiritual environment as the sane mind is of its physical surroundings. The way to bring about this health is to explain a man's sin to him. Let the light penetrate the cellars of his consciousness and you rid him of the vermin which spread poison and batten on darkness.

For this service of explanation, preaching, whether to a congregation of one or a thousand, is the potent instrument. Of all the agencies designed to acquaint the soul with God preaching lends itself most readily to the art of explanation. Prayer is the transcendent act of worship, uniting hearts by chains of gold to the throne of

grace; but unless all subconscious barricades are shattered by a preaching which aims at the hidden complex of corrupt desire, prayer is vapid and foreign. Praise may encircle worship with a golden halo; but unless a revealing sermon has taught the heart to sing, the hymn is sounding brass or a tinkling symbol. The reading of the Scripture is the expression of the race's highest thought couched in its most sublime prose; but only the eye of the untrammelled soul can see the black and white of the printed page take on a richness of color such as that which bathes the gray nave of a cathedral when the sunlight streams through its storied windows. Ritual, whether of the ultramontane magnificence of the Mediterranean cults or of the quiet simplicity of the Society of Friends, is made intelligent by the sermon which causes men to search their souls.

Though literature also explains, it is not so trenchant as the sermon, for whereas the former is written for the unknown reader, the latter is preached to a congregation where reaction to each word is immediately evident to the speaker. If his sympathy with his audience is subtle enough, the speaker may press the emphasis where it is most needed and probe the hearts of his hearers.

THE PREACHER'S POWER

Preaching is the facile instrument which may be used to destroy that nidus of selfishness which the saints of old and scientists of today unite to call sin. It is not fortuitous that religious reawakenings have never been precipitated by priests but always by prophet-preachers. Paul, bringer of the morning of Christian history, who, like the Phoebus he contended against, drove his chariot of light over the whole circle of lands, was a preacher. John Chrysostom, who from his pulpit in Antioch carried his generation into heights of spiritual vision the world had not dreamed of, was a preacher. Bernard of Clairvaux, under whose leadership the church of the Middle Ages let its light shine before men with the lustre of heaven, was a preacher. John Calvin, who held the city of Geneva and the destiny of Protestantism in the hollow of his hand, was a preacher. John Wesley, whose faith has in these later days revived the continents, was a preacher. The sermon in the hands of such men as these was the key which unlocked the magic casement and flung before the souls of men not only the hidden realities of their own souls but the glory of the divine law of righteousness.

The possibilities which lie in utterance must bring ministers and all others who at any time are called upon to speak the Word to sober and humble reflection. Only he who is free from the morbid wish can hope to deliver his neighbor from a like burden. Only the person with an unembarrassed and deep sympathy can speak peace to another heart. In truth, the subconscious malady of many on both sides of the altar rail is the inclination to be a leader at the expense of being a brother; but only he who is willing to bear the sins and carry the sorrows of others can be worthy to preach Jesus' gospel of liberation.

The profession of the Christian ministry is the highest of callings because it entails the infinitely delicate and

awful responsibility of setting hearts free from the sin which shuts out the presence of God.

VERSE

The Church

THE temples of the flesh are reared, and fall;
Our sanctuaries crumble stone by stone.

And yet, in life triumphant over all,

Through age on age increasing, thou alone,
Intangible, and so from worm and time
Immune, dost bear to us the Theme Sublime.

What if men tear thy robes of faith apart

(By such rare portions blinded to the whole
Still past conception of the mortal heart),

And with but partial truth would warm the soul?
Thou art the Christ's, and even hosts of hell
Thy final sovereignty may not quell.

Heaven's beloved! Reign Queen, Messiah's Bride,

Bought with His pain, anointed by His blood.

Arise! To all His children open wide

Thy portals—like the arms of motherhood;

Redeem within thyself His love-sealed vow:

The fainting world awaits its revelation now!

EDNA MARIE LE NART.

Derelicts

HE stood one day beside a maiden's couch
And bade the hysteric mourners spare their grief;
For though her form was cold, and though her eyes,
Like the dull windows of an empty house,
Flashed back no answer to their questioning,
But knew them not, and mocked them—Jesus knew
God's power and faithfulness.

"Weep not," he said:

"She is not dead, but sleepeth."

And today

Those sad and smiling eyes look into eyes

Where men see only ashes of dead hopes,

And dust of crumbled courage, and bare walls,

Where once was faith and innocence and love

And virtue and the throbbing Life of life.

And when men sigh, "Too late!" he answers them

Again: ". . . not dead, but sleeping."

ROY TEMPLE HOUSE.

God Stoops

AS children gather flowers,
So fain is God to gather
The fragrant flowers that blossom
In His garden.

The little prayers that brush His garment's hem,
God stoops to gather them.

RICHARD R. KIRK.

The Child Worker

SINCE Jesus warned men that they had better be sunk in the sea with mill-stones about their necks than to give offense to a little child, there has never been a time when society was so vitally interested in the welfare of its children as today. Under the influence of Christian ideals there has come to be a social crusade in behalf of childhood. In non-Christian lands children are the property of their fathers and may be tenderly cared for under the parental roof or within the family group, but they are hapless indeed if they have neither. Even in a Christian civilization the age-long prejudice against the weakness and dependence of the child in favor of the possessive rights of the father have yielded slowly to the Christian principle of the divine right of even the smallest and least of human beings to its own life.

It was only a few generations ago that Lord Shaftsbury wrought with heroic toil and in disappointment to redeem the children of the working classes in England from mine and mill with their torturing long hours and barrack-like living quarters and pittance of wage. All the powers of the day in state and business and church were against him, but the growing democracy of Britain was able to do something, and slowly the child's estate was bettered by law. The advance was slow indeed, and the maw of industry has been a veritable modern Moloch for the children of the poor. It was only a few years ago that a wealthy churchman and cotton maker from North Carolina haughtily answered a congressional query as to his responsibility for the child workers in his mill by saying, "I am responsible only for good cotton cloth a full yard wide." And within the last decade certain southern state legislators voted against child labor laws because industry argued that cotton cloth could not be profitably made without child labor. The same had been done in years gone in the North when Illinois and Pennsylvania had given the same answer in regard to bottle-toters in the glass factories and breaker-boys in the coal mines. We have been very tender with our own and very hard with those who had no one to protect them.

* * *

Before the Legislatures of 1921

Forty-four state legislatures and the national Congress meet this year, and women have the vote. The success of the crusade for child labor regulation and compulsory school laws to supplement it has been cumulative. Much more was gained in the last biennium than in any five years before, and with women voting and momentum up more can be done this winter than in any five year period hitherto. January 21 has been set apart as Child Welfare Day in the churches. No influence, apart from that of the mothers, can do more than the churches to secure adequate protective legislation. Here and there certain churches have always spoken in defence of childhood's rights before the law, but until recent years the policy of the church as an organization has been one of silence and of opposition on the part of many of its leading laymen. In late years religious conventions have passed resolutions, but none have sent lobbyists, as the women's clubs and social organizations are doing. Men have rested so completely under the presuppositions of *laissez faire* that they have refused to interfere even on behalf of the child whom misfortune drove to labor for a wage.

The National Child Labor Committee has persistently kept the facts before the public and has conducted a vigorous campaign for many years. It reminds us today that the federal law reaches not more than 15 per cent of the 2,000,000 children engaged in gainful occupations. Legislation of the past decade should have reduced the number of tender little wage earners and it is believed the 1920 census will reveal that it has done so, but in previous decades there was a constant increase. In 1870, one in seven of our American children under sixteen was working for wages. In 1900 it had increased to one in five and by 1910

it was one in four. Fifteen states report that the number of children leaving school for work during the first half of 1920 was from three to twenty per cent. In New Jersey the average has been 20,000 per year for the past four years. Child labor is not confined to mining and manufacturing; it reaches into the beet fields and the cotton fields also, and the street trades of the greater cities bring one of its most difficult problems.

* * *

Wage Labor Versus Wholesome Work

The advocates of laws to prohibit or at least to govern child wage labor discriminate clearly between useful work and labor under a deleterious wage system. They make no protest against wholesome work on farm or in home or shop under parental direction. They believe in the gospel of work as well as in the gospel of play, but they protest against the slavery—I use the word advisedly—of a wage system applied to tender children. It is a slavery because it makes them bondsmen to a system that impairs child life and that without any ability on the child's part to choose or to contract or to exercise any personal discretion on his own behalf. The protest is not against work but against wage labor.

The National Child Labor Committee has collected many facts in regard to the bearing of premature labor of this systematic and grinding, machine-like kind upon the health and mentality of the immature laborers. Observations have shown that children of fourteen at work suffer twice the amount of illness suffered by others. The accident rate is treble, even though most states forbid children's employment in dangerous trades. The United States Industrial Relations Commission drew from New York City officials in the health department the judgment that sixteen should be the minimum age for wage employment, as the child of fourteen, the average minimum age allowed under child labor legislation, is not physically fit for the kind of toil to which wage labor submits him.

Wage earning is a very different problem from home chores. The "boss" is very dissimilar to the oversight and direction of parents. The factory crowd and regimen are full of menace as compared to the home group with whom work can and should be done. The grind of the machine has an effect upon child life, the very opposite of that which inheres in the variety and creative interest of cooperative household work.

* * *

The Idle Child

Therefore all charges that well meaning folk may sin against youth by prohibiting useful employment and breeding idleness are false. Such talk is only the camouflage by which interested parties attempt to deflect honest judgment. The rural child has plenty to do. In his case our interest lies only in seeing that he is sent to school. The greater illiteracy in America is in the rural districts. Here compulsory school laws are sought in order that our farm boys and girls may be made intelligent citizens and saved from being stunted by isolation and drudgery. In town and city the case is different. The country boy always has the better chance to be a man simply because he does have to work and become one of a cooperative household. The father's business in the town usually has no place for a boy, and the city mother is tempted to excuse her daughter from the routine of household duty and training, so much of which is now done outside the home. When school is out the street calls, and all too often the street becomes a more powerful influence than the home, howsoever earnestly the home strives to be first. Idle hours thus become the devil's opportunity. Here the vacation school, the public playground for the crowded city quarters, and some sort of a job under adequate home direction fill the void

and there is fine opportunity also for city churches to do a piece of constructive work in character building.

Play is the key to child training, whether in vocation or morals. No immature child should have to toil at things where the play interest cannot be employed. If he is he grows up stunted in mind and body, undeveloped in imagination and creative energy and perhaps a victim of an appetite for stimulant. Work

and play go together by right. Work is play made serious with purpose. But labor in a mill or at any monotonous toil destroys what play at work builds up. "If we could grapple with the whole child situation for one generation, our public health, our economic efficiency, the moral character, sanity and stability of our people would advance three generations in one," says Herbert Hoover.

ALVA W. TAYLOR.

A COMMUNICATION

Rights of Religious and Racial Minorities

ONE of the grave problems of the present day concerns the rights of religious and racial minorities. We had hoped that the struggle for religious liberty had been won among civilized nations; that the world recognized that the right to worship God according to the dictates of one's conscience is among the most precious rights of man; that the adherents of any and every faith should have unchallenged freedom to endeavor to win converts by persuasion; that every man has a right voluntarily to change his faith; and that any constraint by either church or state upon those who prefer their own faith is repugnant to every sane and enlightened mind. The Peace Conference at Paris expressly sought to guard the rights of religious minorities and articles for their protection were incorporated in the treaties.

Among the disappointing conditions that have followed the war, however, is the recrudescence of persecution in a disturbing number of countries. The changes of frontiers have sometimes united separated members of the same nationality or creed into a new state. In other cases these changes of frontiers have broken old ties. Minority groups have arisen which are separated by creed, language or by nationality from the majority of the people in the state to which they now belong. The protective clauses of recent treaties are, in many instances, being disregarded, and minority groups are being subjected to tyranny and oppression ranging all the way from petty annoyances to the most atrocious cruelties. In some cases, those whose rights are being restricted are Protestants, in other cases Roman Catholics, and in still others Jews; although in certain lands all three are the objects of persecution.

America and Great Britain, of all lands, are the ones where neither religious nor racial enmities might be expected to exist, for they have prided themselves upon their civil and religious liberty. While, however, we were engaged in studying the rights of religious minorities in other countries we were startled and humiliated by the outbreak of propaganda against the Jews in England and the United States. Inflammatory and abusive articles, pamphlets, and newspapers are being diligently circulated among public officials, editors, teachers, clergymen, and many others. A determined effort is apparently being made to poison the minds of those who make and enforce our laws and who mould public opinion. The scale upon which propaganda is being conducted indicates a liberally financed organization. The crux of the charge is that "there has been for a century a hidden conspiracy of Jews to produce revolution, communism, and anarchy by means of which they hope to arrive at the hegemony of the world"; that "this is really a conspiracy against civilization"; and that the revolutionary Bolshevik movement in many lands, and the innumerable strikes of workingmen (from the day of the armistice until today not a single week has passed without a strike, we are told) has been directly due to "this conspiracy." No matter where trouble has occurred, in Russia, Poland, Hungary, Austria, Portugal, France, Great Britain, or America, it is all charged back upon these arch conspirators. Disturbances everywhere, even the Turkish revolution, are said to be the work of this "Jewish conspiracy."

One's first feeling towards this propaganda is contemptuous

indifference. It seems incredible that such palpable bigotry should be taken seriously. But we should not underestimate the influence of constantly reiterated charges upon uninformed minds; nor should we imagine that the appeal to racial and religious fanaticism can no longer arouse the passions of the mob. The editor of the London Daily Chronicle rightly observes that, "in the case of a few comparatively overstrung people, the war strain has produced a species of quasi-insanity. Men, some of whom formerly had qualities fitting them for responsible positions, have been worked into a condition where their minds run amuck. They suffer from war hysteria. They are a prey to violent and groundless obsessions which they do their utmost to convey to others, and in the excitement of their effort they are apt to leave the most ordinary scruples behind."

We freely recognize that there are Jews who are prominent in some movements that are dangerous to society and government, but it should also be recognized that Jews are prominent in most beneficial movements; that Jews are among the most intelligent, patriotic and philanthropic citizens of our country; and that all dangerous movements include non-Jews. Jews, like other people, are good, bad, or indifferent, and they have no monopoly in any one class. Americans may well remember with shame that some of the Bolsheviks, whose hatred of our organization of society we justly reprobate, were formerly resident for a time in America, and that their experiences in the slums of New York, the mines of Pennsylvania, and the stockyards of Chicago were not calculated to lessen their hatred. A mistreated immigrant today may, like Trotzky, become a world menace tomorrow. Americans did not make and cannot tolerate destructive ideas, but they can and they should create an atmosphere in which such ideas will not thrive.

In this time of world unrest, when the minds of men are still torn by the passions of war, when suspicion, jealousy and fear deeply permeate the public thought, and when special and solemn responsibility rests upon the American people to help heal the world's wounds, we appeal to all people of goodwill to condemn every effort to arouse divisive passion against any of our fellow countrymen; to aid in eradicating racial prejudice and religious fanaticism; and to create a just and humane public sentiment that shall recognize the fatherhood of God and the brotherhood of man, and shall demand that no men shall be denied the inalienable rights of freedom of conscience and worship because they belong to another race or profess a different faith.

Signed:

ARTHUR J. BROWN, Chairman

LINLEY V. GORDON, Secretary

HENRY A. ATKINSON

NEHEMIAH BOYNTON

WILLIAM J. BRYAN

HENRY SLOANE COFFIN

CHARLES W. ELIOT

SAMUEL A. ELIOT

ABRAM I. ELKUS

JAMES CARDINAL GIBBONS

HAMILTON HOLT

HERBERT C. HOOVER

CHARLES E. HUGHES

FREDERICK K. KNUBEL

LAURITZ LARSEN

ROBERT LANSING

J. H. LATHROP

ALBERT G. LAWSON

FREDERICK LYNCH

WILLIAM F. McDOWELL

CHARLES S. MACFARLAND

LOUIS MARSHALL

WILLIAM P. MERRILL

HENRY MORGENTHAU

ALTON B. PARKER

JOSEPH SCHREMS

OSCAR STRAUS

WILLIAM HOWARD TAFT

WORTH M. TIPPY

JAMES J. WALSH

STEPHEN S. WISE

CORRESPONDENCE

"Dangerous Doctrine"

EDITOR THE CHRISTIAN CENTURY:

SIR: In a recent issue Mr. Lumley has an article on "Who Is a Church Member?" If he were only an individual I should feel that his article should go unnoticed. But unquestionably his views are those of a growing group among the Disciples of Christ. Whether this is a confession, a lament or a boast all informed men will admit that it is true.

Mr. Lumley accepts the statement that "The good citizen is not he who obeys the laws, but he who has an active sense of being an integral part of the state." Applying this principle to the Kingdom of God he says, "Therefore membership is effected by believing, feeling and working in characteristic ways."

To him the oath of allegiance to state, and obedience to the ordinances of Christ are "crutches," needed only by the "lame." Not accepting that all men are lame he denies the universal need of these crutches.

Sir, I believe this to be a dangerous doctrine and I beg the privilege of relieving myself of saying so and giving my reasons for so doing.

First, it exalts the individual above the institution.

No man can be a "good citizen" of any country who denies that country the right to enforce conditions of citizenship. No man can be a good member of the church who denies the head of the church the right to name the terms of admission. I am aware that "The Sabbath was made for man and not man for the Sabbath."

Man was not created to exalt the institution; the institution was ordained to serve man's good.

But it cannot be said that it is for man's good that he arbitrarily disobeys Christ's ordinances. He exalts his privileges above the rights of the church and its head. Counting oneself a "cripple" and limping in on "crutches" offered by divine grace is certainly more in keeping with Christ's teaching than to believe himself to be whole, strong, able to jump over the fence or "climb up some other way."

Second, this theory destroys all semblance of law.

The state that admits a man to citizenship on his own arbitrary whims must, logically, let him live as he pleases. If a man can dictate to Christ's church how he shall enter he can dictate how he shall live.

Christ, who claimed to have "all authority in heaven and earth" is left without authority. Is not this akin to or a part of the "lawlessness" of "anti-Christ?"

Was the church of Christ established aright on Pentecost? Or have learned men of today discovered truth that the apostles as a whole were not aware of? Under the teaching and guidance of the "twelve" "they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. . . . And the Lord added to the church daily such as were being saved."

Unless there is today a "twelve" who can prove a wisdom and authority above that of the "twelve" publicly and formally appointed by the Christ, the head of the church, then the church is safe only as it follows the example of that first church established under the direction of the apostles. To follow that we must teach and preach, baptizing those that gladly receive the word and let the Lord add them to his church. No stretch of the imagination can "add unto them" on the day of Pentecost any save those who "gladly received the word and were baptized."

Must we be a "club of snobs" if we today "count noses" on the same basis that they were counted by the inspired founders, under Christ, of the church?

Certainly all courtesy must be shown to all men, especially those who are "friendly aliens." But where the gospel is preached and baptisteries are not allowed to dry-crack the church will grow.

A "roll book" or a card index becomes a necessity for the purposes of pastoral oversight.

Unless we deny the authority of Christ and his early church we will write on that roll the names of those who "gladly received the word" and "were baptized." To do away with the roll is only thrusting the head in the sand, or disposing of sin by denying it. The roll is inconsequential except as a pastoral aid. Perhaps they did not have one on Pentecost, for they said "about three thousand" instead of running up the figures in the column.

But the counting they did was upon the basis of formal obedience to the command of Christ and we are not authorized to change the method. "Good citizens" and "good members" will see in the formal only a surrender to a higher authority. The one will proceed to "live the life of a good citizen," the other will "arise to walk in newness of life." Neither will cast away the prescribed "bucket" and say, "I only want the water."

Thank you. I feel better. I pray earnestly that I have helped some soul to exalt the authority of Christ.

Dallas, Tex.

W. W. PHARES.

Ireland and George Washington

EDITOR THE CHRISTIAN CENTURY:

SIR: As to Washington and the cause of the freedom of Ireland, may I reply to your correspondent of December 23 by frankly stating that I quoted the statement spoken of from a publication of The Friends of Irish Freedom, but not directly attributing it to the pen of Washington, quoting the place and time (Mount Vernon, 1788), and calling it an "exhortation." Indirectly, on account of its noble sentiments which I believe we all who are unprejudiced Americans indorse, and on account of the time and place, it implies Washington, and my critic was right in holding me responsible.

When its authenticity was called in question, I had the matter taken up with the Friends of Irish Freedom, the National Secretary of which body replied at once. A part of his letter I hereby submit:

"On St. Patrick's day, 1916, Senator Martine of New Jersey, made a short speech in the Senate, saying that he was sure that on that day all had their Irish friends in mind, and asked to have three letters from George Washington to the Irish people read from the desk, which was done. The letteers follow:

"'Mount Vernon, July 20, 1788. To Sir Edward Newenham. Dear Sir:: . . . If Ireland were 500 miles distant from Britain, the case with respect to the former would be speedily and materially changed for the better. I have the honor to be, etc., GEORGE WASHINGTON.'

"'Mt. Vernon, January 20, 1784. To the Yankee Club, Stewartstown, County Tyrone, Ireland. Gentlemen:—It is with unfeigned satisfaction that I accept your congratulation on the late happy and glorious revolution. If in the course of our successful contest any good consequences have resulted to the oppressed Kingdom of Ireland, it will afford me a new source of felicitation to all who respect the interests of humanity. I have the honor to be, with due consideration, GEORGE WASHINGTON.'

"'Champions of Liberty! Patriots of Ireland!—Champions of liberty in all lands—be strong in hope! Your cause is identical with mine. You are calumniated in your day; I was misrepresented by the loyalists of my day. I triumphed. Had I failed the scaffold would be my doom. But now my enemies

pay me honor. Had I failed I would have deserved the same honor. I stood true to my cause even when victory had fled. In that I merited success. You must act likewise.—WASHINGTON.'

"The above three letters were copied from the Congressional Record, Sixty-fourth Congress, 1st Session, Vol. 3, p. 4275.

"P. S. In the copy which we used in the first instance the words 'I triumphed' were not included."

Back of this whole controversy, Mr. Editor, I find, on talking with many of my fellow Protestants, that they are against Ireland's freedom because the majority of Irishmen happen to belong to the Roman Catholic communion. But is such a stand on a possibility of sectarian persecution worthy of the best spirit of Protestantism? The best spirit of Protestant Christianity wrote, "We hold these truths to be self evident; that all men are created equal; that they are endowed by their Creator with inherent and inalienable rights; that among those are life, liberty, and the pursuit of happiness."

I hope for Ireland freedom and happiness, irrespective of its being Catholic or Protestant, not because England may not have the larger armies, and a huge navy, and will freely use them to terrorize Irish men, women and children, but because the spirit of God and the spirit of humanity are on the side of the freedom of peoples who have caught the vision of liberty. Both Protestant and Catholic Irishmen have caught this heavenly vision for Ireland, and some of them have devotedly sacrificed their lives. God speed the right, and may we help.

Conneaut, Ohio.

CARLYLE SUMMERBELL.

Is This An Order?

EDITOR THE CHRISTIAN CENTURY:

SIR; Ever since I began to receive your weekly I have been intending to write to you of my appreciation of the excellence which The Christian Century evidences. Being taught to expect only that which is of genuine worth, I am eagerly awaiting the proposed series on: "Are the Ideals of Jesus Practicable Today?"

I suppose I would have postponed writing this letter until after a few of those articles had been read, had it not been for the feeling that I must thank you immediately for one department in particular. The department to which I allude is that of Correspondence. After one has read the more serious parts of your weekly which go far toward clearing out the hostilities that have crept between the different bodies making up the church of our Lord Jesus Christ, it is necessary that one should have some mental relaxation. That is doubtless the reason why the Literary Digest has its column of jokes, and why the New Republic has its "Band Wagon" topics. The Christian Century apparently supplies this deficiency by interspersing its more serious letters with humorous touches such as the letter under the caption: "A Discord from Harmony." I am somewhat like your other correspondent, Mr. Doyle, in that I have not read your book, "The Meaning of Baptism," but I will make so bold as to hope that you will defer agreement with his request to withdraw it from circulation until I have been able to secure a copy, since I have heard so many of my friends praise it so highly.

Pastor, Presb'n Church,
Worthington, Pa.

THEODORE DARNELL.

Contributors to This Issue

LLOYD C. DOUGLAS, minister First Congregational Church, Ann Arbor, Mich.; author "Wanted—A Congregation."

DOUGLAS HORTON, minister First Church of Christ, Middletown, Conn.

THE SUNDAY SCHOOL

Not to Be Ministered Unto *

BABIES need attention. There is nothing in the world quite as helpless as a baby. Young parents find this out. Before the arrival of this despot they could run here and there and know no restriction, and then came the baby and the world seemed to be run on different lines. Day or night his imperative voice was absolute command. His regal bath was an event that filled an entire forenoon and for his wakeful evening hours some amusement had to be contrived. He took a lot of looking after, that youngster; he had to be ministered unto—because he was a baby. But there came a day when he insisted upon putting on his own clothes and cutting his own meat and walking along without anyone holding him by the hand. He was learning to take care of himself. This process went on until one day he could vote, pay his own way and paddle his own canoe. He had become a man.

Now there are three possible situations in which one may be found: (1) Unable to care for himself and therefore an object for the ministry of others, (2) just able to take care of himself and that is all—not an ounce of brain or energy to spare, and (3) able not only to care for himself but for others. There are many dependents in the world. They must be ministered unto—babies—kings—subnormal—rich young rulers! There are some people who drag through their days with no plus element—just enough physical and mental strength to keep alive—poor, broken creatures. There are thousands of people who have life and to spare who can take care of others. There was Muller, who filled his house with orphans and then built great homes for hundreds of them. There was Wesley's mother who cared for nineteen children in her own home, and how she cared for them! There was Zinzendorf who filled his vast estates with religious refugees and carried the world on his heart. There was St. Francis, perhaps the purest type of saint, who forgot himself in tending the sick and the poor. There was Beecher lifting his great congregation and carrying them forward. "The measure of a man," said Kant, "is his ability to lift the world. Judged by that standard Jesus is the greatest person who ever lived." If you want to know how great you are ask yourself how many people are dependent upon you. Here is a man who lives all alone, with the exception of a servant, in an elegant apartment. Not a chick nor a child looks to him for care. Not one penny does he give for missions. He refuses to teach a Sunday school class of boys (which is fortunate for the boys!). He has one fixed rule of living—how can I get the maximum ease and pleasure out of each day. Coal miners dig his coal, printers prepare his paper, actors provide his entertainment, cooks toil to get his food ready, janitors keep his apartment neat and clean, tailors make his clothes, railroad men make possible his trips; in fact, ten thousand people work to make life enjoyable for him. He is ministered unto but he never ministers. St. Peter will need a microscope to find him on the Judgment day.

But the Son of Man came to minister. Servants? No, he served. Did he grab? No, he gave. How different he was! How generous! Beginning by healing, teaching, inspiring, loving, he ended by giving his very life for men. Never a thought for his own comfort; foxes and birds had homes, but he had none. And great, ah how can we measure that sublime life? The very mention of his name kindles all the good within us. He ministered.

JOHN R. EWEKS.

* Lesson for January 23, "Promotion in the Kingdom." Matt. 20:17-28.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Catholic Protestantism in England

There are some violent swings of the theological pendulum in some men's lives and this is nowhere better illustrated than in the life of Dr. Orchard, pastor of King's Weigh House in England. Dr. Orchard was at one time greatly interested in the New Theology movement in England along with Dr. R. J. Campbell. With the collapse of that movement he became, in his own phrase, "violently orthodox." This phrase is to be taken with a grain of salt, for it is only by adapting and interpreting old doctrines and practices that Dr. Orchard is orthodox at all. He has early communion in his church, changes vestments a number of times in the service, uses candles and incense, and recently had a requiem for the soul of his departed wife. He advocates the founding of a religious colony to live in the country and practice the rural arts, much like a monastic society. All of this goes on in connection with the work of the Congregational church. Naturally the program arouses some resentment which is beginning to manifest itself, and Rev. J. Morgan Gibbon, an old-time Congregational minister, asserted recently that these practices of Dr. Orchard "roused the Luther in him."

Bishop Speaks in a Methodist Church

Since the Lambeth Conference there is less opposition in the Episcopal church to interchange of ministerial courtesies with other denominations. Recently Bishop Shaylor, an Episcopal bishop, occupied the pulpit of First Methodist Church in Omaha, speaking upon the subject of "Christian Unity." Previous to this three non-episcopal pastors had spoken in the cathedral.

Interchurch Will Speedily Disappear

A meeting was held in New York recently of representatives of the Federal Council, the Home Missions Council, the Foreign Missions Conference, the Women's Foreign Missions Federation, the Women's Home Mission Council, the Sunday School Council and the Council of Church Education Boards. This meeting of representative interests advised the Interchurch to wind up its affairs speedily and turn over its survey material to the organizations which can make best use of them.

Episcopalians Will Go to Milwaukee

The National Conference for Social Work will be held in Milwaukee the last week in June. It is the largest meeting of its kind held anywhere in the world. At this meeting the people that actually do the social work are present. Denominational organizations are beginning to see the advantage of keeping in touch with this great organization and already announcement is made of a meeting of

the National Conference of Social Workers of the Episcopal Church in connection with the larger meeting. The very greatest figures of the Episcopal denomination are just now engaged in the formation of the plans for the Episcopalian meeting. The chairman of the committee of arrangements is Bishop Gailor, the presiding bishop of the Protestant Episcopal church.

Chimes for Plymouth Church

The oldest church in America is located at Plymouth and has a continuous history of three hundred years. It is the church founded by those who sailed to America in the Mayflower. Many of the descendants of the Pilgrims have desired to commemorate the three hundredth anniversary in a fitting way and these have joined together to install at Plymouth a set of chimes. It is planned to make these chimes the finest to be found in the country. Contributions are coming in from various parts of America to this end. Several of the near-by churches were born out of the Plymouth church and at one time it seemed as though Plymouth church would have to close its doors. Happily this was not done and it now has a record of continuous service not equaled by many churches even in England.

Memorial Services for A. McLean

The next issue of World Call, the missionary magazine of the Disciples of Christ, will be a memorial number in which will be printed the tributes of hundreds of the friends of Rev. A. McLean, for a generation the missionary leader of the Disciples. The formal funeral addresses will be used, but the greater part of the space will be devoted to the briefer personal tributes. The first Sunday in March has for a generation been foreign mission day among the Disciples. This year it will be used as memorial Sunday and in hundreds of pulpits there will be tributes to the spiritual influence of the departed leader.

Denominations Recognize Needs of Ministers

While the Interchurch World Movement set forth a good many facts indicating the needs of the ministry, it did not put up a practical plan for helping. Certain of the denominational organizations have actually done something to lift the burden at the manse. The Baptists of England recently raised a quarter of a million pounds sterling and a hundred thousand of this is set apart to be used in raising the salaries of Baptist ministers in England. The Unitarians of America have recently completed a fund of two and a quarter million dollars and a considerable part of their fund will be used in the same way. Ecclesiastical leaders are beginning to see that the minister is the "doughboy" of the Lord's army.

Unless his morale is kept up, the big paper schemes for religious progress come to naught.

Methodists Make Money in Publishing Business

When the Methodist Book Concern was organized over a hundred years ago, it employed just one man who performed all functions. Now it has over eight hundred employees. Last year the net profits of the concern were \$400,000 and this money is being used as formerly in adding to the pensions of retired ministers. Its Sunday school publications are the largest single source of income. There is a large book business, and nine different church weeklies are published.

Lent Will Be Well Observed in Boston

Preparations are already being made in Boston for the observance of Lent. Early in January all of the ministers' meetings of Boston will gather in the Church of the New Jerusalem and Bishop Lawrence will address the men of the cloth on "The Inner Story of the Lambeth Conference." Later Dr. C. L. Goodell, secretary of the Federal Council Commission on Evangelism, will come up from New York and conduct an institute on parish evangelism. It is planned to induce every church in Boston to present the claims of the gospel in the lives of its people.

Funeral of Bishop Burch

The funeral of Bishop Charles Sumner Burch, of New York, was held in the Cathedral of St. John the Divine on Dec. 23. The service was quite simple in character, though attended by a large number of the dignitaries of New York. The procession of the clergy numbered three hundred men, including not only the Episcopal clergy, but large numbers of ministers of the various Protestant churches. Four of the dignitaries of the Orthodox church were in the procession. The governor of the state and the mayor of the city were in the congregation with their staffs. Handel's Dead March in Saul was played during the procession and the hymns used were two of the bishop's favorites. These were "There is a Happy Home" and "Ancient of Days." The tribute to the bishop was delivered by Dean Robbins of the cathedral who said of him: "One of the questions in the office for the consecration of bishops is this: 'Will you show yourself gentle, and be merciful for Christ's sake for poor and needy people, and to all strangers destitute of help?' Bishop Burch answered that question not only with his lips but with his life; it was the dominating motive in his brief episcopate." Bishop Lloyd has been invited to act as bishop of New York during the coming three months including the confirmation season, but he has not yet signified his acceptance of this appointment. Bishop

Lloyd resigned as president of the Board of Missions of the Episcopal church this past year to take up the duties of rector in a small new congregation. He became bishop in the state of Virginia many years ago.

Church Colonization

The strongly centralized religious organizations are able to handle their people in ways not known to bodies with congregational polity. When the Roman Catholics in Chicago or any other city wish to build a new church, they just go ahead and build it and then tell the Catholics of a certain district to go there. The Roman Catholics are at the present time colonizing certain districts of Vermont with French Canadians. Mormonism is the most striking example of the colonizing power of a religious organization. In West Wyoming vast tracts of land are now held by the Mormon church, and settlers are being placed upon this land. The Mormon church has the largest percentage of growth of any religious body during the past ten years, the census showing that they have increased from 215,000 to 403,000.

Pope Enumerates the Evils of Present Time

The Sacred College at Rome extended greetings to the Pope at Christmas and in responding to these greetings, the Pope has analyzed the ills of the present time. "The world is afflicted today by five great plagues," he said. These were defined to be "the negation of authority, hatred among brothers, thirst for pleasure, disgust with work and forgetfulness of the supernatural objects of life." In this analysis of modern ills there is much that any man, Catholic or Protestant, might ponder.

Church Repairs Tornado Damage

Last spring a destructive tornado tore through northern Illinois at the noon hour on a Sunday. In Elgin, the steeple of the First Congregational Church was carried away, and great damage done to the building otherwise. Announcement is now made that this damage has been made good at an expense of fifty thousand dollars. Few of the buildings demolished by the tornado had any tornado insurance.

Episcopal Editor Takes Clergy to Task

The responsibility for the divided state of Christendom is definitely laid at the door of the clergy by the editor of the Churchman, a leading Episcopal organ. This journal says editorially: "We shall never get church unity from the parsons. We speak with Chestertonian dogmatism. We shall get it, if at all, from the laymen. It is because laymen are so delightfully ignorant of church history that there is hope of their understanding Christianity. Not that we are prejudiced against learning. We believe in scholarship as a first aid to religion. But it is the lack of learning in those who think they have it that makes most of the

trouble. Nothing would be finer for the Christian Church than a knowledge of church history, if such could be had. The difficulty is that most of the church history which is taught isn't history at all. It is dogma. And until this lack of history is supplied, the layman's ignorance is less dangerous, perhaps, than the confidence, undismayed by its want of facts, upon which the dogmatism of some of the clergy rests."

Election of Bishop of New York on Jan. 26

The standing committee of the diocese of New York has sent out a notice that a bishop would be elected at a diocesan

convention to be held on January 26. The convention will be held in the Cathedral of St. John the Divine. The position to be filled is one of the most eminent in the gift of the church and there will be wide interest outside the Episcopal communion in the choice of a successor to Bishop Burch.

Disciple Missionary Attacked by Anarchists

Being a missionary in Chicago has dangers connected with it perhaps greater than those that go with missionary work in China. John Johnson is a Disciple missionary in the Russian colony. He came to America with an unpronounce-

Sunday Laws Taking Form

THE discussion of the Sabbath question throughout the nation has been treated cynically by some who have believed that the matter was one of mere talk. It is interesting to note, however, that at least in two states there is definite legislation which will be considered in the near future. Christian organizations will compel legislators to act upon the protection of the Christian rest day. A study of the proposed laws indicates to what extent the framers of the new legislation have considered the underlying ethical, social and religious questions of the Christian rest-day.

In New Hampshire the governor has had a commission out studying the question. In this state there are two rival organizations, both claiming church support, and these two organizations will clash upon the floor of the state legislature during the coming year. The Lord's Day League of New England wishes a retention of the present law in New Hampshire, and urges the case upon religious grounds. A newer organization is the Sabbath Conference of New England which is urging a tentative revision of the present code whose objective is stated in these words: "This law shall be so interpreted as to provide one day's rest in seven, to prevent commercializing of the Lord's Day, to protect the rights of those who worship, and to secure the moral and religious training essential to citizenship." The present law in New Hampshire came near being repealed at the last session of the legislature. The Seventh Day Adventists are agitating strongly against the present law on the ground that they are religious laws and are therefore unconstitutional. The next event in this controversy will be the report of the governor's commission some time in January.

In Tennessee likewise the Sabbath question has become one of legal interest. The Supreme Court in deciding a case in 1919 involving the matter of Sunday baseball found certain defects in the Tennessee law. Consequently the Tennessee conference of southern Methodists the same year took action looking toward a revision of the law. A committee composed of Noah H. Cooper, Dr. E. B. Chappell and ex-Senator W. R. Webb

have prepared a bill to introduce into the next legislature. The bill cannot be reproduced here entire but certain portions of special interest are given. These are:

"1. Be it enacted by the General Assembly of the State of Tennessee, the public welfare requiring it, that hereafter it shall be unlawful for any person, corporation, or company to work or carry on his or its ordinary vocation or business on Sunday, and this is meant to include and prohibit the playing of all professional baseball or other like ball games on Sunday; the operation of all freight and passenger trains on Sunday; the operation of all theaters and moving picture shows on Sunday; the printing, publishing, delivering, advertising in and sale and circulation of all papers or publications published on Sunday or purporting to be published on Sunday; all buying and selling or trading on Sunday, including soft drink or soda water Sunday stores, excepting, however, instances of real charity and necessity, such as taking the ox out of the ditch and supplying medicines and necessities for those overtaken by distressing conditions that could not be provided against before Sunday; but this exception is not meant to allow any of the things above specifically prohibited, nor shall this be taken to allow drug stores or other stores to keep open or do any business on Sunday, saving only to supply such needed medicines as above indicated.

"5. The purpose of this act is to express the determination of the people of Tennessee to honor the Sabbath and keep it holy as God commands, and thereby secure for all that opportunity for spiritual and bodily refreshment decreed by our Lord for the happiness of mankind and the safety of all nations."

The various Negro denominations are cooperating strongly for the passage of the bill as are the Methodists and the W. C. T. U. One notes certain conspicuous omissions from the list of cooperating denominations, however.

It is evident that both in Tennessee and in New Hampshire much ground is likely to be lost for the Christian cause through a failure of the Christian forces to understand each other and to come to some ground on which they can stand together.

able name, and so completely has he anglicized it that he now has the handicap of resting under suspicion of being an alien in the Russian colony itself. He has been preaching the Christian doctrine in the new Brotherhood House which was opened on Fourteenth Street. One night a group of drink crazed anarchists came into the place and began breaking up the furniture. The missionary offered no physical retaliation, but stood his ground and faced his assailants. A small table was raised over his head, but at the critical moment the anarchist lost his nerve and failed to bring it down on the head of Mr. Johnson. Thus the exponents of free speech came in, and interrupted free speech for a Christian organization one night. But that is not the end of the story. The word went about the colony of the brave stand taken by the missionary, and of his courage, and since then the community has insisted upon his right to be heard. Some of the anarchists have been noticed in the audience giving respectful attention to the preaching of the gospel of Christ.

Community House Offered for Class Attendance

The Disciples Sunday school at Fullerton, Cal., has a strong men's class. Mr. C. C. Chapman, the "orange king" of southern California, has made an offer to the class that if it will maintain an attendance of over one hundred for two months, he will give twenty thousand dollars towards a new community house. On the last Sunday from which reports have been received there was an attendance of 156. The pastor of the church is Rev. J. T. Houser.

Churches Will Help Feed the Starving

The call for relief in the Near East and in central Europe has enlisted the active interest of Christian people all over the land. Philanthropy is kept alive by the churches, in the preaching of the gospel. This is well illustrated by the action of the various churches of Van Buren county, Mich. They have elected Rev. H. H. Anderson, pastor of the Disciples church at Paw Paw as county chairman and they will seek to raise in a single day a quota of \$8,525. This money will be divided between the two relief funds.

Seek to Interest the Young People

The problem of interesting the young people in the churches is a distressing one in many communities. Pastors with large congregations may find, to their dismay not a half dozen young people in the whole audience. Rev. Fred G. Bulgin is pastor of Walnut Street Presbyterian Church at Bath, Pa. He has been working on the problem of the young people and has organized a junior choir in which there has been manifested considerable interest. Four young men take the morning offering. The publicity work of the church is carried on by young men. In the evening service there is abundant use of the moving picture machine and the stereopticon. Songs are sung from the

screen. The working principle of Mr. Bulgin's method seems to be to enlist the interest of the young people through definite duties. Loyalties are built up through service.

Moody Institute Calls a Meeting in February

Moody Institute has called a meeting of religious workers for the first week in February. It is announced that the meeting will be for the purpose not so much of teaching as of prayer for the blessing of the Holy Spirit. Dr. James M. Gray has issued the call, and the prayer leader will be Mr. Thomas E. Stevens.

Difficult to Get Into Congo Church

While joining church in America has been made easier all the time until now it is accomplished in many congregations by signing a card, in the Congo country the missionaries have seen the advisability of making the conditions rigid and thus raising the standards of membership. A

number of the leading Scripture passages must be committed to memory, according to the Christian. These are Psalms 23, 32, 37 and 51, the sermon on the mount, John 3 and 14, Romans 12 and First Corinthians 13. In addition to this knowledge of the Scripture, the new convert must show a consistent Christian life for three months before being received.

Methodists Are Not Paying Up

During the past year the Methodist Episcopal church received the magnificent sum of \$15,489,762 from their centenary funds. The bishops are not as happy as these figures might suggest, however. They are anxious over the fact that only 72 per cent of the money that should have been paid in has been paid. As payments on long time pledges tend to become more and more delinquent, they feel apprehensive with regard to the coming years. The full amount of centenary pledges according to the latest information, is \$106,000,000, the payments on

Southern Preachers Oppose New Ku Klux Klan

THERE has been a revival of the Ku Klux Klan in the south with four avowed purposes. These are defined as being: Absolute and undying devotion to the government of the United States and strengthening all the laws of the land from the Constitution of the United States down to the ordinances of the smallest country community in the nation; perpetual maintenance in America of white supremacy in all things social, political, and commercial; the complete and absolute separation of church and state; and the protection of woman's honor and preservation of the sanctity of the home."

This movement was launched a few years ago by a teacher of Lanier University at Macon, Ga. He now signs himself as Imperial Wizard of the Ku Klux Klan. The organization wages war not only on Negroes, but on Jews and on the Roman Catholic church. Public meetings are held and parades conducted in which figures appear dressed in the costume used fifty years ago. Warning letters are sent to intended victims and the aims and purposes of the organization are furthered by the wholesale use of intimidation.

Naturally the Negroes of the south have been greatly excited by the appearance of this new menace. It has been like dropping a spark into the magazine of racial hatred. Governors have seen that the new movement was a menace and Governor Bickett of North Carolina and Governor Hugh M. Dorsey of Georgia have both asserted that the state had no need of private and secret organizations in the enforcement of the law.

The opposition of the southern preachers is perhaps the most potent influence against the new movement, for in the southland the minister is an authoritative figure in the community life, and wields

correspondingly more power than in the north. One notes with approval the attitude of Dr. Bowie of Richmond, Va. He has been outspoken in the criticism of the Ku Klux Klan.

In this connection he has voiced an attitude toward the Negro which is not essentially different from that of intelligent preachers in the north. He has said: "There are certain things in regard to the race situation which all conscientious men and women should make unmistakable. Unmistakable is the insistence in the first place upon such race separateness as shall maintain the integrity of the white race and of the Negro race, too. But equally unmistakable should be the determination that the Negro as a part of the civilization which involves us all should be assured of justice, a sympathy and a cooperation in his legitimate desires for improvement which no violence and no secret organization shall endanger."

Dr. Bowie was born in Richmond and received his training at Harvard and at Union Theological Seminary. Since 1911 he has been rector of St. Paul's Protestant Episcopal Church of Richmond. He and many other strong southern preachers have done much to stem the tide of racial hatred.

Meanwhile the Ku Klux Klan is extending its operations to the northward and it is already announced that it will be organized in New York. In the metropolis there is a different crowd mind and perhaps the grotesque leaders of this belated movement will be laughed out of New York as Dowie was a generation ago. In Chicago, too, there is a fertile soil for the agitator, but in this city the Church Federation has already built up strong sentiment among church people in favor of the rights of the Negro people to life, liberty, and the pursuit of happiness.

which are to be spread over a period of five years.

Methodist Editors Travel on Slow Train in Arkansas

The editors of the various journals of the Methodist Episcopal Church, South, got together at Hot Springs not long since for a discussion of common problems. Their report of travel conditions in the much-maligned state of Arkansas is quite congratulatory. Dr. A. J. Weeks of the Texas Christian Advocate spoke on "The Function of a Religious Newspaper." The meeting was a love feast in every way and the spirit of competition which the general public ascribes to religious editors was quite lacking. It is believed that the new organization which was formed will greatly promote religious journalism in the south.

New Editorial Staff for the Baptist

The Baptist is the official organ of the Northern Baptist Convention with a history of a little more than a year. Dr. Crandall, the editor, resigned recently to go back into the pastorate, and the conduct of the journal was placed in the hands of a committee, headed by Rev. Jas. M. Stiffler of Evanston, Ill. Beginning with the first of January a new editorial staff begins its duties. Arthur W. Cleaves will be the editor and Edgar L. Killam will be business manager. These will serve until the Des Moines convention in June. The new editorial staff have announced that the paper is to be

made as democratic as possible and editorial material is solicited from the rank and file of the denomination. The Open Forum for the discussion of denominational problems has been a feature of the journal the past year.

Much Opposed to Concordat

At the recent church congress a number of Episcopal priests spoke earnestly against the proposed concordat with the Congregationalists. The opponents of the concordat were answered by Dr. McComb, who began life among the Presbyterians. The point of view of the opposition to the concordat was most explicitly stated by a layman of the high church persuasion who said: "The nobility of Christian unity as a purpose is undisputed. There is one purpose and only one superior to it, and that is fidelity to Christian truth. Facts cannot be denied or overlooked to accommodate unity, without disloyalty to truth. There are at least four facts of catholic and apostolic faith and order involved in the Concordat issue. (1) That Jesus Christ is God. The Congregational churches have been and are very tolerant of the denial of this. (2) That the Words of Institution express a fact and not a metaphor; express Real Presence and not the mere commemoration of an event. Congregationalism stands for the commemoration only. (3) That the episcopate is an episcopate of apostolic succession. This Congregationalism denies. (4) That the priesthood is something more than the

ministry of the Word, and that ordination imparts a unique office and function. This Congregationalism denies."

Great English Baptist Has Serious Illness

Dr. J. H. Shakespeare is one of the leading Baptists of England. In recent years he has been over-working, in spite of the remonstrance of his friends. The other day he was taken suddenly ill at the Baptist Church House in London and it will be a long time before he will be able to appear in public again. He is not only denied to callers, but his physician will not even allow him to receive letters.

Death of Dr. Guttery

After a struggle, through a long and painful illness patiently borne, Rev. A. T. Guttery, D.D., of Liverpool, passed away on Friday, December 17, at the age of fifty-eight. During the war, in company with Bishop Gore, he made an extensive tour in the United States on a mission of propaganda for the British government, and was received by the President at the White House. When he returned to England he could only speak in a whisper—his voice had gone. He underwent one operation after another, and for a time his health improved, but finally he succumbed. Son of the most famous orator of the Primitive Methodist Connexion, the Rev. Thomas Guttery, he was himself a very eloquent preacher and most effective platform speaker. A states-

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man once remarked, "So-and-So does not matter, but Guttery has to be reckoned with—he has a following." He was born in Birmingham in 1862 and his early years were spent in Toronto. He began his ministry in Newcastle-on-Tyne, and at the time of his death was pastor of Prince's Avenue Church, Liverpool. He was an ex-president of the Primitive Methodist Connexion and of the National Free Church Council. He leaves a widow and six children.

Dr. Garvie Attacks the Prime Minister

English evangelicals have through the years stood by David Lloyd George, but there are some signs of a weakening of this loyalty in recent times. A meeting was held recently in Kingsway Hall at which Mr. Arthur Henderson and Dr. E. A. Garvie spoke. The meeting was a protest against the government policy in Ireland. While Mr. Henderson dealt with the question in a very quiet and considerate way, the aged theologian spoke bitterly about the premier. One sentence from his speech was cheered to the echo by the audience present. It was, "I'd rather be the hundredth part of a Gladstone than the whole of Mr. Lloyd-George."

Dan Crawford Visits Livingstone Grave

Every student of missionary history knows that while the body of David Livingstone lies in Westminster Abbey, his heart is buried in a wild and inaccessible spot in Africa. Recently Dan Crawford, the great missionary who immortalized himself by writing "Thinking Black," set out on a journey to find the spot where the heart of Livingstone is buried. After a laborious search it was found and many small mementoes of the life of Livingstone were recovered. Near by the great missionary heart lies the body of the black man who served as a kind of man Friday to Livingstone. Livingstone had hoped that his body might lie in Africa when his work was done. This privilege was denied him, but his heart is still buried where his faithful black friends placed it, though there is no longer even a path to this sacred spot.

Annual Meeting of National Lutheran Council

Several of the national organizations of Lutherans are now banded together in the National Lutheran Council for the specific purpose of relieving suffering in Europe. The second annual meeting of the organization was held in Chicago in December. The Council now federates the efforts of more than two million Lutherans. Already European headquarters have been established, these being located in Copenhagen. Every country in Europe which has any considerable number of Lutherans has already received some measure of assistance. In charge of the Copenhagen office is Dr. John A. Morehead, formerly president of Roanoke College. Three hundred thousand Lutherans who had been exiled from Poland began to come back from Siberia a year ago, and those people have made

large drafts upon the sympathy of the National Lutheran Council. At first they asked for New Testaments, and later they asked for loans of money with which to rehabilitate their fortunes in the villages from which they had been taken. Large numbers of these have been aided in sufficient amount that they are now recovering somewhat from the effects of the war. The American Lutherans have been touched by the fact that much of the Lutheran mission work of central Europe was interrupted by the war. In order that this should not be a total loss the Council has appropriated \$166,000 to aid in these missionary operations. Perhaps the greatest single achievement of the

Council has been to arrange for a world council of Lutherans to be held in 1922. It is not yet announced where this world council will be held, but when it comes together it will represent the religious interests of 81,500,000 souls. Lutheranism has become greatly differentiated in various countries and the various varieties in America have had difficulty in setting up cooperation, Missouri Synod Lutherans, being particularly difficult. If the Lutheran hosts should really come to exercise their power as one people, it would have a significant effect in the life of the world. The president of the Council is Dr. Lauritz Larsen of New York.

British Table Talk

December 13, 1920.

IF any visitor to these shores were to inquire into the present relation of the churches to each other, the answer he received would depend entirely upon the people amongst whom he found himself. The most important question he should put in order to place his informant is thus—"Pray how old are you?" If he is over fifty, he may be put—speaking generally—into one group; under fifty, into another. The Overs would probably give a picture not too hopeful of the future; they might report that reunion was receding. The Unders would face the problems with entirely different data. Dr. Gore has said of the problem of religious education that it is a pity it cannot be left now to the men under fifty who were not involved in the last pitched battle of 1902. What is true of this problem, is true of Reunion. To which score the balance of trustworthiness dips, it is not easy to determine. There does appear to be a reaction in certain quarters among the older people; they are afraid that things vital may be sacrificed in the eagerness of the younger generation for a closer fellowship; they suspect ambushes. The older people in the nature of things have control largely of the ecclesiastical policies; they are at the wheels of the ships; and they are cautious, afraid of betraying a trust committed to them—prepared to hold fast what they have. What becomes of young reformers—where are the red ties of their youth?

* * *

But there is one fact which has changed the problem for the younger ministers and others: they have grown up in an atmosphere of close fellowship with members of other churches. Thanks to the student movement, and other kindred societies, they know each other; and the Free Church minister and his Anglican neighbor are on different teams when they have ragged together in a summer camp. Even a bishop may become different if he is known still by the friendly nickname of "Billy." But the fellowship between the younger Free Churchmen and their Anglican contemporaries is more than a pleasant social affair.

They have thought together, and prayed together; and they have written books together. It is this new comradeship which is changing the temperature of religious controversy.

Last week, to take one instance, the United Council of Missionary Education met for its annual sessions; there were present representatives of every great missionary society; in fellowship they planned books and reviewed the entire problem of missionary education. In such companies the preliminary difficulty which must be solved before reunion is possible, has already been solved; there is unbroken confidence, and love banishes suspicion and touchiness. Already this council in its short history has sold a million books, and it is common in this country for Anglican study circles to use books written by Free Churchmen and for Free Churchmen to study the world, as it needs Christ, through the eyes of Anglicans. The thing has become so much a matter of course that no one notices it. Perhaps to American readers this will seem too much a matter of course to deserve comment, but for those who know the church in these islands, even a quarter of a century ago, it is a remarkable and significant fact, rich in promise.

* * *

At present reunion has not passed out of books into practical expression; but fellowship is growing and without it reunion would be a poor and ineffective device. Books, too, are doing much clearing of the ground. Dr. Headlam, the Regius Professor of Divinity in Oxford, has marked a new stage in the historical discussion by his Bampton Lectures, in which he lays great stress upon the intention of the churches; and states the position of the Church of England not as though it were a complete church to which others must surrender, but as a church, itself incomplete and needing what others, also incomplete, have to give. There can be no reunion except of churches all of them humbled by failure. Dr. Charles Gore is the leader now of those high churchmen who hold the doctrine of apostolic succession, which Dr. Headlam rejects. Dr. Gore, who has a

great and deserved name among us, has criticized the Oxford lecturer, but Dr. Headlam holds his ground stubbornly. Meanwhile the Roman Catholic church is busy; several books of a gracious and peaceable tone have been published, setting forth the Roman claims. One in particular is by six Oxford men. "God and the Supernatural" is a singularly able and impressive answer to the question, "What does Rome believe?"; and though on the problem of reunion Rome cannot give place one inch—it must demand surrender—it can show its understanding of the others and its charity. It is something to have a Roman apologist confess that he has little but gratitude for the older evangelicalism.

The sum of the matter lies here: so far as official action is concerned, there is much removal of stumbling blocks to be finished first: There are ways to be explored; and prejudices removed; above all, the leaders must be sure of their followers. But all the while there is a practice of fellowship which is slowly but certainly leading the scattered members of Christ nearer to each other. That fellowship is strong in scholarship, which after all must speak the last word in purely historical matters. It is strong among the leaders of the foreign missionary enterprise; face to face with the darkness of heathendom abroad and at home, they are driven together. It is a living reality in the student movement, and this life of fellowship enjoyed and

loved by youth will not fail to have its visible effects. That is why it is important always to consider the personal equation of the speakers who report on reunion. Are they thinking of the church assemblies, or of the practice of fellowship by those who are seeking the kingdom of God? Are they on this side of fifty or that?

* * *

In former days bishops were appointed out of the ranks of scholars who had been headmasters or had edited Greek plays. The new bishop of Manchester, Dr. William Temple, is the president of the Workers' Educational Association, and a member of the Labor party. The W. E. A. is a society which carries to the door of the studious artisan the best teaching which the universities can provide; it has already made a difference in the social forces, which are shaping the new order; in many places there are artisans trained in the careful and well-planned methods of this society; they are versed in economics and history; they are often scholars by temperament and the W. E. A. has given to them the one thing needful. It has not aimed at crowds; it has fixed its attention on the few who are ready to enter for a prolonged course of study with a tutor; for him they write essays; he guides their reading, and becomes the interpreter for them of the human scene. When the lovers of every age but their own praise the book-loving artisan of the days when

Kingsley wrote, it is well to let them know of these groups of men and women, who are studying under the W. E. A. This society owes a great debt to two men, Mr. Albert Mansbridge and the new Bishop of Manchester.

* * *

If there is predestination in things ecclesiastical, Dr. Temple was called to be a bishop. He has served many apprenticeships: as Oxford lecturer on philosophy, headmaster of Repton, editor of *The Challenge*, canon of Westminster; founder of The Life and Liberty Movement; he has done much and touched nothing which he has not adorned. When in addition to these tasks, it is remembered that the new bishop has written several small books and one large treatise, *Mens Creatrix*, it will be admitted that he has made diligent use of his years; but his friends look for greater things from this vivid and gifted personality.

* * *

The drive has not been hitherto a method much employed in British churches; but the Baptists have used it with signal success in their victory week. They set out to raise a quarter of a million pounds, and they did this and more. As a rule the churches on this side prefer to spread their giving for special funds over a longer period. Like the people of a certain southern county, their motto is, "We won't be druv." But perhaps the idea of the drive is finding a place in our ecclesiastical mind. Dr. J. H. Shake-

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Spurgeon, the secretary of the Baptist Union, is a master of organization, as well as a pioneer of union among the Free Churches. While he is working for the federation of all the Free Churches, he does not forget his own people, and he reports that the raising of this 250,000 pounds has been the occasion for a spiritual revival among many of the Baptist churches. This has not always been the experience of religious societies. Sometimes the promoters of big funds have hoped that when the money is all in and the buildings reared, the revival will follow; and it has not followed.

* * *

The publication of a new life of Spurgeon has revived many of the former attempts to analyze his gifts, and account for him. The older journalists have brushed up their recollections of the preacher whom all visitors to London loved to hear. Some have repeated the old and singularly shallow criticism that Spurgeon was a man of little intellect and small reading. But others, notably Mr. Augustine Birrell, have made effective answers to these charges. Mr. Spurgeon was indeed a man with a mighty religious experience, but he had at his service a mind quick and well stored. The controversies of his life have for most men an old-world air; it was not by virtue of these that he won the ear of his generation. With the discussion of the older giants of the pulpit there has been linked a scepticism concerning their successors: "There are no Spurgeons

now." They are saying: "The pulpit has lost its power; the day of the press has come." It would be easy to show how unsupported are these laments. There are not wanting preachers in London still with a power to move the hearts of men, and to change the spiritual direction of countless lives. To name only a few, there are preaching today in London men as widely apart theologically as the Dean of St. Paul's, Dr. Orchard, Dr. Horton, Dr. Gore; Mr. Chilvers of the Metropolitan Tabernacle; but they are alike in their power to make the pulpit dynamic—a place where things are not only said but done, and they count still. It may well be that the public today is less inclined than ever to pay attention to a speaker simply because he is in a pulpit. But they have no objection to the pulpit as such, if the person within it has a message. In fact the average Briton dearly loves a sermon, though he often dissembles his love by his fierce attacks on certain preachers and their sermons. Lord Fisher delighted in hearing preachers; and in this as in so many other things, he was a representative of his people.

* * *

Friends of Dr. Clifford—and there must be crowds of them everywhere—will hear with regret of the accident which has put him out of action for a while. "Dr. Clifford is a good man to have with you in a fight," Mr. W. T. Stead once remarked. "He is not always looking out for a way of retreat." Apart from all that he has done—and it has been a great work—

this veteran has served the churches and his country even more by what he has been, a single-minded, disinterested, fearless, Christian man. How he has enjoyed and still enjoys life! It makes younger men ashamed of their fears and despairs, when they see this old man rejoicing in hope.

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Our discussion of this crucial question will be conducted in the most thorough-going fashion. Many types of writers will participate, ranging all the way from enlightened orthodoxy to constructive radicalism. The theme itself is conceived so as to cover all aspects of modern life—industry, politics, art, business, philosophy, science, theology, international relations, the church, etc., etc.

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THROUGHOUT THE YEAR

and will begin about February 1.

Some Typical Names From Our WHO'S WHO

MORE than two score of the nation's most influential thinkers chosen both from within the church and from without will declare their convictions on various aspects of the great theme. We are able at this date to set down a partial list of the names of those who have accepted a place in the discussion.

MR. ROGER BABSON, famous statistician, the nation's leading interpreter of industrial and economic conditions, will write on "*Jesus and the Competitive System.*"

PROFESSOR HARRY F. WARD, Professor of Social Ethics in Union Theological Seminary, radical in his views and passionately Christian in his temper, will also write on "*Jesus and the Competitive System.*"

PROFESSOR CHARLES A. ELLWOOD, sociologist of the University of Missouri, will write on "*Is Civilization Christian?*"

DR. CHARLES E. JEFFERSON, preacher and author of many vital books, and BISHOP FRANCIS J. McCONNELL, Methodism's valiant champion of progress, will both write on "*Is the Christian Church Christian?*"

DEAN SHAILER MATHEWS, of the University of Chicago, editor, teacher, publicist, will write on "*Is Modern Theology Christian?*"

DR. JOSEPH FORT NEWTON, a favorite with all Christian Century readers, will write on "*Is Modern Literature Christless?*"

DR. WILLIAM ADAMS BROWN, of Union Theological Seminary, himself author of a book on our discussion subject, has chosen a theme which will probably open the whole series. He will consider "*What Must a Religion Be to Be Practicable?*"

DR. JOHN M. COULTER, world-famous botanist, will write on some phase of the relation of scientific evolution to Christianity.

DR. LYNN HAROLD HOUGH, author and preacher, will write on "*Can Science Be Christian?*"

DR. ROBERT E. SPEER, probably the most influential spiritual leader in the American church, will write on "*Can Our Social Customs Be Christianized?*"

DR. ALBERT PARKER FITCH, of Amherst, author of "Can the Church Survive?" will write on "*Do the Churches Really Believe in Jesus?*"

Other writers have been asked to participate, among them such leaders as:

DR. JOHN KELMAN	MR. JOHN SPARGO
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THOMAS CURTIS CLARK, ORVIS F. JORDAN, ALVA W. TAYLOR, JOHN R. EWERS, JESSIE BROWN POUNDS

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EDITORIAL

A Prayer for a Vigilant Spirit

EVER waking and working God, whose untiring purpose sustains all righteous causes, without whose unsleeping care our world would fall into confusion, we stand penitent before Thee because of the inconstant service we give to Thy holy work. How unsteady are our wills. How capricious is our loyalty. How easily satisfied are we with partial victory. How many are the enterprises of righteousness which we let fail because we fall asleep after winning initial success. We confess our indolence of purpose, our childish weakness under responsibility, our variableness of impulse and our love of sleep.

O Thou who watchest over Israel, impart to us in our human degree something of Thy spirit of unresting devotion, of unflagging zeal, of sleepless vigilance. Great causes for which men have wrought and suffered through many generations have in our day come to incredible success. We are overcome with joy at victories we hardly hoped to live to see. We give Thee praise for these wondrous tokens of Thine undiminished power and Thy living presence. Forbid, O Lord, that our foolish hearts should be tempted into sleep, as though our work were done. Dispel the listless mood of evening-time and smite our eyes with the light of noon, that we may see the tasks and dangers which challenge and defy our powers.

We observe our Master at his work. Unhurried and unwearied, he stops not save to take fresh drafts of power at the fountain of prayer. May we keep company with him, working as he worked, watching as he watched, praying as he prayed. Give us the divine shrewdness that was in him which made him inaccessible to the soothing wiles of the evil one. Waken us, O Lord! May we be instant

in season and out of season. And having done all, may the spirit of vigilance be so truly our own that we shall not want to sleep, but, having done all, to stand. Amen.

A "Christian" Daily Newspaper

IN making a judgment on the character of the new Christian newspaper, The American Daily Standard, recently launched in Chicago, one has to deplore a certain ultra conservative bias in the religious emphasis which appears in its pages. So far the editorial staff and list of contributors to the religious side of the paper seem to be drawn exclusively from the ranks of those who show no particular awareness of distinctively modern developments of religious conviction and effort. The social note as a religious note is conspicuously silent. The orthodoxy of the paper in the old-time sense of orthodoxy, is not likely to be called in question. These considerations, however, important as they are, must not be allowed unduly to warp the judgment of the venture as a whole. Clear in typography, conservative in make-up, the Standard makes a definite and pleasing appeal to those who have grown disgusted with the disproportionate featuring of oftentimes inconsequential news in the headlines. The paper has in it too little of Chicago news to make it a competitor in any formidable degree of the great dailies of the metropolis. The news is selected on much the same principle as the Christian Science Monitor and will be interesting to people throughout the Mississippi Valley. The problem of financing it is the one at which experienced newspaper men shake their heads. It begins to appear that the response in subscriptions and street sales is a sad disappointment to the promoters. A distressful letter expressing this

disappointment and calling for help has been sent to ministers of all churches in the Chicago area. Ministers are beseeched to make the paper's cause the subject of pulpit appeal. This frenzied appeal, coming only two weeks after the launching of the paper, is unfortunate as it will be taken to indicate that the financial basis is by no means sufficiently strong to uphold the paper until it can grow its constituency. We do not discuss here the question whether such a journalistic venture is sound in principle. Much as our secular journalism needs cleaning up, it is seriously to be doubted that the church, as a church, affords either an exploitable point of view or a leverage for carrying out such an enterprise.

Journalistic Signs of the Times

MEANWHILE there are other efforts looking toward clean journalism in Chicago. Almost simultaneously with the appearance of the "Christian" daily the Journal of Commerce made its first appearance on the newsstands. It is in the hands of experienced newspaper men, one of whom was long in the service of the Hearst interests. The ethical, not to say the aesthetic, elasticity of the newspaper profession is strikingly illustrated in the fact that the same man who made the Hearst morning daily the extreme in journalistic abomination has succeeded in producing a paper whose restraint, conservatism and proportion are at quite the opposite end of the scale. The Journal of Commerce is, of course, capitalistic in its social bias, but in sailing under the name it frankly carries at the mast head its propaganda is peculiarly legitimate. Many admirable features invest the new paper with promise. The Chicago Evening Post, owned by Mr. John C. Schaefer, a prominent Methodist layman of Chicago, though claiming no special commission at the hands of the church, has recently added to its characteristically sturdy ethical quality some new religious features, among them the religious editorial. The other kind of newspaper would do well to read the signs of the times. These three papers would not be bidding for the support of the citizens of Chicago were there not in this city and the middle west a genuine demand for honest and responsible journalism. Probably we have too many good dailies appearing on the scene all at once for all of them to survive, but their appearance will be a significant force in raising the standards of journalism in this city.

The Debit and the Credit of Civilization

NEVER has the necessity of safeguarding the advance of civilization with Christian influences been more significantly shown than in those regions of the earth where weak races have been subjected to the touch of the materialistic, self-seeking spirit of the commercial West without the counterbalance of Christianity. In some of the islands of the Pacific, for example, the coming of the white men with their grasping avarice and their vices brought on disintegration of morals and racial stamina.

The missionaries, who made their way to such places as soon as they were able, found their task difficult if not impossible. In his recent book on the South Seas, Mr. Frederick O'Brien, a man of the world in many senses, makes this clear beyond all misunderstanding. He says, speaking particularly of the Marquesas Islands: "Non-Christians may laugh at the missionaries and their efforts among the heathen. But the missionaries are the only influence for good in the islands, the only white men seeking to mitigate the misery and the ruin wrought by the white man's system of trade. The extension of civilized commerce has crushed every natural impulse of brotherliness, kindness and generosity, destroyed every good and clean custom of these children of nature. Traders and sailors, whalers and soldiers, have been their enemies. Whatever the errors of the men of God, they have given their lives day by day in unrelenting, self-sacrificing toil, suffering much to share with these despoiled people the light of their faith in a better world hereafter." It will be impossible for the best of the Christian peoples, working through generations to come, to undo the damage that some of the worst of their representatives have wrought. This is one of the many reasons for a self-denying effort to repair the ruin that so-called civilization has worked in more than one portion of the world.

Motion Pictures for the Churches

MANY pastors and church workers interested in the use of motion pictures both as a means of education and of social work, have been awaiting the development of the International Church Film Corporation. That company is now able to announce the successful filming and exhibition of "Blind Bartimeus," a one-reel Bible story based upon the faithful beggar and "The Call of Samuel," a one-reel film covering the story of the life of the lad of biblical narrative. "The Little Shepherd" is not so strictly a biblical story but a sort of parallel tale that exhibits the costumes and scenes of biblical life. In addition there are now ready for distribution some scenics and several films of the more conventional type built, of course, on the moral basis that churches desire. These they propose for the mid-week social and community gatherings in churches. "The Patch Work Girl of Oz" is an example of the kind of films designed for children's gatherings. The First Christian Church of Springfield, Ill., the Warren Street Methodist church of Brooklyn and many others are cited as having made the experiment with satisfaction and success. Churches have usually been able to make the exhibition pay for itself, and many speak highly of the results in terms of increased audiences, profitable entertainment, improved method of instruction and a means for wholesome moral education to many not reached before. The eye gate is widest open, and the human interest that takes some six to eight millions to the movie theaters every day furnishes a basis for religious study and program. William A. Pinkerton is quoted in the New York World as saying that automobiles and movies are largely responsible for the crime wave. Why

then do we condemn the movie in a wholesale manner and spare the auto? Both can be set to work for good as well as for evil if the forces of righteousness will make use of them as do the forces of evil. They are not the causes but the instruments of evil doing.

Are There Two Standards of Ethics?

LONG centuries have been employed in the erection of an ethical standard for individuals. There is still question in some minds as to whether the standard is the same for men as for women. But within wide areas there is little difficulty in reaching definitions. It is taken for granted that the common virtues of honesty, truthfulness, humanity, sympathy and neighborliness are obligatory. And those who violate these simple rules with impunity establish for themselves unenviable and disadvantageous reputations. To what extent is there the same standard of conduct for nations and for classes? Is there one ethic for people as units in the social order, and another for them collectively? That is the question which the post-war period has forced upon the world in a most urgent manner. The man who deals with his fellows in a selfish, unneighborly way wins for himself only disesteem and contempt. Has a nation, particularly one dowered with all the advantages of wealth and unimpaired resources, the right to isolate itself from the sufferings of the world, whether they be physical or moral sufferings? To ask the question is to answer it. The nation has the same obligations to friendliness and solicitude regarding its weaker sisters that the individual has toward his neighbors. That is both good ethics and common sense Christianity.

American Farmers to the Rescue of Europe

THE 35 per cent of the folks who live out in the open country and produce the food of the world issue a magnificent challenge to the other 65 per cent of us when they say that no child in all the world need perish for lack of food. The farmers propose to give the food if the rest of us will only transport it from the country shipping stations to the mouths of the starving in Europe, China, or the Near East. Surely the farmers' challenge will be accepted at face value. If those who worked early and late out in the sun and wind and rain to produce the food can afford to give it, the non-producers can transport it. The offer of the great gift was dramatic and unexpected. At the annual meeting of the Illinois Agricultural Association in Chicago last week, the president of the American Farm Bureau Federation,—one James R. Howard of Clemons P. O., Iowa—at the conclusion of his speech, which dealt with such economic questions as marketing, railroads, tariff, international credit, etc., asked: "Are we our brothers' keepers? Shall we do to others as we would have them do to us? The world is out of joint when millions are starving in Europe and China and we on our farms have cribs overflowing with corn for which

we are offered far less than it cost us to produce, because they say we worked too hard and raised too much. Why not, out of our bumper crop, pledge as a free-will offering enough to save these starving 'invisible guests,' provided that not a bushel is sold on our markets further to depress the price, and provided that the non-agricultural folks will transport it?" Mr. Howard ended his speech amid a storm of applause. A young farmer from Stronghurst, Ill., named Bob Clarke, mounted the rostrum and coined a phrase of living flame when he said: "God has been good to us. Let us market our surplus in Relief and take our pay in Love. Whiteside county pledges the first carload of corn." Whereupon the delegates clamored for the opportunity of pledging corn until five minutes yielded 70,500 bushels. Telegrams were sent to the farm bureau federations in other cornbelt states and they all came back at once with pledges of closest cooperation.

Farmers' Losses and Problems

THE farmer is under no illusions. Ask him about the gift magnificent and he would disclaim generosity. Nevertheless, it is magnificent generosity, because every pound of free food that leaves his farm to feed the hungry displaces a pound that the world would have had to buy from him for the purpose. But he would tell you that he raised 500,000,000 bushels more corn last year than his average crop for the past ten years; that the lowest estimate submitted from careful studies by his agricultural economists is that it cost him 93 cents per bushel to produce that corn. Yet the cash market in Chicago is some 65 cents per bushel for corn, and he claims that in the country he is not offered nearly that much. Evidently, he believes that he is not being fairly treated in the present method of distribution and he has a committee representing all the various agricultural interests involved in the problem—the Farmers' Grain Marketing Committee of Seventeen—at work upon the problem. Dispatches from Washington of hearings before the House Committee on Agriculture as to whether or not "futures" and "short selling" should be legislated out of existence, show the layman something of the conflict which is going on. The public waits with interest the farmer's own solution of the great problem of distribution. Meanwhile, the farmer says that none need starve; he will furnish the food. It would seem that even one who does not know corn would be glad to sample a little corn meal mush in order to avoid starvation. It is up to the rest of us to meet the farmers' challenge and carry over to Christ's suffering little ones the great gift that is thus put at our feet.

The Hunger Strike As An Evangelistic Agency

FOR a wife to refuse food until her reculant husband professes the Christian faith, is a new method of evangelistic influence. The whole country has its eyes turned at this time toward Danville, Ill., where a wife not only demands conversion, but also insists that her butcher hus-

band shall become a missionary. The husband insists he wouldn't be dealing fairly with the Almighty if he professed something he did not believe. He claims to live according to the ten commandments and the golden rule. In such a phenomenon we witness the belated effects of the old time evangelistic hysteria. A hunger-striking woman is no more irrational than were the sermons upon which her soul was fed. The basis of Jesus' religion is rational. No man's reason may be forced. There may be faith without proof, but there can be no faith against proof. Such faith becomes blind superstition, the suicide of the intellect. The butcher who refuses to join the church because of his reverence for the Almighty, and who accepts both the ten commandments and the golden rule is not far from the Kingdom. Abraham Lincoln said he would join the church if there existed any church that would take him upon such a profession of faith. There are several millions like this in America. They are too sturdy and honest in their intellectual life to be moved by vain threats of hell. Some are honest enough to go to hell rather than to try to get into heaven by hypocrisy. They will respond to an ethical and spiritual presentation of the gospel of Christ. Not hunger strikes, but rational enlightenment is what will win them.

Leadership in Religious Education

IT is only a commonplace, familiar to everyone at all acquainted with the history of instruction in the Bible and the related disciplines of character-making, that the entire field and content of religious education has shifted within the past ten years. The agencies that carry on this service have had a revised evaluation in the light of experience. Many fresh activities have come into being. Formerly their enumeration was simple. Now it is a somewhat complex task even to call the list of such institutions and organizations. All this means that discontent with the standards of the past is the note of the hour, and vigorous inquiry into the nature of the problems of education and the best means of projecting an acceptable program of religious instruction is the serious task of the time.

In the area of church educational activity the Sunday school has had the right of way. Its story of inception and achievement is one of interest. Responding to the demand for some coordinating organization to supervise and promote the work in a uniform manner, the International Sunday School Association came into being, and has performed admirable service through many years. Its chief defects have been two. It was in no vital sense the leader in the development of modern and efficient religious pedagogy, but trailed slowly and reluctantly in the wake of educational progress. But even more serious was the fact that it was a volunteer organization, self-perpetuating in structure, and representative of nothing

in particular except the body of people who took part in its loosely constructed activities.

These defects, basic and far reaching in their character, led to the organization of the Council of Sunday School Boards, a body springing directly and logically from the denominational bodies, responsible to them, and authorized to speak for them. This was a long step in advance. But of course it was natural for the older body to resent and oppose the birth of a rival, and a period of friction supervened. This led to the effort to unite the two agencies, which is now in contemplation. Some friends of the movement affirm that it has already taken place. Formal action looking to that end has indeed been taken. But the effectual realization of such a plan of amalgamation is far from accomplished, and there are grave reasons to suspect that it never can be brought to pass in an efficient manner.

The two groups of interested people are too dissimilar in training and ideals to work together with harmony. The older one represents popular and largely outgrown methods of Sunday school propaganda, depending chiefly upon public gatherings and exceptional features such as field days to stimulate interest in its work. It has attempted to raise large sums of money to promote its work, but latterly with only moderate success. The churches are less and less inclined to accept a superimposed program, and prefer to function through a body of their own choosing and direction in the most vital area of their activity. These advantages are supplied by the Council of Sunday School Boards. Its leadership is representative of a trained type of educational service. It speaks with coherence and authority for the churches. It depends less upon spectacular propaganda and world circling convention itineraries than upon quiet, constructive study of the problems, and adjustment to their successful solution.

If the Council could absorb or in some other manner supersede the Sunday School Association it might hope for general and approving recognition. There is a deep yearning in the world of religious education for a sort of leadership that is dependable and progressive. Such an agency might properly receive the approval of the Federal Council of Churches as its authorized Commission on Christian Education. Such designation the present amorphous combination is in no way competent to demand or receive. It cannot walk on feet of iron and clay. It is impossible to expect efficient leadership from an agency that is not coherent or authoritative.

Conferences are in progress to meet these difficulties. The leaders in all the churches recognize the problem, and hope for some satisfactory solution. If the Council of Sunday School Boards cannot disengage itself from its present unhappy and illogical connection, then the Federal Council or some other interdenominational agency will need to create a body to perform the service which cries aloud for performance. It must assume real leadership in the all-important field of Christian education in the churches and other institutions set for the promotion of the vocational and practical ministries of the church. It must also coordinate the agencies of education in related areas.

where organizations like the Y. M. C. A. are busy. The time for an aggressive and well directed campaign, under competent leadership, has arrived, and the churches are minded to insist upon its early appearance.

Mortal Mind Bothers Mrs. Eddy's Followers

THE affairs of the national organization of the Christian Scientists are still in the courts and perhaps will be for some time. A schism in the organization threatens to widen as time goes on, the prize being the enormous profits which are made annually from the publishing business. During the lifetime of Mrs. Mary Baker G. Eddy, her will was supreme. At her death she left the direction of the Mother Church to a board of Directors. As all Christian Scientists are members of the Mother Church, a little group of men administered the affairs of the thousands of people who are members of the Christian Science church throughout the United States. These Directors found a fly in the ointment, however. In one particular their will was not supreme. Mrs. Eddy had left her publishing business in the hands of three Trustees. These Trustees refused to admit the supremacy of the directors of the mother church. The position of the trustees is particularly strong. They have the exclusive rights in the publication of Mrs. Eddy's writings. "Science and Health" may be issued only from their presses. The daily, weekly and monthly publications which have been immensely profitable, are in their hands.

Something over a year ago the directors undertook to remove one of the trustees. This action was resisted in court. A Massachusetts court has issued an order restraining the directors from interfering with the work of the trustees. This action has been appealed to the Massachusetts Supreme Court which in this instance is the court of last resort. It will be some time before a decision is secured from this court. Meanwhile the trustees continue the work of publication while a third of the Christian Science congregations refuse to carry the publications of the trustees in their reading rooms.

The effect of the schism upon the publications has been marked. The circulation of the Christian Science Monitor had been as high as 87,000. Very few religious journals in America equaled this record. It was cut in two in a single month. One-fourth of the employes of the Publishing Society resigned in a single day and threw the work of publication into chaos. Since the court decision in favor of the publishing society, the circulation of the various journals is recovering somewhat, but they still face large losses as compared with former figures. The net profits of the publishing business is a half million dollars a year. These profits are the stake in the controversy.

Thus history seems to be repeating itself. The disintegration of Dowieism resulted not from poverty but from

great affluence. Money proved the undoing of the "prophet" and brought division and trouble. In Christian Science the care for temporal and material things has usually been denominated "mortal mind." The unbeliever was usually supposed to be afflicted with this malady, but it is curious to note that this spiritual disease has struck a deadly blow to the very organization which first discovered the existence of "mortal mind."

Other divisive tendencies are showing themselves. Mrs. Augusta Stetson of New York, who was instrumental in assembling funds for a building that cost a million and a quarter of dollars, is operating disturbingly. By advertisements in the New York papers she is setting forth her claim to be Mrs. Eddy's successor, claiming to have seen the founder in a sort of resurrection appearance. She evidently would be glad to form an alliance with the trustees of the Publication Society in the event of further trouble within the movement.

Meanwhile the evangelical churches, which have been the recruiting ground of much of the proselyting activity of Christian Science, report a decrease in their losses. Many who have experimented with Christian Science in recent years have found it a vain hope in time of serious illness. Its failure to emphasize the ethical and social phases of Christianity have caused it to be a disappointing system to many. The evangelical churches will do well to ponder the rise and wondrous success of the movement, though it prove to be but short-lived. There have been defects in the evangelical preaching and practice. Parts of the gospel were not preached. These failures gave Christian Science its opportunity.

Clothes and the Choir

IN a day when the garments of supposedly well-dressed women are nowhere of conservative cut or soothing colors, the costumes of young ladies in the average church choir certainly do not minister to the congregation's peace of mind. Purples and reds cry out against each other. Soft pastel shades and blazing oriental colors speak to each in a language unsuited to the sanctuary. Worse still, gowns which would have seemed, a few years ago, to be cut for the "Follies," are worn by sweet and truly pious maidens who grew up too late to know what elderly folk consider proper in Sunday clothes.

Of course, it is the minister who suffers most keenly. He knows very well that many of his best thoughts are lost in the congregational consciousness of the feminine garments in the choir loft. Sometimes he longs for the magisterial authority of the old-time Puritan parson, who would have made short work in dealing with such a situation. A charming elderly lady tells how, when she was a student in Oberlin College, she wore into the choir gallery on Sunday morning her first grown-up dress—a stiff black silk with a very long train. At the close of the service Charles G. Finney, then president of the college and pastor of the church, met her at the foot of the stairs.

"My dear young lady," he said, in kind but inexorable tones, "go straight home and take off that ridiculous gown and never wear it into the house of the Lord again!" No wonder that President Finney was considered a man of dauntless courage! No minister of our time would go so far. But what can be done? Is there no way out of the difficulty?

Of course, the one decisive and final solution is the vested choir. Here is an end of all clashes of color, all anachronisms and absurdities of style, all surveys and comparisons, approving and disapproving, on the part of the congregation. The choir is scarcely looked at—it becomes a stationary part of the church interior. We cease to speak of "the girl in the pink hat." She has become merely a contralto voice, instead of an auburn-haired maiden who probably works in an office and has a "steady."

But there are disadvantages. The surpliced choir, like the surpliced minister or the written sermon, undoubtedly adds a quality of professionalism to the church service. We miss the touch of personality which is one of the real mediums of the gospel.

What else is there? Practical uniformity of dress is required in many churches, the wearing of simple white gowns, or of tailored suits, for example. Such uniformity is difficult to secure. Young women of limited means object to the laundry bills, or complain that their suits grow shabby when worn to business, and that "best things," whatever they happen to be, are more convenient for them. But where this arrangement can be worked out it is usually very satisfactory, at least to the minister and the congregation.

There is a faint hope of a solution which shall be satisfactory to all concerned, and this is that women, in this day of progressive enlightenment, shall learn to apply their intelligence to the subject of dress. But this is an ideal, and we must not expect its speedy realization.

The Self-Starter

A Parable of Safed the Sage

THIS have I observed, that the signs of Superiority in one generation become the evidences of Inferiority in the Next. For I can remember the time when a man did wear with pride his Right Arm in a Sling as a Testimony that he had broken this wrist in Cranking his Ford Car. And now every man hath on his car a Self-Starter, and the man whose arm showeth the kick of the back-fire of an antiquated Ford, keepeth in his own Back-yard until the Plaster Cast is off.

I am too rich a man to own a Car, for I have a share in the Cars of all my friends, and as I ride with them I notice how they no longer get out and turn a Crank until they are Red in the Face, but sit in their seat and set their Foot upon the Neck of the Self-Starter. Then doth the Car go forward, and every man doth straightway forget that it was ever otherwise. But I who have never Cranked a Car or had a Car to Crank have Suffered Vicariously

much misery in seeing my friends Crank their Cars, and I partly earn my passage by a thankful spirit that there is such a thing as a Self-Starter.

I have lived long, and have many associations with my fellow men. And I serve on many Committees, and I labor in the House of God. And I have done my full share of Cranking. For the world is tolerably full of Cranks, and some of them do not turn easily. And there are many good men who contribute something to the world's speed, to whom it may truthfully be said that the labor that is necessary to Crank them exceedeth the productiveness of their effort.

There was once a man who had to be appointed on any Important Committee, but who, being appointed, was at ease in Zion, until his Minister grew weary of waiting and Cranked him Three Times. And after he had done his work, and gotten his Vote of Thanks, his minister retired behind the scenes and wiped the sweat from his own brow, and nursed his Backache, and gave thanks that his Wrist was uninjured.

And there was another man who was good and reliable and patient and capable of doing good in the world; but he never started until something occurred to start him.

And there was another who, being Cranked, did snort and sputter and vibrate and puff and advertise the fact that he was about to go, and then suddenly go dead on the job, and have to be Cranked all over again.

Now, it is to be remembered that there are some people who have too good a Self-Starter, and who have no Steering-Wheel, and who go amuck down the Pike, colliding with everything in sight. And I say no word of approbation concerning their footless activity.

But there are others, who hearing the Word of God, say, That is a good idea, and I believe that it is true, and I will straightway go and do what is my duty.

And I have the impression that when the good people enter Heaven, the Celestial Traffick Angel will say, All you Self-Starters may go straight in, and keep to the right, and keep moving; for ye will not impede the Traffick. But ye who have had to be Cranked for every blessed thing ye have ever done on earth, may park for a few generations outside the Gate, and we will see what we can do for you after the Rush Hours.

Dream-Travel

IHAVE not wandered far from love and home,
Yet have I traveled much; from Arctic snows
To tropic isles my dreams have carried me;
From quaint Nippon to universal Rome;
Through wide Brazil whose mighty river flows
From lofty mountains to the thirsty sea.
For me Saint Paul lifts high its classic dome;
To please my eyes the Eden garden grows
Again, and there I wander, conscience-free;
No angel sword restrains me. I can roam
Through deserts wild, and fear no waiting foes—
So safe am I beside my native tree!

THOMAS CURTIS CLARK.

A New Curiosity Shop

By Joseph Fort Newton

“SURELY New York City is the greatest religious Curiosity Shop on the earth,” said the Poet, at a meeting of the Rainbow Club in the home of the beloved Physician. “If you doubt it, just read this page of church notices in the morning *World*, and you will see what a theological menagerie we have in this town. Besides all the regular varieties of religion, Catholic, Protestant, Hebrew—Trinitarian, Unitarian, Communitarian—we have the most variegated assortment of cults anywhere to be found. Listen and learn: Christian Science, Mental Science, Divine Science, New Thought—”

“Near Thought, is what you ought to call it,” said the Physician, with a fine scorn. “Science, indeed! Fads, freaks, fakes, the whole lot of them. They are no more akin to science than a kangaroo is like an archangel. It makes me tired. These long-haired men and short-haired women run hither and yon, knocking at the doors of dead paganisms and modern theosophies for new gospels which shall unlock the mysteries of life and destiny. Their religion is reduced to a pleasure excursion or an infatuated hunt in the dark continents of the occult. When they do not get lost in the jungles, they come back with nothing better than some grotesque fetich of low-type religion, or some fantastic dogma which runs counter to all the verified facts of science. Some people will swallow any dogma if only it is unreasonable. It is the will to believe gone to seed.”

SOME INTERESTING SAMPLES

“Wait! Hold your horses,” cried the Poet; “let me finish the list. At the League of the New Life you may learn ‘The Use of Color Vibration in Healing,’ and surely that ought to appeal to a man of your profession. In the McAlpin Hotel there is to be a lecture by the President of the College of Divine Metaphysics, after which ‘Audible treatment will be given.’ Here is another man who speaks of himself, with commendable modesty, as ‘the most interesting personality in the twentieth century,’—why miss an opportunity like that?—and his lecture is followed by ‘Classes in Concentration and Prosperity.’ If that is not attractive enough, try ‘The Money Man, Free Lectures on Success,’ and stay for the ‘Success Demonstrations’ at the end. Or if you like deep stuff make note of the following:

‘Bahai Brotherhood, Universal Religion, Universal Peace, Universal Language. Every Sunday morning at the Genealogical Hall.’

‘Vedanta Society, founded by Swami Vivekananda, lecture by his Disciple, Swami Bodhanada, on Inward Man and Inward Life.’

‘Rosaecrucian Mystic Lectures on Three Magic Words, or The Harmonious Consciousness, Amorc Hall.’”

“Have a heart! That is enough and to spare!” said the Physician. “For the honor of God, for the sake of the soul, let us hunt for truth in every age and on every

shore. Let us read our Bible by the light of every torch; but this vagrant, hotel religion which is nothing but an intellectual picnic, which is perpetually asking questions of every ship that comes into port; this religion which, the last of every month, pulls out its memorandum-book to write down a new creed—‘ever learning, and never coming to the knowledge of the truth,’ as the apostle said—it is a sham and a shame. What is the matter with the church anyway? Has it gone to pot?”

“Seems to me,” said the Preacher, at whom this last shot was aimed, “that something has gone wrong with the medical profession, too. Else why do so many people go to these new cults to get their corns cured. ‘Audible treatment given,’ I like that touch of unconscious satire. But suppose we investigate; suppose we attend some of these meetings and see what they are like—seriously, I mean, in the effort to discover what may be the meaning of it all—and report at a later meeting of the Club.”

“Agreed; now you are talking sense,” said the Physician, who pricked up his ears at the word investigate. “Since the honors are even as between religion and science, by all means lets us find out the facts—though I dare say it will be like hunting for needles in a hay-stack. Still, I am ready to investigate anything, and a theological Zoo is as good a place to make research as any. Some of the theology the good Preacher dopes out to us would hardly bear investigation—but, as Kipling says, that is another story.”

The reports at the next meeting of the Club were worth going miles to hear, especially the experience of the Physician, whose stories never lose anything in the telling. With a solemn, affidavit face he told how he took his daughter with him to the Ansonia Hotel, where they heard a thin, cadaverous looking person deliver a sermon on “The Religion of the Solar Plexus.” Hitherto he had thought that religion had its home in the human soul, but he had learned a new theology. Another lecture on the Science of Success, followed by a Healing Meeting, had interested him greatly—the more so because some of his patients were in the audience. The Science, as set forth, consisted of a certain formula which, if repeated often enough—like beating a tom tom in the mind—would do the trick, like an incantation. He said it was too much like the process of shaving a pig. There is a lot of noise but no wool. However, any one could see that he was interested, and it turned out before the evening ended that he had been doing some reading betimes.

JUMBLES OF PHILOSOPHY AND SUPERSTITION

As for the Preacher, he had been sorely depressed by his explorations. He found mysticism and occultism all mixed up, whereas the two things are world-far apart. Mysticism seeks to give; occultism tries to get. It was all a jumble, made up of the heel-taps of philosophy and the fag-ends of superstition. Besides, he had found some

of his former parishioners at every meeting he attended, and that did not add to his joy. The Poet had been more fortunate. He enjoyed the Rosicrucian lectures, and had been delving into the romantic lore of the Fraternity. Indeed, he had actually joined the Lodge, and had much to say—without betraying any secret—about the beauty of its ritual, suggesting that the church would do well to have a ritual of initiation. He was a little surprised when the Preacher told him that the church, in the early ages, had such a ritual, called "The Discipline of the Secret," after the manner of the Mystery Religions of the Roman Empire. The Physician opened the discussion:

"Ingrowing religion—that is my diagnosis of the case," he said, but it was plain that he had much else in his mind. "Not once did I hear the social note struck. These people set little store, apparently, by charity, pity, or renunciation, and the idea of social service has never entered their heads. No, they think only of their own personal health, or luck, or success, or peace of mind, and the optimism they emphasize—easy, evasive, dishonest—is not compatible with humility of heart. It is a self-centered, wall-eyed optimism which, when it does not blink the hard facts of life, makes men think too much about themselves—as an actor keeps his mind fixed on his face. It is a subtle selfishness trying to wear the robes of mystical faith. Our age of hurry and unrest, when people take up with anything and make a religion of it, gives it vogue. It is the Religion of Jolly, and Stevenson was its prophet."

ROBERT LOUIS STEVENSON'S OPTIMISM

"There you are wrong, utterly wrong," said the Poet, defending his fellow-singer of the gay and gallant heart. "Stevenson was no teacher of the cheap, impertinent optimism which consists in not looking at the facts of life, but nursing a pleasant mood without reference to them. Far from it. He prayed to be delivered from cheap pleasures, and refused to cheat himself into any blindfold light-heartedness. He saw all the bitter, old, and haggard facts, but he found some good things too, and concentrated on them—a very different matter from the brainless optimism of the blindfolded. When no good could be seen, by sheer grit of faith he believed that

"This world's no blot for us,
Nor blank; it means intensely and means good."

"Maybe I do Robert Louis an injustice," the Physician replied: "If so, I take back all I said, and wish I had said more to take back. The fact seems to be that a large body of people have acquired a certain knowledge of physiology and mental science, and have become keenly interested in themselves. They have discovered that soul and body are inseparably bound together on earth, and they must learn to work together in harmony. They learned that the mind has great power over the body for health, for the upbuilding of character, and for the mastery of their moods. They have found that they can change their lives by *thinking*—can save themselves from many maladies, and attain a brighter, stronger existence. They are

receiving their first training in mental and spiritual hygiene."

"So far, good," the Preacher interrupted. "Noah must have known that much when he landed from the Ark. Hope and joy are curative powers; despair and sorrow, when prolonged, will not only lower the vitality but actually produce disease. Worry kills, and happiness gives life. It is nothing new. By laying emphasis on a subordinate aspect of Christianity they form a new religion. New churches are founded and flourish, which doubtless have the worship of God as their great purpose, but their chief purpose, apparently, is the healing of body and mind. They teach people to use God, rather than to be used by Him. Jesus taught us to forget ourselves in the service of others."

"Even so," replied the Physician; "'nor soul helps flesh more, now, than flesh helps soul,' as Browning put it. What if they do use God? Jacob began with a bargain in his prayer at Bethel. We are all living far below the limits of our possible selves, and there are open to us resources of power which will free us for a life of energy and usefulness. The limits of possibility in our daily lives are defined less by the body than by the mind, and the resources of power are psychic rather than physical. These people are seeking personal efficiency through religion, and I think religion ought to help them."

"Right you are," said the Poet, with more enthusiasm than at any time in the discussion. "What these people are seeking is power—power to master the ills that beset and the shadows that becloud their lives; and if religion cannot help them it is no good. In the Mark Twain story of the Yankee at the Court of King Arthur, as you remember, the Yankee saw a saint swaying to and fro in his ecstasy. It seemed to him a waste of power. So, finally, he rigged up a device whereby to harness the saint and use his motions to run a sewing machine. In other words, if our religion has not enough power in it to run a sewing machine, it is not worth much. It seems to me that Christian Science has hold of a big idea."

AS TO CHRISTIAN SCIENCE

"Christian Science, of course, is three things," said the Physician. "First, it is a religion, and I respect it as I do all other religions. Its great achievement is that it fixes attention on God. It is amazing how little people think about God, save as a dim idea or a vague First Cause. When Falstaff was ill and cried out 'God, God,' his friends were alarmed! Christian Science fixes the mind on God, not as far off and long ago, but as a reality here and now. Second, it is a system of metaphysics, and as such it must run the gauntlet of criticism, along with other systems; and I am bound to say that it does not stand the test. Third, it is a method of healing, and here again it must be judged by its results—by its failures no less than by its victories. It draws people away from the churches because it does actually help them to lay hold of God, live in Him, and find refuge, peace, and strength."

"The truth is," he went on, disregarding the signal of the Preacher, "that medical science fails because it is not

spiritual enough, and the church fails for lack of what the Catholics call Direction—that is, specific guidance in the details of the spiritual life. The church tells us to pray, but it does not tell us how to pray. Not many people know how to pray. It is a high, hard, serious business, if we are to believe the masters of the spiritual life. It took St. Theresa years to master the art. The physician must not simply tell his patient to be well, he must tell him how to do it. He must tell him how to live—in detail, I mean—what to eat, how to sleep, and all the rest. The church ought to do the same for the moral and spiritual life. There are difficulties of course in handling mental and spiritual hygiene in the pulpit. But people need help—specific instruction—and in their need they are going elsewhere. Urged by a great desire to understand the working of their own souls, and how they can overcome disease and temptation, they go where they are taught these things. No doubt much of the teaching is silly. But it is better than none. The mercenary quacks, the half-baked charlatans flourish because they have so many victims from sheer nerves.”

“Speaking of prayer,” said the Poet, “I got the shock of my life today. William James did it with his theory of the emotions. Hitherto, he said, we have held to this order: We meet a bear, are frightened, and run. We lose our fortune, are sorry, and weep. But the truth is just the reverse. We see a bear, then follows the physical excitement, and that in turn is followed by the emotion. If that be so, then by forcing the body into certain expressions, we may evoke corresponding emotions. By resolute smiling, for example, we may become glad. I do not defend the theory; but I do know that there is not much real prayer unless a man has the will to kneel—actually kneel—before God. It is not enough to sit bolt upright and listen to a prayer, as most of our people do in the churches. We go to church to have our praying, like our singing, done for us. It will not do.”

RELIGION NOT MERE EMOTION

“Too many people,” said the Preacher, “seem to think that in religion it is only enthusiasm, impulse, emotion that count. Religious observance becomes the sport of caprice. They attend church, or they pray, *if they feel like it*, whereas if we do not feel like going to church that is the time we ought to go. Feeling, alas, is the weather-cock of their religious life. But it is not so in other matters. In business, even in sport, they have system, discipline, method, but religiously they live at haphazard. It is this lack of method in the culture of the spiritual life that accounts for much of the unrest, not to speak of the uncertainty, in such matters. People want the joy and power of religion without paying the price for it. They will not submit to discipline. Asceticism is simply a disciplined effort to gain an end, nothing more. An athlete goes into training and by renunciation, by obeying rigid rules, makes his muscles firm and his nerves taut. When men are willing to do that in order to keep spiritually fit, they will have their reward.”

“At every meeting I attended,” he proceeded, “I found books appointed to be read, so much time to be spent each day in reading. That is a start in the right direction—but such books, bereft of beauty, devoid of insight, with never a glint of genius! Suppose one should study art in that manner, leaving out of account the masters and taking up with some poor dauber. Yet that would not be more pathetic than what these restless, troubled minds are doing today. If there is such merit in method, as there surely is, why not employ it in studying the masters of the spiritual life? Better still, why not devote the hours spent on these poor scribblers to the Bible, which shows us, as in a mirror, what we are and what we ought to be?”

“But, my dear Preacher,” said the Physician, “the Bible is a hard book to read. Few know how to read it at all. It requires years of study in order to know how to read it, much less to interpret it. If people would begin with the life and laws of Jesus, they might get somewhere. My method is to take a scene, or a passage, from His life every day, and ponder it, reproducing all its vivid human color in my imagination, until I can hear the voice of the Master, and see His gesture when He puts forth his hand to heal. At first it was hard work, but it has become a habit. In this way I get back into the atmosphere of Jesus, into the spirit of His mind, and, somehow, He does not seem far away. For, in these matters distance does not count and time does not signify.”

A RELIGION OF THE WILL

“In short,” he added, “what we need is a religion of the Will. Jesus appealed always to the will, and when we obey His laws He can do for us today what He did for men in days of old. The power that was in Him is with us still—abundantly with us, if we have the will to lay hold of it and use it. But we must not use it merely for our own ends, selfishly, else it will be denied us. Jesus was never ill, because He knew how to live. His gospel is not a stick of candy, but a way of life—happy, wholesome, healthy, full-orbed life, radiant and radiating. Some day, taught by Him—science learning equally with theology—we may learn how to master ourselves; learn the way to power, by tapping resources always at our disposal, and make our wicked industrial order a service of fraternity and joy. Perhaps we may even save the church, and make it the center of all the redemptive forces of society.”

“Quite a speech,” cried the Poet; “and when the Physician preaches better than the Preacher it is time to go. Before we break up, however, I must have my say. I rise to tell you the battle of Armageddon is now being fought, and America is the battle-field. It is the battle—old as the world—between mechanism and mysticism, between materialism and spirituality. If America goes religious, the world will be saved. If we are inundated by a tide of materialism—giving way either to the Moloch of Money or the Cult of Comfort—we are lost. It will be a fight to a finish, and every man who loves the things of the spirit must fit himself, train himself, and be a soldier in the Wars of God!”

"Was Christ a Methodist or an Episcopalian?"

By J. Edgar Park

MR. H. G. WELLS begins his "Outline of History" with the words, "The earth in which we live is a spinning globe," and ends it declaring that life now "stretches out its realm amidst the stars." This is a good cosmic framework for a history of human life. The time has come for the mind of man thus to think cosmically. Our race must find itself if it is not to be destroyed by its own inventions.

Two great tasks stand out clearly before us. The first is the freeing of religion from the ecclesiastic, and the second is the reunion of education and religion.

It was said of the head of one of our great educational institutions that he was all right if you got him by himself, he would agree to act on broad and sane lines. But if you let him go home and talk the matter over with his wife, all was up, immediately personal, narrow and bigoted views prevailed over those to which he had before assented. Something like this is true of mankind in its relation to its ecclesiastical leaders. The common man's will is in the main goodwill in all efforts after unity of work for the salvation of our race. But let him be herded with others of his -isms where his ecclesiastical bosses can feed him their half-truths, and he emerges cautious and feeble again. These bosses may be called by many names, ministers, priests, rabbis, readers, bishops, superintendents, secretaries, professors, and many other such names. They represent a sect, they are at home only with those who are committed to their own views.

CHRISTLIKENESS NOT ALWAYS LIKE CHRIST

Now sectarianism is a vain attempt to find a short-cut to Christlikeness apart from being Christlike. It has become plain, however, to most of us that nearness to God is a matter of character. The best church advertising is the character of the members of the church. A creed is apt to become a fence around a company of believers to keep those who have thought about the matter out. Faith has degenerated in meaning and has become for many the correct attitude towards things which must not be investigated lest they might prove not to be true. Hell is the future abode of those who differ from us. Religious movements seem to be becoming more and more flurries caused by the automatic activity of ecclesiastical roll-up desks and type-writers. Reunion becomes the desire of the wolf in each sect to unite with the lambs of all the other sects.

The only power which the ecclesiastic possesses above the ordinary man is in superstition. The superstition that we are more liberal, more orthodox, more historic, more cultured, more enthusiastic, more enlightened, in nearer touch with God, greater favorites with God, possessed of special truth above other sects. Some even go so far as to

consider themselves embodiments of finer spiritual graces than other sects.

That all this is mere superstition can be proved by getting the employees in any department store, who know each other well to vote upon the six fairest, kindest, most lovable personalities in the store. It will not be found that all six belong to any one sect. But if one sect does have one exclusive ray of Christlikeness in its keeping, it could not be hid. It would show in business life.

WHAT SECTARIANISM IS

The freeing of sectarianism from superstition would kill all that is bad in the power of the ecclesiastic. Let it be made clear that sectarianism is only a method of meeting different people's needs. If you like your prayers said, I who like them read will not scoff at you. It is well that there should be both kinds of us. I will not stay away from church if some prayers are said and some read. Superstition is always at the base negative, religion is always at the base positive. The only valid sectarian position is this: "I love this form of religious service because it helps me to live better, and I want to show you by my life how much help I get from it, perhaps you may come to love it too."

The other great problem is the reunion of religion and education. This cannot take place till we are ready to sink denominational differences in a common effort to teach the spirit of service. We have been educating our young folk to get a position. We have told them of cases where boys and girls who have followed our instructions are now getting \$10,000 a year. As a result we have a race frankly interested in pleasure and profit. Under the external scourge of war they have taken an interest also in service. But when the social pressure, the fear, the romantic sense of adventure of that external power has been withdrawn, there does not seem to be any internal compulsion to take its place and turn their interest into the ways of service.

Religion, our attitude towards those great powers that control our destiny; religion, the finding and following of the will of God, has been divorced from education, the preparation of the individual for the community. Why cannot we bring these two former friends, religion and education, together again?

It is because there is intertwined with religion everywhere another thread which is not religion, ecclesiasticism. In order to get ecclesiasticism out of our schools, it has seemed necessary to put religion out too. Religion is the spirit that recognizes that God is not particularly interested in my private happiness, but that He is interested in the happiness of the whole human family, and that I can only find happiness by sharing God's perspective and finding

my own happiness in the happiness of my fellows. Religion is that attitude of life which flowers in service. Ecclesiasticism, on the other hand, is my ability to use your superstition for the purpose of gaining power and prestige for myself or my institution.

We generally think of superstition and ecclesiasticism in others. As a matter of fact it is pretty evenly divided. The word "liberal" has just about as much superstition about it as the word "penance," the Protestant cock-sure sense of superiority contains it as surely as the Roman miracle shrine. Superstition thrives in the hot-house of a self-regarding institution, but dies in the self-forgetful open-air ways of human service.

DISENTANGLING THE SECTS.

It remains to be seen whether the operation which severs the unnatural conjunction of religion and ecclesiasticism is a possible one. It may be that the sects are too inexorably intertwined with ecclesiasticism to survive the attempt to disentangle them. If so in the schools themselves will arise again the true spirit of real religion and the churches will go into the discard. But the hope of all good men must be that the sects will see the light in time to save for religion all that is good in the church as an institution. Every individual church whose members are subscribers to the simple creed of Mr. Campbell's former church in Brighton, England: "This church is founded for the good of the city of Brighton" will help to bring in the new day. Every church which abandons propaganda for service, every church member whose noble creed is in solution in his life, every secretary or bishop or reader or superintendent who stops talking incessantly about loyalty to our church," and begins to talk about the first commandment, that the God of us all is one; and of the second commandment, that we love our neighbors as ourselves—every such former ecclesiastic will be a forerunner of the new day of religious education.

Then our boys and girls will learn not merely how to get living for themselves, but how to find happiness in life by the escape from self. Then religious emotion will be added to intellectual efficiency to produce goodwill. Then the impulse to social devotion and universal service will again be the living force within all education.

VERSE

The Paradox of Time

TIME goes, you say? Ah, no!
Alas! Time stays, we go;
Or else, were this not so,
What need to chain the hours,
For youth were always ours?
Time goes, you say?—ah, no!

Ours is the eyes' deceit
Of men whose flying feet
Lead through some landscape low;

We pass, and think we see
The earth's fixed surface flee;
Alas! Time stays—we go!

Once, in the days of old,
Your locks were curling gold,
And mine had shamed the crow;
Now, in the selfsame stage,
We've reached the silver age;
Time goes, you say?—ah, no!

Once, when my voice was strong,
I filled the woods with song
To praise your "rose" and "snow";
My bird that sung is dead;
Where are your roses fled?
Alas! Time stays—we go!

See in what traversed ways,
What backward fate delays
The hopes we used to know;
Where are the old desires—
Ah! where those vanished fires?
Time goes, you say?—ah, no!

How far, how far, O sweet,
The past behind our feet
Lies in the even-glow!
Now, on the forward way,
Let us fold hands and pray;
Alas! Time stays—we go.

AUSTIN DOBSON.

Christ's Church

CREEDS and confessions? High Church or the Low?
I cannot say; but you would vastly please us
If with some pointed Scripture you could show
To which of these belonged the Savior, Jesus.
I think to all, or none. Not curious creeds
Or ordered forms of churchly rule be taught
But soul of love that blossomed into deeds,
With human good and human blessing fraught.
On me nor priest nor presbyter nor pope;
Bishop nor dean, may stamp a party name;
But Jesus, with his largely human scope,
The service of my human life may claim.
Let prideful priests do battle about creeds,
The church is mine that does most Christ-like deeds.

JOHN STUART BLACKIE.

Cup-Bearers

GOD makes us children first
That we may fill
Cups for the years of thirst
On every hill,
And pluck from every tree
Fair fruits of Memory
For the years that are to be.

RICHARD R. KIRK.

Stigmatising the Steel Report

THE Report of the Interchurch Commission which investigated the Steel Strike has been received with almost universal approval outside of financial and trade journals. With a single exception the religious press has commended it. That exception was a magazine which asserted with more phlegm than argument that because steel workers received a higher average of wages than preachers a commission of religious men should have been ashamed to have discovered it. It is a curious abortion of logic, but there was one editor who was able to perpetrate it. The financial and trade journals have never made an attempt to answer the findings of the Report but only to stigmatise it in various ways. Of course the purpose of all that is to prejudice the minds of those who do not read it with the suggestion that it is radical or lop-sided. Most of these organs have damned the commission with the faint praise due to good men of warm sympathies but no critical or practical acumen—a type of judgment upon ministers and religious leaders that is all too common among men who do not want their business interfered with by considerations of ethics.

It remains for a clergyman to essay an answer to the Report. From Andover, Mass., the Rev. E. Victor Bigelow is by grace of the U. S. Steel Corporation, suddenly made known to thousands of fellow ministers, to editors, legislators and others throughout the length and breadth of the land. He draws a chivalrous sword against the "unjustifiable buccaneering practiced by the A. F. of L. in its attack upon the Steel Corporation" and against a committee of religious men of whom the worst he can say is that they were "afflicted with a heresy about hours of work that may have poisoned their judgment," and who were "far too ready to condemn the Steel Corporation for allowing more than half its men to work beyond the eight and ten hour stint."

* * *

The Rev. Mr. Bigelow's Judgment on the Interchurch Commission

The viewpoint of this chivalrous knight who so bravely draws his sword of logic on behalf of the poor abused Steel Corporation is interesting. He sees in the commission "a group of devout and beneficent souls," but guilty of mistakes in this report that "bring shame and dishonor to us." They "assumed the functions of a prosecuting attorney when they were only a commission of inquiry." "They decided at once that the corporation was guilty and then proceeded to find the facts that would prove it." "The result is a book-full of testimony that is untrustworthy and lopsided." "The report is so manifestly unjust that it will rot of its own corruption," therefore the corporation need not present the other side. Why then does its defender draw his saber on the corrupt thing? He finds that the commission, "feeling itself snubbed by Mr. Gary's refusal to deal with the A. F. of L. through them, commenced its study of the steel business with a strong prejudice against this aloofness," and "readily believed a lot of testimony secured from other malcontents who were disappointed at not having the unions recognized." Of course the fact that the investigation was one-half done before the incident referred to occurred must not stand in the way of this unprejudiced logic. They betrayed "the innocence of teasing childhood" and Mr. Gary "humorously toyed with them." "Throughout the book it is their practice to refute or to discount testimony from the corporation and to accept without question quantities of aspersion from disgruntled ones." He will not "say that somebody lied" (referring to a declaration of the commission), but "simply that we cannot depend upon our commission for the facts even though we paid them \$10,000 to get the facts." It cost more than that, gentle critic, but no one ever paid "them" a penny. They displayed "such picay-

unish judgment" that it "ought to bring the blush of shame to us all." In the closing paragraph he charges them "with recreancy from their high principle of defending the unwritten rights of men because they have excused and condoned the uncriminal violence of the American Federation of Labor in their deliberate and unjustifiable Steel strike." Nothing is said anywhere by our crusader about the violence the commission reports it found visited upon strikers, but "in the name of decency the Interchurch Commission Report must be repudiated."

* * *

U. S. Steel Versus the A. F. of L.

If the commission was inept and soft and malicious, what of Judge Gary, and the steel trust and the American Federation of Labor? The "labor unions can be of immense value in some cases in gaining rights and privileges against unfair and dull employers, but they can be an unbearable nuisance to a keen and fairminded employer." Judge Gary is the paragon of all employers who "truly consult the interests of the workmen not less but more than the labor union method does." "The Gary method enables the steel workers to get more pay without increasing the costs to the public." "When we can find men like Mr. Gary, who is strong enough to resist all labor union compulsions and can keep his corporation free to adjust wages and labor conditions to the highest standard in the world, while keeping down the cost to the public, he is worth millions to us and we ought to have had an Interchurch Commission clear-eyed enough to see it." The king can do no wrong, and after turning down the request of the President of the United States for conference and six other similar offers, the approach of the commission with a guarantee by the strike leaders to accept any verdict they returned, "must have seemed to him a supremely stupid performance." Before such a throne our humble worshipper says, "I am not surprised that Mr. Gary, in his courteous way, diverted the conversation and almost humorously toyed with them—a man of less grace would have shown his annoyance." The judge's triumphant work of benignity has been his ability "to humanize the finance committee," because "inasmuch as the product is measured by dollars, it is proper and fit that the finance committee should head up the producing control." It was very wicked of the commission to characterize the control as "military" in its character as over against such systems of conference and representation as those used by the Rockefeller and the International Harvester and many other great employing interests. The Gary plan is most benign; it permits fully one-half the men to work twelve hours, gives "them freedom to put in more time" so that their pay is "far ahead" of that in unionized trades, which arbitrarily condemn fathers and husbands to a limit of eight and nine hours on the specious theory that homes and wives and children may need a small portion of their waking hours.

As over against the benignant United States Steel Corporation the American Federation of Labor was guilty of "unjustifiable buccaneering" in its "attack upon the Steel Corporation." "It was deliberately planned that twenty-four different trade unions should join in the campaign and share the booty in the many thousands of members to be gained by unionizing the steel works at \$3 per member." How they were to "share the booty" while spending vast sums to conduct the strike is not revealed—charges of this variety are better than argument when a labor union is concerned. It is utterly "false" that men were discharged for joining unions: Judge Gary said there were no such orders and therefore the testimony of hundreds of men on that point is only "the testimony of malcontents," and thousands of union men work in the mills contentedly. It

was always for "agitation" and "trouble-making" that men were discharged, and of course "agitation" for the union was never "trouble-making" to the corporation. "The poor workman has no escape from arbitrary treatment under the operation of labor union conference, and the vast majority of the 200,000 employes of the United States Steel Corporation prefer the 'arbitrary' treatment by the corporation rather than the arbitrary treatment by the labor unions." The commission was often told, during the investigation, that the overwhelming majority of the 300,000 men on strike were coerced by fear

of violence from the agitators. What a heroic bunch of buccaneers that little group of agitators must have been!

Next week we will analyze Mr. Bigelow's answer, not because it is so important in itself but because it has been put into the hands of thousands who will never read the Report itself and because it carries the suggestion of "radical"—a word that is frantically used to damn all social investigation in our time—and is thus calculated to bias the judgment of thousands of honest, God-fearing ministers.

ALVA W. TAYLOR.

British Table Talk

London, Dec. 27, 1920.

IN the lull that Christmas brings, it comes easy to believe that the forces of goodwill in the world are stronger than the powers of evil. For a few days we agree to think of the common bonds which bind us together; but the time will soon be over. The nation has many grave problems to solve. It remains to be seen whether when the holiday is over, there will be any new factor brought in from the memories of Christmastide. It has often seemed as though statesmen and other leaders of men were slow to make the most of such sides of the spirit. Man is of one piece; and his guides should be quick to deal with man as he is moved, not only by desire for self-preservation or personal advantage, but by those strange wild ancient impulses of his, which are revealed at such times as Christmas. Why do they not exploit these lapses of ours into the kingdom of Heaven? Why do they not watch for souls?

The shadow of unemployment rests heavily over us; there is a general agreement that temporary measures must be taken, but that more is needed than makeshifts if the country is to ride over the coming year, or years. It is not a problem with us for the first time; but it has become a new thing now that at least 300,000 ex-soldiers are out-of-work; such a plain fact silences the foolish voices which used to put down the ugly fact of unemployment to the "vice and idleness" of the workers. That cannot be said now when so many of the victims are paying twice for the safety and well-being of their fellows, once during the war and now afterwards in the industrial area; and there are signs that the victims are not ready to pay this second price.

Churches Troubled By Industrial Disquiet

The Christian churches are troubled more than at other times by the facts of the industrial situation. The trouble is at their doors. They begin to see that the terrible fact of unemployment with all the dangers which lie hidden within it, is but one symptom of disease. "It is no exaggeration to say," one observer has written, "that the whole world is watching this country to see whether it will find a peaceful solution of its industrial problems or not. The present social order is going; of that there can be little doubt. The question is whether there is to be transformation or catastrophe. Can we change step by step?" In such a time it is a confession of impotence for the churches of Christ to say nothing. If there is anything which they can contribute, it is time, more than time, for them to speak. To plead that the mission of the church has nothing to do with these questions, is a position which few dare set forth. It would be treated with contempt to-day. There are a number of healthy signs that within all the churches minds are awakening to the facts of the present hour. The Industrial Christian Fellowship is showing great activity. It has taken unto itself the Christian Social Union which for many years under the inspiring leadership of Dr. Scott Holland did much to quicken the conscience of church-

men. The new development of the work will be watched with interest and hope. The Fellowship, though Anglican in its basis, is clearly desirous to be in the closest union with the free churches. Its organ, *The Torch*, shows many signs of life. Its purposes are to bring labor into closer fellowship with the church:

"1. By sending its agents—themselves working men—to present Christ as Saviour, living Master, and King to their brothers in the world of industry—in the factories, foundries, shipyards, and public works.

"2. By appealing to all who make or resist demands for a new and better order to test their attitude, before taking action, by the standard and teaching of Christ, as the only enduring solution of the world's social and industrial unrest.

"3. By arousing the conscience of Christian people to the fact that 75 per cent. of the masses are outside all forms of organized Christianity to-day, largely because of the church's indifference to the evils of the old social and economic system, and the lack of the spirit of fellowship to be found amongst her members."

* * *

Christian Leaders Far Ahead of Churchly Followers

Side by side with such a Society is the League of Faith and Labour with Mr. A. Ramage for its admirable secretary. This League has done much to educate the church, and perhaps to show to labor how much it needs faith. There are, moreover, Social Service Committees in all the churches, and under the general direction of a very gifted student of economics, Mr. Will Reason, there is a society which coordinates the work of all those committees. This society, in which all communions from the Unitarian to the Roman Catholic work together upon their common interest, speaks with great authority; and if it is in advance of the rank and file in the churches, it can depend upon the growing weight of the younger members. These are not in the least ready to admit that the industrial system of the 19th century is sacrosanct. But "Lambeth" was quite as emphatic upon this matter as the youthful rebels. The bishops, met in counsel, declared: "An outstanding and pressing duty of the church is to convince its members of the necessity of nothing less than a fundamental change in the spirit and working of our economic life. This change can only be effected by accepting as the basis of industrial relations the principle of co-operation in service for the common good in place of unrestricted competition for private or sectional advantage. All Christian people ought to take an active part in bringing about this change, by which alone we can hope to remove class dissensions and resolve industrial discords." It would be an error to suppose that the greater number of church members have advanced as far as their bishops. One of the real difficulties of the hour comes from the fact that leaders give the word, but the led do not accept it. Conferences upon reunion are often futile because the representatives of churches are not backed by the people for whom they are supposed to speak. It would be a danger-

ous error to think that all the churches are awake to the fact that the industrial system of the 19th century is sacrosanct. dissolution. But they are beginning to know, or if they do not know, it is not for lack of teaching that the standards and values of Christ must be applied to the whole of life, including industry, and that these mean the assertion of the infinite value of every child of man; and arising from that, the principle of human brotherhood.

The working out of such principles in practice is the task of the whole community; it is becoming clear to most members of the churches, that they have to declare and drive home these principles; and if the existing social order gives the lie to these principles, the social order must change. It is not only the workers who say this; such men as Mr. W. L. Hichens, a great employer of labor, say it with no less energy. "Unless industry is really recognized as primarily a national service, in which each individual is fulfilling his function to the best of his ability for the sake of the community, in which private gain is subordinated to public good, in which in a word we carry out our duty towards our neighbors—unless we build on this foundation, there is no hope of creating the House Beautiful. If each man thinks of making his pile by all the means that economic individualism allows, if class bands itself against class, trade union against employers' federation, firm against firm, to secure the greatest share of the world's goods in unrestricted competition, social life must inevitably break down and anarchy reign supreme." In the presence of this choice there is seen to be much that the churches do and only the churches can do; they are beginning to bring to bear upon our problems the great sanctions and resources of their faith. But there are grave and anxious times ahead.

* * *

Open Channels Between Church and Labor

Happily there have always been ways kept open between labor and the churches in these lands. There are the central missions in our great cities; nor can we forget how many of the most trusted leaders in the Labor Party were trained in the churches, and to this hour many of them may be heard on occasion in the pulpit. Mr. Henderson for example and Mr. Lansbury are at home in the pulpit; and not only they but many others owed their inspiration to the churches. It is a slander of incredible folly when the Labor Party in this country is declared to be anti-Christian. There are agnostics and atheists in its ranks; even as there are in other parties, but they do not represent the body of workers. These may not be given much to assembling themselves together in public worship, and their religious ideas are vague, but they have a reverence for Jesus Christ, and chiefly complain with some justice that his disciples are not up to sample. One thing can be said without hesitation: the more thoughtful among the spokesmen of labor are not anxious for the churches to discard their spiritual faith, and "do something useful"; they understand how much that spiritual faith is needed; they do not want the church of Christ to believe less in its Lord, but they want it to go further, and to work out in practical terms what is involved in the incarnation and the atonement and in all the cycle of Christian doctrines. They want us to show what difference these truths ought to make in the industrial order, which is at the heart of our national life.

On Tuesday next the great Conference of the Student Christian Movement begins in Glasgow. It may be my privilege to tell more of this when the next letter is written. The programme is before me now; the general subject is "Christ and Human Need, 1921"; each morning there will be some area of human life surveyed; on January 5th, "The Need and Possibility of a New World" will be the subject, and Viscount Grey of Fallodon will speak; on Jan. 6th "India in Transition," on the 7th "China," and on the 8th "Africa and the Africans." Throughout the week Dr. Temple, the Bishop-Elect of Manchester will lecture on "The Universality of Christ." There is much to be hoped from this conference; everyone who wishes

to read the trend of the national mind in the coming days will keep his eyes upon Glasgow in January.

* * *

Dr. Guttery's Brave Fight Recalled

After a brave fight for life Dr. A. T. Guttery has passed away before his time. He had filled a conspicuous place on the platforms of militant nonconformity; it was pathetic to listen to him during the last years of his public life, when his voice was almost gone; but he struggled bravely to the end, and even when it became clear that the platform could not be his arena any more, he planned still to use his pen; but that was not to be. His death recalls many struggles upon the heated problem of religious education in public schools; in that fight which waged around the act of 1902, when the denominational schools were put upon the rates. Dr. Guttery played a leading part; he used many fierce words in that bitter fight; but no one afterwards minded that—one in this country has rather a liking for a good fighting man on the other side—and the news was received with a smile but without a shock that Dr. Guttery was to accompany Dr. Gore, the most powerful figure in the high church party, to America during the war. But the death of this protagonist brings home the fact that the religious instruction problem is not settled; the free churchmen who fought the bill of 1902 did a great service so far as our protest was against an unfair settlement; but we were weak on the constructive side. Now the problem presents itself to the younger generation in another form. They desire to have the whole question reconsidered; they agree on all sides that the war revealed our shortcomings in this matter; with all our controversial zeal we had not sent into the service of the nation and of the world men trained in the knowledge of the Christian religion. How then is the child to be led into the truth and joy and strength of the Christian faith? How can the Bible, as it is understood to-day by modern students, be made to yield its gains to the unfolding mind? How can we work together to make the religious instruction

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700 East Fortieth Street, Chicago

What is given to childhood and to youth competent and thorough and entirely worthy to be ranked with the best education given in other subjects? These are the first questions in the view of the younger generation; and it may well be, that

in exploring these problems the various schools of thought may find themselves drawn into closer fellowship. Things can never be again as they were in 1902.

EDWARD SHILLITO.

CORRESPONDENCE

Methodists and the Actors

EDITOR THE CHRISTIAN CENTURY:

SIR: Your article in *The Christian Century* for December 30, entitled "Methodists Bar The Actor," is somewhat misleading. You have stated that the board of bishops decided formally that actors are not eligible to membership in the church. And your implication is that the Methodist church as a whole in an official manner excludes these persons. I believe this is not to be so construed for the following reasons:

1. The General Conference of the Methodist Episcopal church and not the board of bishops is the governing body. It is for this General Conference to determine who shall and who shall not become members of the church. Its decisions, which are the law of the church, are embodied in the so-called Discipline. This Discipline contains certain matters regarding amusements; but neither in statement or spirit debars actors from membership.
2. The Judiciary Committee of this General Conference, which is the servant of this sovereign body, has repeatedly rendered an opinion stating that all paragraphs in this Discipline referring to amusements are illegal and should be made null and void.
3. Unless I am in error Bishop Berry's statement reflected his own opinion and I am quite positive that many of his fellow bishops hold differing opinions. The daily press, however, emphasized Bishop Barry's opinion without stating the opinion of other bishops. It did not make clear that the opinion of Bishop Berry or any other bishop was not the law of the Methodist Episcopal church and that these gentlemen had as much right to state their opinions as you or I have to state ours.
4. The Methodist Episcopal church does not brand actors, but on occasions—such as the Centenary Exposition at Columbus, Ohio—hires them and seeks their cooperation in helping the church make clear its message to the world at large. Its thousands of members and many preachers go to good theatres and continue to remain in good standing in the church. In this regard the church faces no "grave problem."

Dear Mr. Editor, there is already a wide enough breach between the churches and the various working and professional classes. There are so many serious dangers that face the church. Is it not better to place the emphasis upon the positive work and thought of Protestantism, especially when an unfriendly daily press so frequently garbles its news that its reports cannot always be taken in whole?

The Methodists love all men and actors are no exception. Actors who try to act like the Lord Jesus are sure to find a welcome in most Methodist Churches—let this be emphasized.

New Haven, Conn.

ROBERT LEONARD TUCKER.

The Church and the Movies

EDITOR THE CHRISTIAN CENTURY:

SIR: I was keenly interested in the article on "The Church and the Movies" in a recent issue of *The Christian Century*. To my mind, there is not the slightest doubt that the movies are here to stay. It is, I think, a fair statement that 90 per cent of the children are being more or less influenced by this form of recreation. Nearly all of them seem to go to the picture houses fairly regularly. Many go "once a week" and "every Saturday." Some have told me they go as many as

"three times a week." The attraction of the ice cream parlors pales beside the movies. "Give me ten cents to see the movies" is the new petition. When the first picture houses were built many people talked of them as "a passing craze." But they were mistaken. For good or ill, the movie has come to stay. Mr. Bernard Shaw has given the opinion that the movie is a more momentous invention than printing, because it is an intellectual leveler. The movie is really a new language. It has been called "the Esperanto of the eye." The illiterate and the educated sit together and hold their silent converse with the unspeakable. Not only is there this leveling of minds, but there is also a curious leveling of morals. The movie industry is international in its range, and to be profitable a film must be capable of pleasing people of different classes and different countries. Films produced in America, England, or Italy travel round the world. It is a fact that all the world is not reading the same books or listening to the same music; but all the world is looking at the same pictures. Many arguments might be advanced showing the good and evil effects of the movies. Blank opposition to the movie is as misguided and futile as the opposition to railways.

There is no cause for suppression, only for safeguard and improvement. Pictures can teach. Christ taught in parables. We have not sufficiently followed his example. We are given the big chance today. With Mr. Johnson in his closing paragraph, I perfectly agree when he says: "I confidently look forward to the day when the church shall recognize the film as a necessary adjunct to the delivery of its message in a way to reach directly the hearts of millions who have missed the story as expressed in the spoken word."

Friendship, N. Y.

OSSIAN DAVIES.

Church Membership—A Baptist's View

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue of Jan. 6, I note with interest and amazement, the letter entitled: "A Truthful Church Record." My experience has not brought me in contact with the Disciples, but in reading the New Testament, I find clearly stated certain marks of a Christian which entitle him to membership in the universal church. In opposing a single local church record of membership, why should anything suggest a triple record. A church record should be what its name implies, not a mongrel assortment as suggested of "confessed believers," "baptized believers," "friendly cooperators," etc., etc." A church roll ought to include only Christians, and a Christian is a confessed, baptized, friendly cooperator. To put upon some new kind of a church roll, the record of names of the various grades of would-be, near and hyphen-Christians, would be compromising with a clean-cut desire to have a single church membership, with one faith, one Lord, one baptism. As is suggested by the previous writer, it is already difficult to keep the local church record correctly; why then involve matters by including other groups of persons also. The task of the Christian church to-day is to simplify, not confuse with more complexity. God likes simplicity, therefore a wayfaring man needn't err in finding certain fundamental Christian obligations such as, repent, believe, and be baptized, then work at it night and day. The devil likes confusion and would aid man in evading obligations of a Christian life and

still allow them to claim its privileges. Let us do our best to have a record of simply Christian members of our local group of the church. God will make the necessary corrections on the roll up yonder.

Washburn, Me.

RAYMOND W. COOPER.

Church Membership—A Disciple's View

EDITOR THE CHRISTIAN CENTURY:

SIR: It may be right and proper for any man to make a fool of himself once in a while—when circumstances make it necessary—but it can hardly be right for all of us who call ourselves New Testament Christians to play the fool all the time. And yet, as I see it, that is what we have been doing for years, to the amusement of those who occupy the grandstand.

We have proclaimed to the world that the Protestant church is practically a unit with respect to all that is contained in the Bible, that endless divisions have been brought about over things not in the Bible, and, that just as soon as these outside matters can be relegated to the junk pile, the result will be a united church. But, while preaching this with all our might we have been rapping each other over the head, have managed to bring reproach upon the cause we profess to love, and have all but divided the brotherhood. And all this over matters as foreign to the Bible as any creed ever made. The wonder of it is that we have any church left at all.

With this situation confronting us, we have been hoping that some prophet would come with a message that could and would bring the discordant elements into harmony. But do we need such a prophet? If so the Lord would have inspired one. But he failed to do it. As it seems to me what we need is not a prophet, but some one with sense enough and might enough to come with a great hammer and smash to atoms the old bugaboo over which the brotherhood has stumbled so long. We still read in our papers about "open membership," "taking membership," "placing our membership," "receiving into membership," and "receiving the pious unimmersed" and all that sort of idle, sordid stuff. What a picnic the devil and his imps must hold over our predicament. We a Bible people? Yes we are, but not. Brethren, how would it do for us to get a grip on ourselves, then sit down and think over the matter soberly, calmly, and seriously? Have we done any sane thinking on this subject? Not that anybody knows of.

But how about our "membership" dilemma? Are we going to snap at one another, insinuate and intimidate, and become the amusement association for the rest of the religious world? Just stop and think awhile. Let us open our Bibles. Where does it say that any man ever "took membership," "placed his membership," "received into membership," "extended the right hand of fellowship on behalf of the church," so far as the church of Christ is concerned? If a preacher has to "extend the right hand of fellowship on behalf of the church" to make Christians who happen to come to the community members of the local congregation, then, to be consistent, he should withdraw the right hand of fellowship in behalf of the church from such people when they again leave the community. But where does the Bible tell of receiving anybody, either immersed or unimmersed into the local congregation? It tells of the Lord receiving some, but no apostle or other inspired man dared thus to presume. Why then do we uphold and fuss over a practice that finds no foundation whatever in the Word of God? Is it not a fact that we have created the very conditions and circumstances which divide the Disciples today? In the name of heaven let us quite it.

The time has come when we must put away all foolish things and act the part of free men and women in Christ. We have done more harm with our "membership" bugaboo than we

shall be able to correct in the next fifty years, and right now is the time for us to make a change.

Not so very long ago it was quite the bright idea for an evangelist to report so many "saved by letter." Of course, they must have been lost by letter or they would not have needed saving by letter. But why were they ever lost? Because unwittingly, through a custom established by us, many never considered themselves church members at all until they had united "by letter." And, not being members, they felt themselves free of all restraint and under no obligations to the church. Added to this there was the temptation to "economize a little" by staying out. Isn't this condition of affairs hilarious? And then to think that we are directly responsible for it all. Of course, many people naturally timid shrank from going down the aisle and going through the membership receiving ceremony and are now lost to the church forever.

How do we in this western town "take in" members who come from other places? Our answer is that we do not "take them in." The Lord added them to the church when they accepted him and they do not require any "taking in" on our part. We tell them we are glad they came to the community, invite them to our services, announce their names from the pulpit so the church people may know who they are, and give them to understand that without any delays, or sending for letters, or any ceremonial performance in the pulpit end of the sanctuary, they are a part of the church of Christ, members in full, entitled to all the privileges of the church and responsible just as all other members are responsible.

But, suppose the pious unimmersed should ask to be received into the membership of the church, what would we do? Frankly tell them that we do not receive into this church, not even our own members; that we are one by virtue of faith and practice and not by means of joining and receiving; introduce them to the congregation as members of such or such a church, that they have not been immersed but desire to attend our services, worship with us and assist us in our work. Can we do less? Is this contrary to the teaching of Holy Writ? We do not think so. And in the meantime we preach the gospel to all, immerse the penitent believers into the name of the Father, Son, and Holy Spirit, and do what we can to bring about the evangelization of the world. Is this right? Then let us practice it and remove the stumbling block that is dividing the brotherhood.

Of course, this will diminish the "large numbers added to the church" by many pastors and evangelists, but what of it? He who preaches to glorify self is in the wrong business anyway. But praise the Lord, the majority of our men are satisfied with the sober truth.

Bozeman, Mont.

H. F. RITZ.

A Wasted Sample Copy

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just received a copy of your paper, and wish you would not send any more, as you have a tendency to treat questions on the principle of a retained attorney viewpoint. Your editorial on "The Unseen Companion" reminds me that the Kaiser was alleged to be in partnership with God Almighty, but as Shakespeare would say, "now lies he there and none so poor as do him reverence." Or, as Artemus Ward said of Jeff Davis, "it would have been ten dollars in his pocket if he had never been born." You pretend to be very much worried over the open shop, but I suppose you would hold the coat of a member of the labor trust while he was slugging a willing worker outside of the charmed circle. No, I am not an employer, but I'm living on easy street, as I became financially independent by the sweat of my brow after I was fifty.

Jacksonville, Fla.

H. M. CLARK.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

German Philosopher Retires

Professor Eucken of the University of Jena has retired at the age of seventy-four after a teaching career of forty-six years. He is still in splendid health and has an annual literary product of considerable proportions. He has often dealt with the problems of religion and one book in particular has circulated widely in America, "Can We Still be Christians?" In his treatment of Christianity he left behind the formal confessional statements and his teachings have been accepted both by Roman Catholics and Unitarians, which is indeed some achievement. He has recently published a book of memories, and in this book the late war is treated but without any sign of repentance. He speaks of the alleged destruction of the Cathedral of Reims.

W. C. A. Split by Millennialists

The conflict between the millennialists and the modernists in the evangelical camp grows more strenuous each year, and there is a continual effort on the part of the former to manage a schism. In England the believers in the early return of our Lord have separated themselves from the Y. W. C. A. and have formed the Christian Alliance of Women and Girls. These Christians insist that the social program of the Y. W. C. A. is futile since an ideal society can only be set up by the return to earth of Jesus Christ. The new alliance emphasizes "the absolute truth of the whole of Holy Scripture."

War Hurts English Sunday Schools

The Sunday Schools of England, Anglican and nonconformists have lost since 1914 about a million pupils and thousands of teachers. The loss continued even last year in the Anglican communion but the free churches gained twenty thousand pupils. The great loss is attributed to the death and disability of the world war. The loss of competent teachers has discouraged the pupils. Only the building up of an adequate teaching force again will restore Sunday School work to normal.

Community Center No Longer Denominational

The Lincoln Center of Chicago, made famous by the life and labors of Rev. Jenkin Lloyd Jones, was always connected in some loose way with the Unitarian denomination, even though Mr. Jones took the word Unitarian out of the church nomenclature. There has recently been a separation between All Souls' Church and Lincoln Center. Dr. James L. Artman has been called as director of Lincoln Center. He was formerly president of the Y. M. C. A. College of Chicago, and is at present an instructor in religious education in the Divinity

School of the University of Chicago. The churches in this section of the city are all hindered in their work by the encroachments of the Negro district on their territory. Henceforth all of the churches are invited to use the facilities of Lincoln Center. All Souls' church is one of the smallest churches in the district and it will continue to meet in Lincoln Center and function as a "liberal" church, with Dr. John M. Evans as minister.

Forum Movement Comes to Evanston

The Forum movement originated in the east and is less known in the middle west. Recently a group of large churches in Evanston, Illinois, arranged for a "try" at the forum idea. Three great speakers have been engaged for the last three Sundays of January. These are ex-Governor Chase Osborn of Michigan, ex-Senator Albert J. Beveridge of Indiana and Prof. E. A. Steiner of Grinnell College. If these initial Sunday afternoons prove successful the experiment will be continued. The participating churches have had no individual Sunday evening services in years, and for several years have been conducting a union service in the evening on conventional lines.

Paulist Fathers Develop New Method

The Paulist Fathers of the Roman Catholic church devote much of their energies to the conversion of non-Catholics to "the true faith." Two of these priests have been experimenting with a new method of pulpit ministry in New York this winter. Instead of sermons, there have been public dialogues between two priests. One priest gives voice to the objections to catholic doctrine found in the non-Catholic world, and these are answered by the other priest. These priests have been claiming the Roman Catholic church is the mother of civilization and the patron of all true learning.

West Indies Church Formed in New York

The diversity of American life is well illustrated by a perusal of the directory of churches in large cities. Religion organizes itself not only on denominational but on racial lines. There was organized in New York recently a West Indies Lutheran church. Most of the members were people of color from the Virgin Islands which were recently purchased from Denmark. Recently fourteen young people were confirmed, the confirmation service being held in St. Paul's church with robes and ritual.

Great Liberal Leader Passes

Forty years ago a brilliant group of independent minded ministers in the state of Missouri laid the foundations of a

liberal theological movement among the Disciples of Christ. In this company one of the most eminent was Rev. Alexander Proctor. The last surviving member of the group, Rev. A. B. Jones, passed away recently at Liberty, Mo. Mr. Jones was a writer and speaker of power and lived to the ripe old age of ninety. Dr. Burris Jenkins of Kansas City, editor of the Post, and pastor of Linwood Boulevard church attended the funeral and spoke a tribute to the memory of the departed leader.

Missionary Secretaries Help Make Great Church

Since the establishment, less than a year ago, of national headquarters for the Disciples of Christ in St. Louis, the great development of recent years in Union Avenue church, of which Dr. George A. Campbell is pastor, has been considerably augmented. The financial receipts of this church the past year increased by 72 per cent, and the new members for the year were 271. The big debt on the building, amounting to about \$100,000, which has been carried for a number of years is now all underwritten and the church is planning a great enlargement of its service.

Episcopalians Use Lantern Slides

The use of lantern slides with which to illustrate the work of foreign missions has been highly developed in the Methodist denomination and is now a practice extending rapidly to other denominations. The mission board of the Protestant Episcopal church is now able to announce four sets of slides with others in preparation. The four are on the Southern Mountaineers, Panama, Liberia and "The Church's Battle Line." Rev. Robert Keating is preparing a lecture on Czecho-Slovakia.

Want Cathedral Restored to Christians

The Christians of the orient have never forgiven the Turk for the capture of the sanctuary of St. Sophia in Constantinople. Recently a group of oriental churchmen in New York gathered in the Episcopal Cathedral of St. John the Divine and made a plea in six languages that the ancient place of worship be restored to the Christians. Prelates of the various oriental churches appeared in their brilliant robes. Similar services were held on the same Sunday in St. Louis, Washington, Detroit, Newark, Philadelphia and Chicago. At the service in New York, prayers were said for Cardinal Gibbons of the Roman Catholic Church.

Professors of Church History Meet

Among the theological disciplines the one that seems to touch most vitally the problem of Christian union is the study of church history. The American So-

ciety of Church History which meets annually senses this fact, and in their meetings there is an irenic purpose among the members, who come from various religious organizations. At a recent meeting of the society held at Union Theological Seminary during Christmas week Prof. R. H. Nichols, professor of church history at Auburn Seminary presided and spoke on "Aims and Methods of Teaching History." Dr. Peter Ainslie discussed the question whether the denominational school has a distinct place in education or not.

Four Sons in the Ministry

Dr. G. Campbell Morgan recently joined the Ft. Wayne presbytery by a letter of dismissal from the Congregational Union of London. He then participated in the ordination of a son, two other sons having part in the service. He has a fourth son who is a Congregationalist, being pastor of the Congregational church in Terre Haute. Dr. Morgan is engaged in delivering Bible lectures in various parts of the country. His case is interesting as answering the question whether preachers' sons enter the ministry.

John Haynes Holmes Goes on Lecture Tour

Rev. John Haynes Holmes, pastor of the Community Church of New York, is on a tour of the west which will require several weeks. He is speaking in Cleveland, Detroit, Chicago, Milwaukee, Denver, and in a number of California cities. For the most part he is interpreting the peace movement. In Chicago he spoke before the Fellowship of Reconciliation and at Lincoln Center. He will be in his pulpit in New York again on Feb. 13 when he begins a new series of sermons.

Catholics Admit Religious Needs in Italy

Although the Vatican has been much worked up over the invasion of Italy by the Protestants, there is evidently a lot of work for somebody to do there that is not at present being done by the Roman Catholics. Free religion makes an appeal in every country to a constituency different from that which feeds upon ritual. The following news note in the Catholic weekly, *America*, would seem to justify the efforts of the Methodists in establishing work in Italy: "In Italy, the percentage of unbaptized children, born of Catholic parents, is appalling. This percentage is growing, especially in the manufacturing regions, where Socialists and types of radicals almost unknown at home, gain the ear of the laborer. In Naples, in many of the large cities, in Rome itself, the Protestant missions provide social service centers, usually well equipped and well managed. These centers care for the physical needs of the light-hearted, irresponsible, children of sunny Italy. Thus is the beginning made. But little and little these children are induced to look upon their religious duties, such as attendance at mass on Sundays, and the regular reception of the sacraments, as

of small moment. In too many of the larger cities, no remedy whatever against this leakage is offered. The result is inevitable. If a vista down the ages were presented, showing the ranks of the Church depleted by the grave dangers now menacing the little children, would not the faithful of both France and Italy be at once aroused? Nor would the generous Catholics of America fail to rally to the defense. The danger grows and it is pitifully real. Who will lead in this new crusade?"

Methodist Bishop Refuses Reordination

The Boston Ministers all gathered in the Swedenborgian church recently to hear an address by Bishop Lawrence (Episcopal) on the Lambeth Conference. Bishop Hughes was very outspoken against the plan for reordination. He said: "I would not be reordained in the Episcopal Church for a million dollars. I believe my father, who was a Methodist minister, was as regularly ordained as the archbishop of York. Why, if this thing which Bishop Lawrence is suggesting went into operation, there would be more cleavage than ever in the churches."

Evangelism Without the Dollar Mark

Professional evangelism has had the dollar mark written all over it in the past decade, and fortunes have been made by men who assembled big mass meetings for religious excitement. Dr. Charles M. Sheldon, editor of the *Christian Herald*, believes that evangelism in crowds is still a workable method, and he is proposing to give himself to some unique campaigns this winter. Without remuneration other than his carfare, he will preach in a number of cities of under fifty thousand inhabitants. There is to be no paid music, no hired halls and no paid advertising. The meeting is to begin in prayer and spread through the

community by spiritual influence. How different this all is from the work of a well known evangelist who spends his first two weeks abusing the church people in order to get the sinners coming, is evident.

New Name for Syrian College

In the missionary world, one of the most eminent of the educational institutions is Beirut College. This great school was brought to its present efficiency by the late Dr. Howard A. Bliss. It has been decided to enlarge the scope of the school still further and the name of the institution will be changed once more. It will be the American University of Beirut. This school, in common with American institutions, has acquired a deficit. A campaign is now on to wipe out an accumulated debt of \$32,000 and to provide \$80,000 for future needs.

Successful Down Town Church

While churches have been on the retreat on the west side in Chicago, many fine edifices being abandoned, a Disciples church has made good. Jackson Boulevard church, of which Rev. Austin Hunter is pastor, has a thousand members on its records, most of whom are in active relation to the church. This church, which is located near Western Avenue, recently decided to buy more property in the present location for the erection of a community house. The community house will also provide for the expansion of the Sunday school which does not have convenient quarters in the church building.

Union in Canada Still Live Theme

The union of the Presbyterian, Congregational and Methodist churches of Canada is still a live theme. Votes are being taken by local congregations and

How the Denominations Paid the Underwritings

The Baptists are the first denomination to meet in full their obligation to the banks in connection with the Interchurch World Movement underwritings. Part of the money was secured by the Rockefellers paying up a pledge in full, and all of it came from the receipts from Baptist World Movement pledges. The total underwritings of the Baptist denomination amounted to \$2,543,766.67. This is a pretty big sum for a religious organization to have to pay out on an unsuccessful experiment and the Baptists have paid it with what grace they could command under pressure of grim necessity. The Methodists will pay their obligations as they fall due at the bank. The Methodist obligation is to be met out of the proceeds of the Centenary Movement. No special appeal has been made for extra funds with which to meet the

underwritings. The Presbyterians had a special day on which the churches were asked to meet the Presbyterian obligation of a million dollars. Arrangements are made now for the prompt payment of the Presbyterian obligation. The Disciples alone of the great evangelical bodies are yet without provision for their obligation of \$600,000. The second Sunday in December was observed as "Debt of Honor Day" but the receipts up to last report had been quite meager, running a little below fifty thousand dollars. It is thought that a number of churches will yet remit, but it seems quite clear that the Disciples' obligation will not be met by the extra offering. Half of the Disciple money is owed by the United Christian Missionary Society which has assets, and half by the Board of Education, which has no assets.

the Presbyterian congregations are voting in favor of union sixteen to one in recent elections. The other two denominations have been almost unanimous for union from the start. Meanwhile the churches are growing very impatient in the far west. Conditions in western Canada make union imperative.

Minister to Labor Is Appointed

The ministers of Denver aided greatly this past year in the settlement of a street car strike which dragged along

through many weary weeks. The experiences of the past year have led to very much closer relations between the church and organized labor. Recently the ministers of the city selected one of their number to represent them in the councils of organized labor. The man selected was Dr. G. S. Lackland, pastor of Grace Methodist church. This minister has long been distinguished for his modern church program. There is a \$60,000 community house in connection with the church, and a Sunday afternoon Forum is conducted.

After each address two hours or more will be given for conference and free discussion. The last evening an address will be made in the interest of the Federal Council of the Churches of Christ in America by Prof. Herbert L. Willett of the University of Chicago.

This conference will be unique not only in that it will make a place for the presentation of each denomination's point of view and give wide latitude for discussion, but it also makes a place for the interpretation of various racial and ethical approaches as well as approaches of polity. It is likely to be the most comprehensive presentation of Christian unity that has yet been made, and it will no doubt awaken widespread and deep interest throughout the American church. Ministers and laymen will be in attendance, both men and women.

This conference is unique in that it is strictly a Christian unity conference, being interdenominational, and each party having freedom to discuss the plans presented and the outlook for Christian cooperation. It includes movements for Protestant unity as well as movements for the unity of the whole church—Protestant, Anglican, Eastern Orthodox and Roman Catholic. It likewise includes theological, ethical and social approaches, as well as approaches by policy.

Ministers in St. Louis, and throughout the Middle West have been asked to preach on Sunday, January 30, on the importance of Christian unity, and the call has gone out for all churches to have special prayers for the work of the conference at the Wednesday evening meeting before, which is January 26.

Mid-West Conference On Christian Unity

A UNIQUE gathering in behalf of Christian unity is to be held in Second Baptist Church, St. Louis, February 2-4. The event promises to be notable in its representative participation, the fraternal character of the auspices under which it is held, and the breadth and pertinency of its program. Projected by the Association for the Promotion of Christian Unity, a Disciples organization of which Dr. Peter Ainslie is president and Rev. H. C. Armstrong secretary, the meeting will be in the broadest sense an event thoroughly interdenominational in character. The local committee is composed of a representative minister and layman from each of the following bodies: Congregational, Baptist, Disciple, Evangelical, German Methodist, Methodist Episcopal, Methodist Episcopal South, Protestant Episcopal, Presbyterian in the U. S. A., Presbyterian in the U. S., United Lutheran and United Presbyterian. This committee has organized itself with the following officers: Rt. Rev. F. F. Johnson, Protestant Episcopal bishop, chairman; Rev. Dr. W. C. Bitting, pastor Second Baptist Church, vice-chairman; Rev. Dr. D. C. MacLeod, pastor of Central Presbyterian Church, secretary; Rev. Dr. A. H. Armstrong, secretary of the St. Louis Church Federation, assistant secretary, and Rev. Dr. George A. Campbell, pastor Union Avenue Christian Church, treasurer.

The gathering is to be quite informal in its make-up, the invitation being extended to churchmen of all fellowships in the middle west who have an interest in the growing spirit of Christian unity. Plans are being made for an attendance of 1,000 persons. The conference opens at 2:30 on February 2 with an address by Dr. Ainslie, outlining the various movements toward unity which now occupy the attention of Christian churches throughout Christendom. Following this address representatives of various denominations will answer the question: "What Does My Denomination Mean by the 'Church' and 'Church Unity'?" Rev. Dr. W. H. Geistweit, pastor Third Baptist Church, St. Louis, will answer for the Baptists; Rev. Dr. S. H. Woodrow, pastor Pilgrim Congregational Church, St. Louis, will answer for the Congregationalists; Rev. Dr. F. W. Burnham, president of the United Christian Mis-

sionary Society, St. Louis, will answer for the Disciples; Rev. Dr. C. B. Spencer, editor of the Central Christian Advocate, Kansas City, will answer for the Methodists; Rev. Dr. John S. Bunting, rector Church of the Ascension, St. Louis, will answer for the Protestant Episcopalians; Rev. Dr. B. P. Fullerton, St. Louis, will answer for the Presbyterians; Rev. Dr. John Baltzer, president of the General Evangelical Synod, will answer for the Evangelicals; Rev. Dr. W. E. Wheeler, pastor St. Mark's United Lutheran Church, St. Louis, will answer for the Lutherans; Rev. Dr. J. H. C. Fritz, dean Concordia Seminary, will answer for the Missouri Synod of the Lutheran church.

On the evening of February 2 the Lambeth Appeal, which was formulated last summer at Lambeth Palace by the bishops of the Anglican and Episcopal churches, will be presented by an Episcopal bishop, followed by conference. On February 3, in the morning session, the World Conference on Faith and Order will be presented by Mr. Robert H. Gardiner, secretary of the World Conference and a prominent attorney and banker of Boston. That afternoon the American Council on Organic Union of Evangelical Protestants will be presented by Mr. Henry W. Jessup, distinguished lawyer, son of the well-known missionary educator of that name, born at Beirut, Syria, now professor of law in the New York University and author of a number of books, to whom perhaps more than any other is due the credit of this Protestant plan of union. That evening Christian unity on the mission fields will be presented by Rev. Dr. Arthur J. Brown, for twenty-five years secretary of the Presbyterian Board of Foreign Missions.

On the morning of February 4 the World Alliance for Promoting International Friendship Through the Churches will be presented by Rev. Dr. H. A. Atkinson, secretary of the Carnegie Peace Union and a member of the Executive Committee of the World Alliance. That afternoon the Christian Endeavor movement will be presented by its founder, Rev. Dr. Francis E. Clark of Boston; also that afternoon the Universal Conference of the Church of Christ on Life and Work will be presented by the Rev. Dr. Frederick Lynch, editor of The Christian Work, New York.

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EDITORIAL

A Prayer for a Heart of Humility

THOU in the hollow of whose hand our lives are held, teach us to think of Thee and the mighty forces at Thy command in a spirit of awe and trust and dependence. Deliver us from all foolish pride and vain self-importance. Reveal to us the true source of whatever strength we seem to have. Show us that all our springs are in Thee, and that but for Thee our little lives would wither and die. May we seek to find our right place in a world in which our will is held in leash of Thy will, and so may we be saved from the excesses of futile self-assertion against the gracious plan which Thou hast made for each one of Thy children. Forbid that we fall into the shallow illusion that life is meant for our comfort and selfish ease, but give us rather the blessing that comes through discipline and defeat and struggle.

Make us willing, O Lord, to face the inexorable events of experience with a humble and inquiring spirit. Confronting sorrow and temptation and stern duty may we not flinch, but wait in prayerful silence for the revealing of Thy will and love. Thrill us with the discovery of our own true freedom in the acceptance of Thy will. In the merging of our puny powers with the conquering energies of God may we discover our own strength. In the yielding of our flickering torch to Thy sunshine's blaze unroll before our feet the path which, unaided, our foreshortened vision could not hope to trace.

Yet, Lord, as Thou dost save us from wilfulness, save us also from weak and nerveless quietude. As Thou revealest Thy plan for our lives in outer event and circumstance, from which we cannot escape, disclose Thy will also in our inner purpose to match each event and circumstance with a militant and courageous heart. Forbid that we should lie down helpless in the presence of any unescapable

visitation, but rather may we go forth to meet it with eagerness and hope. Not in dumb resignation nor in soft acquiescence may we lend our will to Thee, but, as partners with Thy will, by working with Thee may we change the forbidding aspect of all events into gracious disclosures of Thy goodness and love. In the name of Christ. Amen.

The Bishop and Books

BISHOP NICHOLSON of the Methodist church is quoted in the secular press as saying that since he has been bishop he has read only two books. Newspaper reporters do not always understand, but the report has some plausibility in view of the actual facts which may be ascertained by a canvass of the reading habits of the official class in some of the denominations. The doctrine is gaining currency that it is not the business of the minister to be a scholar, nor even a student. His chief business is to be an administrator. Hence there are thousands of ministers who will confess without shame that they do not read two books a year. They justify this course on the ground that they are too busy making their churches go to read books. All of which suggests the importance of thinking through just what we ought to mean by making a church go. If we mean keeping up the things that make statistics, that is one thing. The preacher who gets a certain number of new members every year, who keeps the budget of the church up to standard and who can drum up the faithful to fill the pews will probably be called a success in many communities. But he is often a failure. The people who listen to him may be kept by his sort of leadership in a narrow circle of ideas. Attending the church of such a minister may mean no growth in religious ideas and no real growth in piety. The church that seems a success because it keeps the wheels going round and round

cumbers the ground and prevents a more spiritual church form succeeding. Jesus did not think he wasted time by spending days alone. Paul spent three years alone in preparation for his great life ministry. The greatest of our modern ministers, the men upon whom thousands wait in the metropolitan cities, are not men who despise books and the intellectual life. Through books they connect themselves with the saints of the past and with the best spirits of modern life. The secretary, bishop, or other official who would encourage the minister to think of himself in the category of a hired man whose chief virtue lies in the successful use of a filing cabinet, has forgotten that the church needs not only methods, but it needs much more the Holy Spirit.

A Prize For Politeness

A GERMAN newspaper for one week gave prizes to those who did kind things, and showed themselves truly courteous. The idea traveled over to New York, and it is now being exploited in Chicago by the Chicago Tribune. There is no more widely read story in the paper than that which tells of the adventures of the reporter who goes about in broad daylight, looking not for an honest man, but for a polite one. His disappointments are many, but here and there the kindly spirit is found and rewarded. Ever since this feature was started there has been a noteworthy difference in the attitude of street car conductors and other public officials. Clerks have been lured on by the prospect of a prize. Not all of them have received fifty dollar bills, but each one has nevertheless received a prize. Politeness is its own reward. It adorns the countenance with beauty, fills the heart with gladness and opens the pathway to ready employment and worldly preferment. Those who have learned the joy of being kind will hardly turn their backs upon this blessed way again. Politeness is only a certain phase of religion in action. There can be no true courtesy which does not spring out of genuine regard for others. The counterfeit is sure to betray itself after awhile. A man might travel around the world and visit all sorts of strange people, being sure that the universal language in manners would be the practice of the Golden Rule. With this blessed law written in the heart, every other defect would be forgiven.

A Non-Sectarian Program at the State University

RELIGIOUS workers at state universities recently held a two day convention in Chicago at which their problems were given a thorough consideration. What shall the denominational representative do at the state university? On this fundamental question there seemed to be the widest variety of opinion. The Disciples have been longest in this field. They have held consistently to the idea that the denominational work at a state university should be in the field of education, that courses in the Bible and in religious doctrine should be given to supplement the teaching of university class rooms. The Presbyterians

have been fond of the "student pastor" idea. The student pastor is usually a bustling young fellow who "lines up" the students at the local church every Sunday morning for a Bible class, and for the service of worship. The student pastor is considered necessary since the pastor is too busy with the local community to give much time to the students. The Methodists have developed the denominational dormitory. The state university is accustomed to the idea of fraternities and sororities. A denominational dormitory is another fraternity or sorority, from the student viewpoint. Since people of one house have little to do with students of another house, the denominational group is effectively walled off from participation in general student activities. Prof. Arthur Braden, Disciples representative at the University of Kansas, challenged seriously the whole dormitory idea, and insisted that the state should house its students. He insisted that any accentuation of denominational distinctions at the state university made the task of religious education vastly more difficult. What is now needed, it seems to us, is a coordination of the denominational agencies and schools at the state university, or better, a union of them. Then the students may secure academic credit for the study of religion and this alone will dignify such study in their eyes.

Increasing Possibilities of Racial Trouble

MANY signs indicate that the year ahead will be one marked by racial disturbance unless wise and Christian leadership averts it. A belated reorganization of the Ku Klux Klan has come in the south. This organization is running true to form and now opposes not only Negroes but Jews, and is marked by special antipathy to the Roman Catholic church. It holds public meetings in which sheeted figures sit upon the stage while a southern spell-binder arouses the passions of the mob. It is promised that this organization will invade New York and other northern cities. In cities like Chicago, where the housing congestion is almost unbearable, the agitator can do untold harm. Nor are these ominous portents confined to the white race. Stephen Graham, an Englishman, has been studying the Negro in this country and his observations have been published in a volume called "The Soul of John Brown." A study of this book reveals the smouldering sense of injustice among the colored people. As they develop educated leadership, inevitably some of these talk in radical terms. The Negro manifestly has injustices to complain of. He pays taxes, but the streets of the Negro quarter are not improved. He pays a library tax, but throughout the south he is not admitted to the public library. He pays the same fare on trains as white passengers, but has inferior accommodations. In the north as in the south it is often difficult to find an eating house that will feed him, or a hotel that will house him. Meanwhile there are Negro professional men and Negro capitalists in many large cities. Men of color ride in as good an automobile as any white man can buy. Some Negroes have set themselves to the task of breaking down

the white man's tabu. They persistently buy property in the white man's zone, and resist all efforts at buying them out. With situations so pregnant with possibilities of trouble only the most wise and Christian leadership can cope. Without breaking down the racial separateness which is to the interest both of white men and Negro, justice must be done. Equal opportunities of self-development must be given both races.

Child Labor on the Increase

THE enactment of laws is not always a guarantee that a reform has finally been consummated. State and national laws now operate in many communities to prevent the labor of little children, but these are openly violated in other communities. The National Child Labor Committee has called attention to the fact that during the first half of 1920 there was an increase of child labor in fourteen states. The Imperial Valley of California is singled out as a particularly shocking example of the abuse of little children. Children as young as five years work all day long in the cotton fields. An investigator found one father who pleaded to keep his children in the fields a little longer until his new automobile was paid for. In the case of the cotton industry, the children are not exploited by large employers, but are kept out of school by their own parents. It is astonishing to find thousands of parents in the United States in a state of skepticism with regard to the advantages of education. They judge "book larnin'" by strictly utilitarian standards. Even on these grounds the National Child Labor committee insists that the child who stays in school has the advantage. The child who stays in school until eighteen is earning twice as much at twenty-five as the child who leaves school at fourteen. The church in every community can do no less than lend itself as an active ally with those agencies which are fighting the exploitation of little children. The right of the child to play, growth, education and religion is a God-given right which is only taken away by the selfishness of man. The progress of the race depends directly upon the way in which little children are treated.

Fellowship with the Unitarians

ALL over the country the celebration of the tercentenary of the landing of the Pilgrim Fathers in this country has been the occasion of the getting together of Unitarians and Congregationalists. In Boston the Congregational and Unitarian clubs held a joint meeting on December 20. In Fresno, Cal., there was a joint meeting of the Unitarian and Congregational churches in the Congregational edifice. Examples like these might be greatly multiplied. It would be possible to exaggerate the meaning of these events. Congregationalists are not becoming Unitarian, nor are Unitarians becoming orthodox. In some places the Congregationalists regard the Unitarians as too conservative to make union possible, for after having advanced a step they have in some communities stagnated. There is a great section of the Unitarian denom-

ination which has become very backward in the matter of social service and very slow in adopting modern methods in religious education. On the other hand there are some Congregational ministers who are ultra-radical in spirit. The man who declares that the work of this generation is to destroy and that of another generation to build again, is an example in point. Any courteous Americans may join together in common aims and purposes without agreement in creed. It need not disturb anyone if evangelical and Unitarian and Roman Catholic money gets all mixed up in feeding the children of central Europe, or if the people of these several churches should all be mixed up in a meeting to consider world peace. On a recent Sunday evening Roman Catholics, Episcopalians, Unitarians and evangelicals sat together in a town meeting in Evanston, Illinois, to consider the work of religious education in the public schools. The evangelical tabu against the Unitarian was a foolish and unchristian thing. The man who holds the higher view of the person of Jesus has no need to defend it by any kind of medieval method, but best serves his cause through fellowship and friendship.

Sectarian Opposition to the Smith-Towner Bill

A POWERFUL Roman Catholic society has declared war on the Smith-Towner bill which would create a national department of education with sufficient funds at its disposal to make the department a real factor in education. This opposition springs, of course, from the fear that the work of parish schools would be interfered with. No doubt the operation of the Smith-Towner bill would provide ruthless publicity for any schools in the country that were below modern standards, but Protestants would not expect the Roman Catholic authorities to be frightened by such a possibility. Meanwhile all citizens should be informed as to just what needs this new step in educational progress would supply. The bill would meet the immediate need for Americanization work which was so sadly revealed by the war and which will increase as the new tide of immigration rolls in. It provides also for government aid for those backward states in which there are multitudes of illiterate young people. Particularly the southern mountain states have been cursed with illiteracy and only Federal aid can reach this problem. A department of education would also guarantee the Negro an equal opportunity with children of the white race in securing an elementary education. Meanwhile great fundamental questions in education are waiting for solution. The work of investigation is too expensive for any single state government. It may as well be done for all, and certain educational principles be laid down for the whole republic. The Protestant churches do not compete with the state in elementary education. Their work rests back upon what the state does in education. These churches are interested to secure from the state a reasonable period of time every week for the instruction in religion pending the time when such instruction may be an integral part of education as the state itself administers it. We shall never

solve the problem of religious education until a national commission works out for the entire nation a new formulation of educational theory.

More Tokens of Chicago's Literary Primacy

GRADUALLY literature is coming down from its lofty ivory tower where art is created from the stuff dreams are made of, and is entering into the workaday life of striving, sweating, suffering humanity, finding always something that sings right in the "mud and scum of things." Leaders in this earthward movement of literature are such poets as Carl Sandburg and Edgar Lee Masters and such fiction writers as Chicago is just beginning to produce. Louis Untermeyer, the critic and poet of New York City, recently sent a word of greeting to the annual meeting of the Society of Midland Authors, which has its center in Chicago, and the heart of his message was that Chicago is to be especially congratulated upon the fact that it has produced during the past year at least three outstanding novels of genuine American quality. The three novels he named are "Main Street," by Sinclair Lewis, "Poor White," by Sherwood Anderson, and "Moon Calf," by Floyd Dell. There had not yet appeared, at the time of Mr. Untermeyer's statement, Edgar Lee Masters' initial work of fiction, "Mitch Miller." This would undoubtedly take like rank in Mr. Untermeyer's mind with the three books mentioned. For both criticism and the popular taste are already awarding this story of American boy life a place beside Mark Twain's Huckleberry Finn and Tom Sawyer. There comes also this year from Mr. Masters another work of poetry, "The Domesday Book," which it is predicted will be treasured, fifty years from now, as the great poem of the War; and Carl Sandburg's new book of verse, "Smoke and Steel," is winning new laurels for this sturdy American singer. This mention of recent Chicago work is not exclusive, for there are other very worthy books, such as Henry Kittell Webster's "Mary Wollaston" which cannot be left out of any account.

These facts are given only to indicate that Mr. H. L. Mencken is apparently to be justified in his statement made last year that Chicago is now or soon will be the literary center of the country. It is reported that he has recently written from the East that he is more than ever assured of the correctness of his estimate of the value of the literary work Chicago is doing.

In keeping with Mr. Mencken's statement is the report that has just come from the Illinois Woman's Press Association as to the present literary standing of this "Hog Butcher for the World," as Mr. Sandburg styles our City by the Lake. This organization recently took upon itself to supply the Chicago Historical Society with data concerning Chicago authors, and the leaders in the investigation now come forward with the enthusiastic report that within the walls of the city of Armour, Nelson Morris and Swift are to be found this year more than seventy novelists

and poets; and this was only the beginning of the count, so we are told.

The striking fact about the new fiction that is coming from Chicago is that in practically every book of first rate quality the motif of the story is an individual's idealistic struggle out from the heavy materialism that has almost choked our American life during the past few decades. This is undoubtedly true of the work of Lewis, Anderson, Masters, Sandburg, Webster and Dell. It might be well for the leaders of the church to take a sidelong glance, every once in a while, at these literary prophets of a new age of idealism. It is indeed possible that these poets and novelists may be compelled to take over entirely the reins of idealistic leadership—especially if it is going to take the churches—as some influential thinkers assert it will—a generation or more to thrash out their precious doctrinal differences.

The Ascent to Easter

ALL seasons rank the same with God, but not all adapt themselves with equal facility and congeniality to the work of his Holy Spirit through the church. The difficulties in the way of churchly endeavors in the summer time in our North American latitude have come to be taken for granted—perhaps too much taken for granted—and a certain adjustment of church attitude toward the assumed inevitable "summer slump" has become a habit. With the opening of the schools, the return of vacationists, the passing of the extreme heat and the settling down to a new season's business and family routine, the church too undertakes in the autumn to rally its forces, to renew the allegiance of its membership and to gain the ear of its community. By Christmas and the opening of the new year, church life is normally in full swing, and there stretches ahead a period of several months in which the church comes nearer having the right of way in personal and social interest than in any other space on the calendar.

This seasonal consideration invests the months approaching Easter with singular importance in church life. It is the strategic season. The measure of progress, the level of uplift, achieved by the church in the cycle of the twelve-month is determined more by what is done between Christmas and Easter than by what transpires at any other period. The excitement and distraction and fatigue of the approach to Christmas create difficulties against which church leadership must contend with patience and stern resolution. But the ascent to Easter is by an open way, which not churchly interest alone, but secular customs also, keep fairly free for whatever the church wants to do.

Besides all this, the season approaching Easter contains the memorials of the very substance of our Christian faith and hope. Christmas, Good Friday and Easter—the incarnation, the atonement, the resurrection—here the structural verities of all our Christian thinking and ex-

perience are grouped together by means of memorial days which obviously make Easter Sunday the climax of the church year. The inclusion of the last weeks of the life of Jesus in this period, particularly the week of his passion, and the traditional custom over a large portion of Christendom of observing Lent, further contribute to the unique opportunity for Christian work afforded by this stretch of weeks.

In what manner ought the church to use the season of ascent to Easter? Many churches are already engaged, with sound instinct, in recruiting campaigns of an evangelistic order. This is an appropriate and congenial time for urging upon the non-Christian portion of the community the claims of the gospel and of the church. Whether by special meetings for this purpose or by the organization of the Christian forces in a hand to hand, personal approach, the function of evangelism—grossly abused as it has too often been—finds here its most challenging opportunity of the year. It is important, however, that the deeper note be sounded, both in evangelistic effort and in the regular ministries of the church. Merely to set up the evangelistic apparatus for recruiting new members is to fall far short of an adequate use of these pre-Easter days. It is a time not alone for thrusting in the sickle and gathering the sheaves into the garner; it is chiefly a time for spiritual subsoiling, for deepening the moral intelligence of the church itself and for greatening the significance of religion in the lives of all the people.

At no season of the year is the public mood so open to a serious consideration of the claims of Christ. Instruction in the elementary things of the Christian life should characterize the minister's work. Problems of administration should fall into a subordinate place while the essential task of the spiritual monitor and shepherd is attended to. Classes of youth from the Sunday school may be organized for instruction looking toward a decision day on the Sunday following Easter or on Easter Sunday itself. Our younger Protestant denominations, reacting against the ways and traditions of the historic church, have missed much by our failure to keep the essential psychology of the confirmation class, even though we repudiated its theology. The catechetical method is good religious pedagogy, and each pastor is free to project his own course of instruction if he fails to find one at hand that suits him. The important thing is to bring to a definition, in the minds of adolescent young people, the essential elements of Christian faith and churchly responsibility. Without resorting to special revivalistic excitement, this ever emerging body of youth may be brought quietly and intelligently to a decisive crisis and their hearts may be permanently won for the imperial claims of Jesus Christ.

This instructional emphasis should characterize all the work of the minister, not alone in the week day duties of the parish, but in the pulpit also. The service of worship may be made to sound unwonted depths during this season. What minister's imagination does not kindle as he considers the seasonal appropriateness of those three great

doctrines, the incarnation, the atonement, and the resurrection? Here is the opportunity for great doctrinal preaching, for a fresh interpretation of the eternal facts which lie behind these historic theological symbols. No dry as dust parroting of what ancient commentators have said will do today. The preacher must have his own soul fertilized with the more recent interpretations. Great new meanings are now discerned in these ancient doctrines. They are being brought down from a realm of abstraction into our actual world of experience. Each of these doctrines is now seen to be dripping with social as well as individualistic implications. The problems of militarism and industry, of race and class relationships, are involved in the principles symbolized in this memorial period between Christmas and Easter.

What is the preacher going to do about it? If he is alert and aware of God's call to him, he will make this a season of study. Books he will have, if he goes without bread. Time to think and to compose his mind and to prepare his message he will take, even if some of the organizations do clamor complainingly for his counsel and attendance. He will stake the success of his ministry on the Sunday services of worship, and he will see to it that he goes into his pulpit burdened and vibrant with a conception of the whole service and sermon in which every detail has been prayerfully anticipated.

He is a wise minister if he unifies his own mind and his people's minds by allowing a single theme to run like a golden thread through all his study and his preaching. The doctrinal motif above referred to would lend itself richly to such use. Modern religion is weak and limp for lack of doctrinal structure. Pastors are not creating conviction in the souls of their people as did the pastors of a former generation. The abuse of creeds as tests and bases of fellowship has caused a revolt against creeds as such, even in their right and necessary use. Now is the time to preach sermons on God, on Christ, on the Bible, on the incarnation, on the atonement, on the resurrection, on human brotherhood, on the Kingdom of God, on providence, on conscience, on sorrow, on drudgery, on temptation,—but where shall one stop? These great first principles of the gospel are the strong meat which unfed church members will accept with grateful appetite.

More attractive to some minds will be a restudy of the life of Christ. The use of the midweek service for an open-forum discussion of the sermon-study on the previous Sunday is a method coming into increasing vogue. With such subject matter as the life of Christ, this method is peculiarly adaptable. The subject is at once familiar and vague to the popular mind. With such books as "By an Unknown Disciple," or Dr. Barton's "Four Hitherto Unpublished Gospels," new insight will be gained both by the minister and by his people.

In a word, the ascent to Easter is both harvest and seed-sowing time in the spiritual psychology of the calendar. It is spring and autumn rolled into one. Blessed is the church whose leadership is aware of the tokens of a peculiarly divine visitation.

Japanese Christians on Japan's Policy

THE peace treaty with its provision concerning Shantung brought to a focus much latent prejudice against Japan. The Korean situation has further alienated the sympathy of the democratic peoples. The agitation in California serves to sharpen prejudices, and the war with Germany brings into the high lights the striking similarity between Japan's form of government and that of our late enemy.

Americans should remember that there are two Japans. One is the old Japan of the Genro who ruled until recent years; the other is the Japan of tomorrow with its commoner-premier and a decided anti-military, democratic party growing up in the realm. The Japanese Federation of Churches, representing, of course, a modest fraction of the population, has issued a declaration that is as significant as it is courageous and clear-sighted. It is sent forth for the purpose of "clearing away misunderstandings and suspicions." The Christians of Japan desire to make their native land "a leader in the civilization of the Orient, a defender of international justice." The declaration is issued in four paragraphs: 1. Korea. They believe there has been much exaggeration in reports that Christians as such have been persecuted, but frankly confess that many things have been done which they cannot approve. They put their faith in the new government established there, hoping "that Japan will guide the Korean people with justice and humanity." 2. China. Regretting the anti-Japanese feeling in China and the sympathy it receives in America because of the belief that Japan will not return Tsingtao, they acknowledge that their government's attitude toward China has not always been impartial, but they have faith that the promises to return the province will be kept, and they "deeply hope" that the rights and feelings of the Chinese people will be so respected that "a neighborly friendship may be welded together in mutual understanding." 3. Militarism. Knowing well the activities of the militaristic party in their native land they call attention to the fact that every nation has such a party. They "unquestionably believe" that a majority of the people and the present national government is for peace and without imperialistic designs. They declare "it is our aim to lead our people to the absolute rejection of militarism and to help bring about a world peace that will endure forever." 4. The League of Nations. They rejoice over the founding of the League of Nations and believe that the Christian religion has made them "rich in international ideas," and given them "the clearest understanding of the great principle of world brotherhood," and they wish "to join with Christian people throughout the world in bringing it to perfection."

The pronouncement is a noble utterance and shows not only that our Japanese brethren are possessed of the noblest of Christian principles but that they are also possessed of the democratic gift of utterance of convic-

tion. If they seem to us to claim a little too much in regard to the oppression of Christians in Korea and of the lack of imperial aims in their government we must remember that none of us is free from a patriotism that slurs over national faults, and that few patriots can wholly objectify the policies of their own country. The gratifying thing is they are able to make such definite declarations of Christian principles at a time like this. English church bodies would do no better in regard to Ireland than these Japanese Christians have done in regard to Korea. Americans did no better in regard to the Philippines back in the late nineties. We may also be reminded of the fact that our church conventions all declared for a League of Nations before the question took partisan form.

Premier Hara, in an article recently contributed to the "Japan Review," expresses great faith in the new policy in Korea and believes the "reconciliation of the two peoples" is a possible attainment. He asks that Japanese do all within their power to forward this purpose by showing "kindness and good-will," by "sympathizing with them in their situation" and "lending them a helping hand as they tread the thorny path of enlightenment."

The Passing of Provincialism

DIALLECT novels and poems are seldom produced in these days. Probably this is because the real curiosities of dialect are rapidly passing away. James Whitcomb Riley used to say that there were five distinct pronunciations of the word "going" in the state of Indiana, and that they were all wrong! Mr. Riley, a careful student of dialect, by the way, and not a mere observer of the speech of his own local neighborhood, declared that, forty years ago, the dialect of Indiana could be determined by county lines; and he criticized most severely those authors who, in their eagerness to produce stories and verse of the then popular order, mixed freely the speech of different parts of the state and characterized it all as "Hoosier." Now, even Mr. Riley himself could scarcely follow the lines of native speech with such accuracy. It is true that in remote mountain sections curiosities of custom and language still remain, but these sections are almost as few as are pieces of old mahogany in New England attics.

It is not hard to find the reason of this change. The railroad, the rural mail delivery, the centralized school, the telephone and the flivver have made even the most remote hamlets acquainted with the world. When a metropolitan newspaper comes into a home the head of the house is bound to know something about the nation's politics and about the world's markets, and his women folks are bound to know something about Paris fashions. When all the members of the family load themselves into an automobile on Saturday afternoon and drive to the nearest trading center, we may be sure that they have entered into a world-consciousness of the high cost of up-to-date living, and that for them the romance of iso-

lated Americanism has no further place. They have ceased to be literary material, becoming producers and sellers and buyers,—part of the world's scheme of things.

To be sure, provincialism, either in the individual or in the community, will not pass without some severe struggles. Isolation has usually meant self-satisfaction, and this is bound to be disturbed when brought into contact with the world. The freshman in college who tells the upperclassmen how "we" played football at "our" high school is probably due for a trip to the pond. But the pond will in most cases prove a means of grace, and our freshman will be, on his emergence, a chastened candidate for citizenship in the wide world.

Religious provincialism is one of the greatest hindrances to Christian union. Those bodies which persist in a practical isolation are, naturally, the most inaccessible to the influences which are bearing together the great body of believers. Contact and cooperation are the remedies for bigotry and self-complacency. The cure for littleness is to see big things. "When I find myself growing conceited, I go out and take a look at the stars." There are two visions which will bring any sincere soul into the longing prayer for a united church,—the vision of the great, unevangelized, ravaged world, and that of the vast but broken army of those who, under different names but with one great, unselfish purpose, are moving to the world's redemption.

The Laundry

A Parable of Safed the Sage

THE Waggon of the Laundryman stopped at the door, and left a Package. And Keturah opened it, and checked up the Contents. And she said, Two of thy Collars are missing, and one Cuff; and thy Pajamas have lost a sleeve.

And I went unto the Telephone, and I said, unto the Maiden at the Laundry, I beseech of thee, send unto me the missing portions of my attire.

And she said unto me, Our manager is out; thou wilt have to see him.

And I went to the Laundry, and I entered it as the Manager entered. And I had in mind to say unto him that his service had grown Intolerable, and that he no longer cleaned Collars but Sharpened them and put Saw Teeth upon the edges of them, and that what Clothes he did not lose, he ruined.

And as the Manager entered, there came unto him one of his Assistants, who said unto him, The man at the factory saith that he cannot put in that Crank-shaft for Two Weeks.

And his Bookkeeper said unto him, The Driver of Number Three hath quit, for he had an opportunity to become a Chauffeur for Old Jones who liveth on the Boulevard; and how shall we deliver the Laundry on his run?

And the Forewoman in the Ironing Room said unto him, Saidee is home sick, and Fanny hath gone to the

Movies, and Kitty hath sent word that she must attend her Grandmother's funeral, which is probably the Football Game; and two of the Machines in my room are shut down, and the people are kicking because they have not their clothes.

And the Telephone Girl said, We have complaints from the Families whose names and number I have here, and they desire that thou Call them Up and explain.

And he said, I will call them up, but it shall be some time in the Very Remote Future; I have troubles enough.

And other of his Assistants told him that they were nearly out of Soap, and that the people who sold Starch had sent word that they could not fill the order for ten days.

And I entered the Ironing Room, where many Women worked, and I heard them talking as they worked, and all that I heard them say was, And he said to me, and, And I said to him.

And I looked into the Washing Room, and there was Steam, and Suds and Sweat.

And the Manager greeted me with a Tired Look, as if he were to say, And what hast thou brought to add to my Troubles?

But I said unto him, I came to Complain of certain Lost Garments, but I forbear.

And he said pleasantly, Nevertheless, let me know thy Complaint, and we will endeavor to make it Right.

And we went to the Sorting Room, and I saw how the Girls sorted the Laundry, and I thought if any man did ever get what was coming to him, it would have been by Special Providence. And there was a Pile of Arms from shirts, and Legs from other garments, and many things beside. And I found the Arm of my Pajamas.

And I returned unto Keturah, and I said, I will complain no more concerning the man of the Laundry. He hath troubles enough, and I wonder that he doeth as well as he doth.

And I considered that it might be the same if I knew more of the affairs of other men concerning whom I have been impatient. And it may be that if men could look into the place in which I endeavor to do my part in Cleaning up the World, they would be more patient with me.

These Times

BUSINESS, after an orgy of profiteering, suffers the pains of the morning after. Education, for want of leaders, sags. Statesmanship, handed over to smooth-tongued politicians, disdains the legend of Washington and Lincoln. Religion, eclipsed by denominationalism, takes a back seat and awaits a "spiritual awakening." Art and Literature, losing their native cunning, endeavor to hold the attention of the newspapers by grotesqueries and gab.

In the meantime, the birds mate and sing, the young lambs dance, spring brings dandelions and dawn sprinkles gold.

THOMAS CURTIS CLARK.

The Truth About Bolshevism and the Jew

By John Spargo

ANTI-SEMITISM, like every other form of race prejudice and hatred, is a dangerous menace to democratic institutions. It is a matter for serious concern that in this country, hitherto free from the worst forms of this evil, there should be so many conclusive evidences of a wide-spread organized propaganda of anti-Semitism. Not merely in justice to the Jew, but even more as a patriotic duty, in loyalty to our American institutions and ideals, we are in duty and honor bound to face the issues presented by this propaganda. Wherever and whenever anti-Semitism has appeared, it has been associated with reaction and oppression.

I.

In England and in this country the propagandists of anti-Semitism have revived the charge that there exists, and has existed for centuries, a world-wide secret conspiracy against Christian civilization. It is charged that the entire Jewish population of the world is organized, under the leadership of the ablest and astutest men of the Jewish race and faith, to bring about the destruction of all non-Jewish governments and the establishment of a Jewish World Government. It is alleged that Bolshevism, which we have regarded as a spontaneous outburst of despairing and desperate masses of men, is in reality neither more nor less than a part of this deliberate plan of the Jews to bring about the destruction of non-Jewish civilization and to erect a world-wide Jewish government, headed by a dynasty selected by an aristocratic Sanhedrin.

Fantastic and incredible as it is, this theory is implicitly believed in by a large number of people, both in this country and in England. Powerful newspapers in both countries are assiduously promulgating it; eminent preachers in the Christian church are preaching it from their pulpits; at least one of our multimillionaire industrial capitalists is backing the theory, and the propaganda of which it is part.

The principal "evidence" offered in support of the theory is a collection of documents of mysterious origin and more than dubious history. These documents, published under the title *Protocols of the Learned Elders of Zion*, are alleged to be parts of a report made in 1896, at a secret conference of Zionist Jews. I have said that the documents are of "mysterious origin and more than dubious history," and in justification of that characterization I submit the following facts: The documents were first published in Russia in the year 1905, in a book by a writer whose identity is unknown, but who signed himself as Professor Sergei Nilus. Who is Professor Sergei Nilus? Is that the real name of a responsible and credible writer, or is it the pseudonym of an anonymous coward, perhaps even of one of the "Agents Provocateurs" of the

infamous Secret Police Department of the Government of the late Czar Nicholas II? We have a mysterious person to deal with; no responsible person in or out of Russia, has yet come forward to vouch for the *bona fides* of Professor Sergei Nilus.

WHO IS NILUS?

Nilus gives a brief autobiographic account of himself in the second edition of his work—1905. He says that he was born in 1862, of Russian parents who held liberal opinions, and that his family was well-known in Moscow, for its members were educated people who were firm in their allegiance to the Czar and the Greek church—which is not quite what a Russian means by holding "liberal opinions." He claims to have been graduated from Moscow University and to have held a number of civil service posts, all, so far as the specifications go, connected with the administration of the police and judicial systems. He went to the Government of Orel, where he became a landowner and a sort of petty noble. He entered the Troitsky-Sergevsky Monastery, near Moscow, he says. Although numerous efforts have been made in Russia to find this Sergei Nilus, none has succeeded. A number of persons have testified to the existence of Sergei Nilus, in each case referring to a different person, though the name is not Russian. I learned of two men, father and son, each bearing this uncommon name. First information led to the belief that the mysterious author of the protocols had at last been discovered. The father was about the right age, and was said to be a writer. Further inquiry elicited the information that he died in 1910, whereas our Sergei Nilus issued a new book (or a greatly enlarged version of the old one) in 1911 and repeated the performance in 1917. The anonymous editor of an edition of the protocols issued in New York toward the end of 1920 says: "A returning traveler from Siberia in August, 1919, was positive that Nilus was in Irkutsk in June of that year." Nothing is said to enable us to identify the traveler in question. Another report—also by a returned traveler—makes it appear that the Nilus who was at Irkutsk is the son of the man who died in 1910 and himself too young to fit the autobiographical sketch referred to. I may add that an edition of the protocols is reported to have been published in Kishinev in 1906, the name of the author of the book in which they appeared being given as "Butmi de Katzman." I repeat that "no responsible person in or out of Russia has yet come forward to vouch for the *bona fides* of 'Sergei Nilus.'"

II.

Nilus gives conflicting accounts of the protocols. According to his first story, told in his book, Nilus came into

possession of these documents in 1901. They had thus been in his possession about four years before he published them to the world. Now, mark this fact, which seems to me to be of more than trifling significance: The first edition of his book was published at Solotarevo in 1903, after the documents had, according to his story, been in his possession for two years, yet in that edition of his book not only were the documents not published, but no extracts from them were published. It is strange and mysterious that in 1903 the author should have ignored completely, after they had been in his possession for two years, documents to which, two years later, he was to attach so much importance. I should like to have the pleasure of questioning Professor Sergei Nilus upon this point, as well as upon some others.

The elusive and unknown Nilus tells us in this story of 1905 how he came into possession of the documents. He says that at the close of a series of secret meetings of the principal leaders of this secret Jewish conspiracy, which was held somewhere in Europe, a woman stole the documents from "one of the most influential and most highly initiated leaders of Freemasonry." He does not give any clue to the identity of the Freemason; he does not give any information concerning the identity of the woman. He does tell us, however, that the protocols were "signed by representatives of Zion of the 33d degree" but for what I can only regard as a mysterious reason, he does not make known the names of these "representatives of Zion of the 33d degree." Thus we have documents presented by an unknown and unidentified person, alleged to have been signed by unknown and unidentified persons of prominence, and to have been stolen from an unknown and unidentified Freemason, by an unknown and unidentified woman, handed by some person unnamed to the unidentified Nilus, and by him published to the world. If this chain of evidence, taken from the book itself, does not justify what I have said above concerning the mysterious origin and more than dubious history of the documents, then I do not understand elementary English.

NO EXACT INFORMATION

It is worthy of note that Nilus does not present a photographic copy of as much as a single page of the alleged protocols in the original. He tells us nothing about the originals beyond what I have reproduced in the foregoing paragraphs. He does not tell us, even, in what language the original documents were written. He does not claim to have set eyes upon the original manuscript, nor does any other known person. Nilus tells us, in so many words, that what he received in 1901, from the unnamed person, were not the original "stolen documents," but what purported to be accurate translations of them. He says, "this document came into my possession some four years ago (1901) with the positive assurance that it is a true copy in translation, of original documents stolen by a woman from one of the most influential and most highly initiated leaders of Freemasonry." Nilus does not pretend to have made any investigation of the story told him, or to have taken any steps to verify the "translation." For

all that he knew to the contrary, the "originals" may have been entirely mythical and nonexistent, and the alleged "translations" impudent forgeries. Nilus does not tell us, even, that the person from whom he received these documents, which, if genuine, are of such transcendent importance, was known to him to be trustworthy and reliable.

This is a pretty thin story, so thin indeed that in 1917 Nilus came forward with another version, which claims our attention. In January, 1917, shortly before the Russian Revolution that is, this author whose personality is such a mystery, published another edition of his work so enlarged and changed as to be virtually a new book, called *It Is Near, At the Door*. The book is a violent diatribe against the Jews. On page 96 of this later work Nilus says:

In 1901 I came into possession of a manuscript, and this comparatively small book was destined to cause a deep change in my entire viewpoint as can only be caused in the heart of man by Divine Power. It was comparable with the miracle of making the blind see. 'May Divine acts show on him.'

This manuscript was called, 'The Protocols of the Zionist Men of Wisdom,' and it was given to me by the now deceased leader of the Tshernigov nobility, who later became Vice-Governor of Stavropol, Alexis Nicholaievich Sukhotin. I had already begun to work with my pen for the glory of the Lord, and I was friendly with Sukhotin because he was a man of my opinion, i. e., extremely conservative, as they are now termed.

Sukhotin told me that he in turn had obtained the manuscript from a lady who always lived abroad. This lady was a noblewoman from Tshernigov. He mentioned her by name, but I have forgotten it. He said that she obtained it in some mysterious way, by theft, I believe. Sukhotin also said the one copy of the manuscript was given by this lady to Sipiagin, then Minister of the Interior, upon her return from abroad, and that Sipiagin was subsequently killed. He said other things of the same mysterious character. But when I first became acquainted with the contents of the manuscript I was convinced that its terrible, cruel, and straightforward truth is witness of its true origin from the 'Zionist Men of Wisdom,' and that no other evidence of its origin would be needed.

This second story comes pretty close to convicting Nilus of being an agent of the Czar's secret police. Sukhotin, from whom he claims to have obtained the manuscript, was a notorious anti-Semite and leader of the Black Hundreds. Sipiagin, who is mentioned as having also had a copy of the manuscript, was also a bitter anti-Semite and one of the most infamous of the late Czar's bureaucrats. He was assassinated by Stephen Balmashev in 1902. Thus, if this story is true, Nilus is linked up in a very definite way with the secret agencies of the old regime. At the same time, it is worth while noting that Nilus names Sukhotin and Sipiagin only when they are dead and beyond questioning. He presents no evidence to substantiate his tale. He has "forgotten" the name of the "noblewoman from Tshernigov." Criminologists would deduce from these two stories that the author belongs to a well-known criminal type.

Now mark two other interesting facts in connection with this story of 1917: The first is that Nilus omits the state-

ment made in 1905 that the protocols were "signed by representatives of Zion of the 33d degree." The second is that having told us in 1905 that the friend who gave him the protocols in 1901 assured him that they had been "stolen by a woman," and told us in the 1917 version that the friend from whom he received the documents was Nikolaievich Sukhotin, who told him the name of the woman thief, which, however, he managed to forget, he tells us in the epilogue of 1917 that the protocols "were stealthily removed from a large book of notes on lectures." He says: "My friend found them in the safe of the headquarters office of the Society of Zion, which is situated at present in France."

Was ever liar more confused? First we have an unknown woman stealing the documents from "one of the most highly initiated leaders of Freemasonry"; next, we have the documents presented as having been obtained by Sukhotin from a "noblewoman from Tshernigov" whose name Nilus has forgotten; finally, we have his friend—i. e. Sukhotin—named as the thief! The woman thief disappears and the "highly initiated Freemason" disappears. It is Sukhotin who is the thief and he steals the protocols from a safe in Paris. So much for Nilus. I may add that I am assured—though I cannot vouch for the statement—that Sukhotin was not outside of Russia between 1890 and 1905.

III.

Here is a significant circumstance connected with the literary activities of this Jew-baiter: His first publication of the alleged protocols took place in 1905, at the time when Russia was seething with revolution. The publication of his second book, with the revised story, took place in January, 1917, when Russia was again seething with revolution. It is as clear as daylight that the literary activity of this conscienceless tool of the Black Hundreds had for its object the creation of anti-Jewish uprisings to divert the minds of the Russian people from revolutionary agitation. It was a backfire. The canting piety is merely the familiar camouflage of the Black Hundreds.

This, then, is the history of the *Protocols of the Learned Elders of Zion*, about which so many good people have become excited, and upon which rests the theory of a world-wide conspiracy to establish universal Jewish dominion. It would be an insult to the intelligence of my readers to subject this history to further analysis or to make any argument to discredit the value of the documents as evidence. Yet, the documents are seriously regarded by many people of apparently normal intelligence. They are solemnly discussed in clubs, on trains, and wherever men and women congregate. They are written about by influential journalists. They are preached about by some of the foremost Christian divines in America. All of which, I respectfully submit, is evidence of the extreme gullibility of most of our human kind. Phineas T. Barnum understood the limitations of the mentality of the average human.

When I was in London in October, 1920, an English journalist of distinction, well-known and influential on

both sides of the Atlantic, sought to impress me with the importance of the *Protocols of the Elders of Zion*. He was convinced that the documents were genuine, and that they prove beyond reasonable doubt the existence of a world-wide Jewish conspiracy. He sought my cooperation in defense of what he called "Anglo-Saxon civilization," which he seemed to regard as synonymous with Christian civilization. He was astonished when I directed his attention to the fact that a French writer, Louis Martin, had published, as far back as 1895, a book in which he attempted to prove the existence of such a world-wide Jewish conspiracy. My friend honestly believed that the existence of this conspiracy had never been known or dreamed of prior to the publication of the work of Nilus. He was still more surprised when I told him that in his book, *L'Anglais Est-Il Un Juif?*, Martin had attempted to prove that the English people are part of the Jewish race, and that the British Government is the principal directing power of the conspiracy; so that the world-wide Jewish conspiracy must, according to Martin, be understood as a secret compact between the British Government, as a Jewish organization, and the leaders of Jewry in all other lands. Thus the theory of a Jewish conspiracy is reduced to absurdity. At the time I was not aware that in the original Russian of the book by Nilus this absurd theory of Martin had been reproduced but carefully omitted from the English translation for the obvious reason that it would make a laughing stock of the whole protocols. The omission of this passage from the translation, without any reference to or explanation of the liberties taken with the text of Nilus, seems to me to place those responsible for the translation upon a plane as low as that occupied by Nilus himself.

Prayer For Victory

L ORD, not for light in darkness do we pray,
Not that the veil be lifted from our eyes,
Nor that the slow ascension of our day
Be otherwise.

Not for a clearer vision of the things
Whereof the fashioning shall make us great,
Nor for remission of the perils and the stings.
Of time and fate.

We know the paths wherein our feet should press,
Across our hearts are written thy decrees;
Yet now, O Lord, be merciful to bless
With more than these.

Grant us the will to fashion as we feel,
Grant us the strength to labor as we know;
Grant us the purpose, ribbed and edged with steel,
To strike the blow.

Knowledge we ask not—knowledge thou hast left;
But, Lord, the WILL—there lies our bitter need;
Give us to build above the deep intent
The deed, the deed.

JOHN DRINKWATER.

"G. K. C."

By Joseph Fort Newton

SIR JAMES BARRIE, who is a citizen of fairyland and a broker in dreams, tells us that genius is "the power to be a boy again at will." He ought to know, having never lost the key to that enchanted land where nothing but miracles ever happen. If that be so, when G. K. Chesterton—whose visit to America is at once a religious and a literary event—is a great genius, because, like Peter Pan, he has never grown up at all, and never will. His point of view is that of an eternal Boy playing leap-frog, when he bends over and looks at the world from between his legs. Familiar scenes are strange and fantastic, but in a world that is up-side-down most of the time, like the world in which we live, that is the only way to see things straight, much less to keep our sanity.

That is to say, Chesterton is a mystagogue, and his intellect is a wonderland of perpetual adventure. Small wonder that he made a stir when he suddenly appeared twenty years ago, big of mind, burly of body, with a shock of black hair, puzzlingly brilliant and ridiculously happy. It was as if a cocoanut had rolled into a village of peanuts. The decade called "the eighteen nineties" was a deadly dull time, when boredom had become a fine art and the inverted cleverness of Oscar Wilde was mistaken for wisdom. It was like the hour before tea in an English country house, when the essence of good manners is to conceal a yawn. Now a yawn, as Chesterton defines it, is a silent yell, a suppressed desire to smash something. He could endure it no longer, and burst into explosions of rollicking laughter. Young men made old and gray by a wisdom that was not wise, sceptics who thought it clever to deny God, cynics, pessimists, decadents—the whole scene filled him with inextinguishable laughter. It was a laugh for which to thank God, like the ringing laugh of Carlyle at the shams and mud gods of his day.

A NEW PHENOMENON

Nobody likes to be laughed at. It is disconcerting, not to say humiliating, and when men turned to see who was laughing so unaccountably, and what reason there was for such explosive mirth, they discovered a new phenomenon. Here was a man who, in the midst of uncertainties and agnosticisms, affirmed his faith in God—not timidly, not tentatively, but triumphantly, uproariously. The glib sceptics, said Chesterton, think they are clever, whereas they are not half clever enough. From that day to this the neat, smug rationalism of our day has had no more implacable foe, and his blows fall like those of the Black Knight in *Ivanhoe*. In an age of disenchantment, when men feel that faith is bankrupt and heaven empty, he is an elemental voice proclaiming the truths which are eternally new, yet more ancient than the skies. He is a great Irrationalist to whom the

world is an incredible fairy tale, because he believes in an incredible other-world which gives it meaning and mystery. He has been described as a "reactionary idealist," that is, a man who in the midst of revolutionaries has reverted to the normal; the protagonist of a sane, healthy, happy life, declaring and defending the rights of men, and, above everything else, their right to believe in God. He is a great humorist doing a serious work in a funny way, confounding the solemn and terrifying the timid. In short, he is a man who has discovered that Christianity is the secret of sanity no less than of sanctity.

TWO AND TWO MAKE FOUR

It was through a little book of poetry, called "The Wild Knight," that Chesterton first became known, followed by his life of Browning which for swiftness and sureness of insight has no other like it. Then he began to use a big stick on "The Heretics" of the age, such as Ibsen, Tolstoi, Shaw, Moore, Kipling, Nietzsche, and the rest, each astride a hobby-horse—heretics all, because they neglected, or imperiled, or dealt lightly with the central interests of the human soul. After this sparkling book he set about to write his own autobiography, which he called "Orthodoxy"—one of the most glitteringly brilliant books in our language—portraying the mental gyrations by which he made the astonishing discovery that right is right, that God exists, and that two and two make four. It tells how he rebelled against the rebels, doubted the doubters, and found that Christian faith is the essence of sanity and right reason. The book is almost too dazzling, with an incessant, fatiguing brilliancy which "makes you dig for dullness as for hidden treasure." His one little play called "Magic," which is a kind of theological fairy story, is really a dramatized version of "Orthodoxy"; and the two together make a great work, striking at the very roots of disbelief in our day.

Perhaps the greatest story Chesterton has written is "The Ball and the Cross," showing that reason must make friends with mysticism if it is ever to find the highest truth. It is the story of a fight that is never finished between a Highland Catholic and the editor of "The Atheist," a red haired Scot who located his shop at the bottom of Ludgate Hill, as if to counteract the influence of St. Paul's Cathedral. The duelists symbolize rationalism and mysticism in eternal opposition, the faith of the atheist being simple and complete, like a circle, and therefore false; while the faith of the Christian is a paradox, like the Cross. Life, for Chesterton, is at heart a paradox, and however much we may reason about it we must keep that fact in mind if we are to keep our sanity. Light and shadow, good and evil, fate and free-will, love and death—they are equally evident and equally impossible of harmony. Of that fundamental paradox

the Cross is a symbol—not a mystery revealed, but a revealed mystery.

There is a mystery in life which is like the sun in the heavens, a victorious invisibility, at once a blaze and a blur. It is typified by the Cross, which is a collision and a contradiction, but whose arms open to the four winds and are the sign-posts of free travelers. Rationalism, on the other hand, is a circle, a ball, a cramped infinity, a thing complete and therefore untrue. It is too simple to be true, lacking the healthy mystery and expansiveness of truth. It is typified by the oriental ball, or by the moon, "the mother of all lunatics to whom she has given her name." The Ball cannot long remain a perfect sphere; under strain it becomes a spheroid. But the Cross is a strain and a struggle in itself; it stands erect above the world—incapable of defeat because it is defeat. Thus, by using symbols as old as man, the mystic teaches us a truth still more ancient—that truth is infinite and no man can confine it within a system. Any man, whether he be Calvin or Haeckel, who seeks to make that dimness lucid by his logic closes the circle of thought and shuts out vast expanses of truth. Beware of the man who puts truth into a nutshell—for of necessity his truth is no bigger than a nut. So long as we have mystery we have health and sanity of soul; destroy mystery and we become morbid, bigoted, exclusive, cruel. An eternal mysticism keeps man sane, as the night with its awful depth of stars gives him rest.

PARADOX AT THE HEART OF THINGS

So Chesterton, by using fantastic allegory and rollicking paradox, is only expounding the Gospel of Christ—which is a series of startling paradoxes. It speaks of the happiness of those who mourn, of the incredible might of gentleness, of the strange poverty of the rich, of the exaltation of the humble. It tells us that the first shall be last and the last first; that if we would save our lives we must lose them; that if we would rule we must serve; that babes are wiser than sages; that death is the beginning of life. It asserts that old men must be born again; that pity is stronger than power; that it is more blessed to give than to receive; and that nothing is more relentless than the mercy of God. Logic is helpless in the presence of such paradoxes, but the soul is strangely happy and sane. Happy is the man who begins and ends his thinking at the Cross—no matter how far or how fast he may journey—for there he finds the center where light and shadow, justice and mercy, love and death meet. There the infinite woos the finite into its mystery, difficulties cease to be doubts, and the incredible becomes true.

Such is the message of Chesterton, but so bald a manner of stating it gives no inkling of the prodigal richness and fantastic joyousness of his exposition of it. If he talks in paradoxes, it is because, knowing that life itself is a paradox, he cannot do otherwise. For the same reason he explodes absurdities with the keen thrust of humor, since the only sensible remark about an absurdity must of necessity be a humorous remark. What he said of

Dickens is equally true of himself: "He had to be ridiculous in order to begin to be true"; and no one has written of Dickens with more complete insight and understanding. Of his work as critic, poet, essayist, journalist, and politician, others may speak; my wish is to celebrate him as one of the most wholesome and inspiring religious influences of our day—an influence making for health, sanity, and joy, rebuking alike a morbid piety and a morbid doubt.

ALWAYS AN ADVENTURE

Chesterton is not simply a personality; he is an institution. He is like one of the forces of nature, and must be reckoned with by all who would estimate the possessions of our age. His great, rejoicing, aggressive faith is not only a tonic amid so many pale uncertainties and misgivings. It is a challenge to all who are weary of the thin fancies which pass for profound thinking, and wish to return to the robust faith which has its roots in the revelation of God and the unfathomable soul of man. A Chesterton book is always an adventure. It is like *Alice in Wonderland*; no one can tell what will happen next. If it is illogical it is all the more true, because life is illogical—and those who live by logic are in the asylum. When he asked "What's wrong with the world?" he took a little girl whose golden hair a school-doctor had ordered cut off, setting her "in the midst" of a topsy-turvy world:

I begin with a little girl's hair. That I know is a good thing at any rate. If other things are against it other things must go down. For her I will set fire to modern civilization. Because a girl should have long hair, she should have clean hair; because she should have clean hair, she should not have an unclean home; because she should not have an unclean home, she should have a free and leisured mother; because she should have a free and leisured mother, she should not have an usurious landlord; because there should not be an usurious landlord, there should be a redistribution of property; because there should be a redistribution of property, there shall be a revolution. Her hair shall not be cut off like a convict's. The winds of the world shall be tempered to that unshorn lamb. All crowns that do not fit her head shall be broken. She is the human and sacred image; all around her the social fabric shall split and fall; the pillars of society shall be shaken, and the roofs of the ages come rushing down: but not one hair of her head shall be harmed.

So a little girl becomes the parable and purpose of all reformation, and the inspiration of the fight for a better world order. Always it is so with Chesterton. With him it is no abstract theory, no doctrinaire scheme, but the concrete human reality that counts; and it is this concreteness of mind that he brings to the service of all the sanities and sanctities of life. His gigantesque levity, his flamboyant common sense, are the outbursts of a human sympathy and a bravado of faith which are worth more for the health of the world than tomes of philosophy. Let us hope that the visit of Chesterton will help restore the sense of humor in America, the loss of which explains much that has been done and said in the last two years.

The Demotion of Death

By Lloyd C. Douglas

THE world was old, weary and jaded before there was vouchsafed to the race, through the words and deeds of Jesus, that which would dispel the gloom of life at the point where the shadows had ever rested most darkly. The Hebrew prophets spoke of death—when, rarely, they spoke of it—as a mystery too vast to be encompassed by human thought or phrased in human speech. The spiritual leaders of other peoples rose to their very highest points of faith when expressing the vague hope that the soul might persist. But all men walked uncertainly as their slanting shadows lengthened toward the east. Solemnly did they respect their obligation to preserve the bodies of their fathers, hoping that their children would deal no less considerately with theirs—but, beyond the sepulchre, there waited nothing more than was comprehended by an undefined wish.

Thus, life lacked the buoyancy, the zest, the zeal, the urge, that came upon it by way of his spiritual contribution who has become known to the civilized world as Master and Lord. Not until he came was victory proclaimed at that part of life which surely is the most important of all parts of it! Not until he came did the soul become the motive power of life; lasting through all changes; superior to all changes; containing an indestructible spark that was as supreme over the body as the body was supreme over its clothes!

Consistent with his own belief, this man of the vision splendid went to his own death with a serenity that made them marvel who had been so disinterested in his tragedy that they gambled for his robe. Not a tremor was in his voice as he declared, to his sorrowing disciples, "Let not your heart be troubled. In my Father's House are many mansions." Not a trace of agitation in his tone, as he remarks to the tearful crowd that lined his way to the Hill of Golgotha, "You need not weep for me! If you will weep, let it be for yourselves and your generation." Ah—to what heights did the evolving soul of humanity arise, that afternoon, when he hung, dying, to whom death was but a guide to a land uninvaded by sorrow!

FROM ENEMY TO WARDER

From that day, there has been growing up, in the souls of men, a new and peculiar kind of spiritual courage that has demoted Death from his erstwhile position as enemy of mankind, to the office of warder at the gates of a city which only they regard with dread who have become so infatuated with the material things of life that they know that when they leave these things, they leave their all!

There is no human happiness at all comparable to that of "walking fearlessly." One may truthfully speak of this new spiritual courage as the finest grace of the evolving soul because it permits men to travel unafraid even of the valley of the shadow. What significant gains, in this field, have been registered even in the past three or four decades. I am not an old man, but I have seen marked

changes in the attitude of my own generation toward the mysterious agency that men call death. I can easily recall the most obtrusive and painful emphasis that used to be placed upon all the somber trappings, significant of mortality, when a house had been bereaved; the hysteria; the uncontrolled grief; the tightly-closed shutters; the whispers of the neighbors as they tip-toed about through the gloom; the long-drawn-out cruelty of funeral rites, and the too often harrowing effect of their words who had been called in to offer official comfort; and to whom a funeral, where no mourner fainted under the soul-racking discussion of loneliness on the one hand and worms on the other, was very poorly executed, indeed. And do you not remember the shock as you used to hear the heavy spadefuls of clods spattered upon the pine box lid, as a grisly accompaniment to the ancient words of the committal service—that almost incredibly dismal and despairing rite which even the heathen in their blindness would probably repudiate as an awful thing to do!

HIGH SPIRITUAL COURAGE

Little by little that which is mortal has abated its erstwhile interest for him who has lost his dearest friend; and gradually the whole event is being invested with the spiritual and immortal.

The home of bereavement is, more and more, emulating that high spiritual courage which Christianity teaches. No other person is so aware of this as the minister, to whom this fact is increasingly made manifest. Whatever may be the peculiar advantages of our profession, none is so fraught with great value as the opportunity we have to see how other people conduct themselves in time of trouble! Of course, the layman knows something about this. He stands by his best friend, in an hour of trouble; and sees, that day, a glimpse of the radiant glory of the human soul in one of its high moments—and the remembrance of it will outlast all the other observations of his life! This may happen to the layman, once, twice—a few times, perhaps—in a life time. In our business, such revelations are so frequent that they come to be classed as "all in the day's work." I do not mean that we ever get used to it, or that the frequency of such experiences dulls our consciousness of the absolute grandeur of the human soul, when empowered by this high spiritual courage; but we see it so often that we understand it is not a rare gift, bequeathed to an occasional, rare spirit, but rather that it is a sort of built-in capacity of the normal soul!

And—sometimes—when I see the way that men and women are able to go under fire; and accept the losses of the very dearest possessions of their lives; and how they face, with a sense of victory and mastery, bereavements that fairly tear up the intricately knotted affections of years—smiling through it all—I stand in a kind of reverential awe before this virtue that lifts men out of the category of terrestrials and shows them to be sons of God!

Not infrequently, we are called into consultation by some person whose days are numbered. Here one needs expect to find no cowardice, no whimpering, no hysterical rebellion against an unfriendly fate; but a type of courage that makes one marvel at the superb possibilities of the human spirit when confronting destiny with the heroism of faith. And if we would do our congregations an estimable service, we might tell them something of our experiences and observations—just to hearten them for their own vicissitudes. Surely this is much better than to be everlastingly bombarding them with the indictment of cowardice and faithlessness.

A few days ago, I talked with a man who had—just that day—been given notice. He was a man of forty. The surgeons had just informed him that his case was inoperable; that he had, probably, three months to live. He told me about it with no more agitation than if he had been informing me of a trip he expected to make, early in March, to some foreign country. There was no sigh of resignation; no repetition of the phrase "Thy will be done!"—which is so often the plaint of the passively despairing—no queries why a good God could have permitted this thing to come upon him. He had just one problem: how to make the very most of the next ninety days! How to get the most out of them; how to put the most into them!

And he made me proud, that day, that I was privileged to be of the same order of Nature as he. I told him so. I felt myself fairly shaken with emotion as I realized myself standing in the presence of a soul so fine-grained, so endowed with spiritual courage, that it could meet a crisis—the Crisis—with such poise and serenity! In the light of such experiences, I know that there is latent in the human soul possibilities still undreamed of. We are in a process of spiritual evolution. We have come up from crude beginnings, and we have attained to a grandeur of spirit that stirs us deeply whenever we contemplate these vast soul-gains! It doth not yet appear what we shall be, but we know that when He shall be made clearly manifest to us, and we see Him as He is, we shall be like Him!

VERSE

Idols

STILL the blind heathen bow to wood and stone.
Christians have grown
More clear-sighted in idolatry:

Great calm ideals of worth rule Christian earth.
Moloch, Minerva, Mammon, worship we.

Deploring force, we hold the very bold
Succeed, who force with greater force can brave.

Knowledge the answer seems to all our dreams:
Nature, by knowledge, grows our willing slave.

And gold—be money sordid as it may.
Even the churches have to pay their way.
Mammon has cities, argosies, and gold,

Moloch doth hold

The might of armies and all enginery.

Minerva, half-divine, gives clear-cut, fine
And godless science to her ministry.

By transmutation strange they interchange
Their natures. Gold makes knowledge possible;

Knowledge grows power; then Power gives men
To gather gold wizardry terrible.

Moloch, Minerva, Mammon, one in three,
Rule millions who deny God's trinity.

Yet they are false gods. They shall not endure,
For great and pure

The Living God sendeth us life and death.

Our cherished idols be like the false three
Frog-things unclean born of the Dragon's breath.

Knowledge and Force and Gold cannot withhold
The dying from the great uncharted wastes,

Nor stay the flood of souls that pours and rolls
From the Unknown and to the Unknown hastes.

Death conquers idols; but, by Jesus' love,
Crosses confute the graves they rise above.

Moloch, Minerva, Mammon, all shall die.

No one shall try
To garner pearl and gold within the gates
Of gold and pearl: till force has run its course
God's calm Omnipotence impassive waits:

And Science has no power to rule the hour
When everyone shall know as all are known.

The false gods three shall fall and perish all.
Meanwhile the true God rises from the Throne,

The Living God we did not love nor fear,
The end of His long patience draweth near.

LOUIS TUCKER.

Eternals

IMPRESS of lightest things—
Small hands impressed

Upon my breast,

A tiny head

Upon my shoulder laid—

These things

Grave deeply their dear pattern and remain,
Where fallen empires only leave a stain.

RICHARD R. KIRK.

Be Not Afraid

BE not afraid. There is no harm
Can come to those who trust

The God who rules both wind and wave,
Whose laws are kind and just.

Be not afraid. Where'er thou art
His love is with thee still,

And all things in the end bring good
To those who do His will.

PEARL HOLLOWAY.

Analyzing the Bigelow Analysis

LAST week we showed the temper of the Rev. Mr. Bigelow's attack on the Interchurch Steel Report. It will be illuminating now to analyze his analysis. Whatever effectiveness is possessed by this document is not in its argument or its basis of fact but in its wide circulation by Judge Gary as an "answer" to the Report. It has been sent to tens of thousands of ministers and other moulders of moral judgment who will never read the Report itself, carrying the suggestion of bias and radicalism. Then it is so characteristic of the type of argument used by the apostles of industrial autocracy and the critics of "reformers" that it serves as a "horrible example." Judge Gary calls the address "splendid" and Mr. Bigelow thinks the president of the Steel Corporation "is very kind to have it printed and circulated," because "there must be a lot of abler men whom you might have easily commandeered to voice the truth." In my opinion, the Judge would have found it difficult to "commandeer" a more thoroughly ex-parte defense than this, though doubtless a skilled attorney would have dealt more with facts and less with derogation of the Commission.

* * *

The "Mistakes" of Collective Bargaining and Mediation

Our crusader for the corporation's rights against the rebellious action of its employees first accuses the commission of beginning its task with a blind espousal of "collective bargaining." To this a plea of "guilty" is entered, excepting only the word "blind." It is the blind who refuse to recognize the democratic right of labor to collective bargaining. When the relations between employee and employer were simple and personal, every man bargained. But now that personal bargaining is impossible and capital organizes collectively, either the bargaining must be collective or there is no bargaining. Mr. Bigelow and Judge Gary refuse to recognize a laboring man's right to bargain at all—he can "take it or leave it" and the employer will "hire and fire" at will. The commission, along with all other dispassionate and disinterested students of labor problems, including the government's War Labor Board and many of the great employers themselves, are convinced of the necessity and righteousness of the principle of collective bargaining. The keenest and most discriminating critics of labor union tactics do not defend the labor policies of the United States Steel Corporation.

Next, the commission is criticised as making a "serious blunder" in its offer to "mediate the strike last December 5." "It was a proposal simply absurd," because Judge Gary had refused "six separate and vastly more serious appeals," including one by the President of the United States. Believing it the business and privilege of Christian men to mediate between fellow-men at strife the commission listened to an offer of the strike leaders to accept their verdict as mediators without condition. They had studied deeply into the strike situation and were prepared to go deeper. They were in process of consulting both sides and were eager to get franker and more open statements from the employers than the customary direction to "see Mr. Gary." But above all they could not as a church commission refuse any offer from either side to use their good offices to stop the waste and bitterness of industrial warfare. They did not "offer" to mediate. Frankly they did not deem it worth while after the President of the United States had been turned down, but they could not refuse when asked to discharge so Christian a function. Mr. Bigelow seems not to believe in Christian mediation when masters of corporate industry are concerned.

* * *

Attorneys for the Unions, Not Investigators

In none of the four heads under which our advocate of the

monarchical privileges of corporations seeks to undo the work of the commission does he deal with the issues at stake; in them all he derogates the commission itself. Of course readers of the Report will judge for themselves as a basis of judgment. In his book Mr. Foster says the commission was unfair to labor. Mr. Bigelow charges that they ignored "the unjustifiable buccaneering practiced by the A. F. of L." But they could not ignore what did not exist. For this "mistake" they are scornfully pilloried as "altruistic champions of human rights" and transfixed with these triumphant words: "Indeed, if I mistake not, every one of our Interchurch Commission belonged to that select band of our sainted (Washington) Gladden." Dr. Gladden, he says, "stirred up thousands of our fellow churchmen and social reformers to denounce the Standard Oil Company" for just such "buccaneering," and behold upon what weak and inert Elishas his mantle has fallen! They "condoned the uncriminal violence of the A. F. of L." But remember, gentle reader, they did not "condone" the criminal violence of the state constabulary which their brave critic passes by in silence.

As "prosecuting attorneys" he finds "the squint of judgment that disabled them illustrated clearly in their diagnosis of the reasons for the strike." He says they questioned five hundred steel workers carefully and talked with leaders on both sides and reached the conclusion "naively confessed" but "truly amusing" that the cause of the strike lay in hours, wages, the control of jobs and "the manner in which all these are fixed." Those were the facts. Why pray are *facts* so "truly amusing?" Judge Gary and the Senate Committee said it was the question of unionization. In every paragraph of the commission's "Summarized Conclusions" (page 11) in the "Findings" (page 246) and in the headings of five of the seven chapters of the Report that same conclusion is reiterated and emphasized by the Commission. Back of this demand were the questions of hours, wages and control of jobs.

* * *

The Rev. Mr. Bigelow's Defense of Garyism

Not the least interesting phase of Mr. Bigelow's philippic is the interlining throughout of his defense of Garyism, as steel's labor policy is now so commonly denominated. If it is a good and benign policy, as both he and the Judge assert, "enabling the workers to get more pay without increasing the costs to the public" and delivering "the poor workman" from "arbitrary treatment under the operation of labor union conference" then Mr. Gary is immortalized by the characterization. The "under-cover" system, to use the euphonious term of the corporation, is defended with amazing candor in these words (page 22): "Can any one doubt the wisdom, justice, and necessity of the spy system on the part of the United States Steel Corporation in sheer self defense?", i. e. defense against Mr. Foster's strike tactics. The fact that the spy system was old and experienced before Mr. Foster came on the scene need not affect this logic, nor should the further fact that no other great basic industry uses it impair the defense. The commission thinks the spy system un-American, undemocratic and quite Germanic, regretting deeply as it does to differ with its critic. The twelve hour day is not frankly defended in so many words but no word of reprobation for it is uttered and the commission's protest is called "the hobo's doctrine." "Reducing the hours of labor to the lowest practicable point" is an industrial creed that "glorifies leisure and denounces toil." The reverend critic cries out in wonder "how could it ever be advocated by a confessed follower of the ceaseless toiler of Galilee." He defends long hours with a sacrilegious quotation of the Master's words "My Father worketh hitherto and I work" and glorifies the corporation for "the freedom afforded some strong and industrious men more nearly to

fulfill their capacity for work and to reap a corresponding reward."

The commission is severely condemned for mentioning wages, the bromide about preachers receiving less than the wage workers is offered for answer, and derogatory comparison is made of wages received in the navy yards. On pages 265 and 266 of the Report will be found very adequate comparative tables of the wages of common labor, the class on strike. In every case, excepting only the railroads and the navy,

common labor receives a larger hourly rate than in steel and in the navy it receives 1.7 cents less per hour than in steel. While navy and Railroad men work 48 hours per week the average for steel is 74 hours. We commend to Messrs. Rockefeller, McCormick, McAdoo and all other benighted employers who have adopted and advocated shorter days and forms of representation in industry the defense made of industrial autocracy by this prophet of Garyism.

ALVA W. TAYLOR.

CORRESPONDENCE

Lincoln and the Temperance Reform

EDITOR THE CHRISTIAN CENTURY:

SIR: Abraham Lincoln's name is illustrious as the Emancipator of chattel slaves. He is also entitled to a large place in the influences that have culminated in the 18th Amendment to the Constitution of the United States. When the circumstances of his early life are considered, it is a remarkable thing that he was a life long total abstainer. In the pioneer days, of his boyhood life, almost everybody drank liquor and it was a time of wide-spread drunkenness. Shortly before he became President he told his friend Leonard Swett: "I never tasted liquor in my life." Robert T. Lincoln in a personal note to the writer said, "my father seemed to be absolutely devoid of the taste which is gratified by wine or liquor of any kind."

There is a tradition that his own mother early pledged the boy not to drink. His father, Thomas Lincoln, according to Mr. Herndon "had no marked aversion for the bottle, but indulged no more freely than the average Kentuckian of his day." Not only did he give the power of his example as a total abstainer, but in the Washingtonian movement became an earnest advocate of abstinence and the signing of the pledge.

There is no public address he ever made that gave him more personal gratification than the speech he made on Washington's birthday, February 22nd, 1842, and this speech is a permanent temperance classic. He also attended meetings in country places, and a number of people living after he became a man of note, made affidavits that they took the pledge at his hands. In his great speech he pleaded for kindness toward the drunkard, and the duty of the strong to help the weak and emphasized the moral side of the temperance reform. He also had a prophetic vision of the future when he said: "When the victory shall be complete—when there shall be neither a slave nor a drunkard on the earth—how proud the title of that land which may truly claim to be the birthplace and the cradle of both those revolutions that shall have ended in that victory. How nobly distinguished that people who shall leave planted and nurtured to maturity both the political and moral freedom of their species."

The liquor advocates have not hesitated to use the name of Lincoln in their campaigns to defend liquor drinking and liquor selling. They have declared that he drank liquor in face of his own statements, and overwhelming testimony that he was an abstainer.

When the committee from the Chicago Convention came to Springfield to give Mr. Lincoln the official notice of his nomination, his friends, knowing his opinions and practice, sent a supply of choice liquors to entertain the committee. They were returned and cold water was the only beverage served.

The enemies of prohibition have made claims that Mr. Lincoln was opposed to legislation to outlaw the liquor traffic. A message to the Negroes at Atlanta, Georgia, in the campaign of 1887 represented Lincoln as issuing a proclamation against prohibition. There is complete evidence that this

message is an absolute forgery, and yet it has recently been used in England in the campaign against prohibition.

The Rev. Dr. Smith of Springfield preached a sermon in which he said "the liquor traffic is a cancer in society, eating out its vitals and threatening its destruction and all attempts to regulate the evil will not only prove abortive but will aggravate the evil." He declared that there must be "no more attempts to regulate the cancer, it must be eradicated." Mr. Lincoln signed a petition to have the sermon published, as "it would be productive of good."

After Mr. Lincoln had become prominent as a lawyer, he volunteered his services to defend some women at Clinton, Ill., who had smashed a grog shop that had sold liquor to their husbands in spite of their protest. Herndon said that at the close of his plea for the women he talked of the "ruinous effects of whiskey in society and demanded its early suppression."

Major James B. Merwin, founder of "The American Journal of Education" and known as a writer and speaker on educational and literary subjects says that he and Lincoln campaigned together for prohibition in 1854 and 1855, and spoke in Jacksonville, Bloomington, Decatur, Peoria and other points. In his speeches he denounced the liquor traffic as "the most blighting curse of our modern civilization."

On the day of Lincoln's assassination Major Merwin was a guest at the White House. He was to go as a special messenger from the President to Horace Greeley and others to enlist their influence in the employment of colored troops in the construction of the Panama Canal. After Lincoln had given the major the papers and instructions, he said, "Merwin, we have cleared up a colossal job. Slavery is abolished. After reconstruction the next great question will be the overthrow and suppression of the legalized liquor traffic and you know that my head, my heart, my hand and my purse will go into the contest for victory. In 1842, less than a quarter of a century ago, I predicted that the day would come when there should be neither a slave nor a drunkard in the land. I have lived to see one prediction fulfilled. I hope to live to see the other."

As President he endured much suffering from drinking generals, who caused several humiliating defeats. He issued several orders against the traffic in the army. A delegation

Contributors to This Issue

JOHN SPARGO, well known publicist; author "The Bitter Cry of the Children" and many books on socialism.

LLOYD C. DOUGLAS, Congregational minister; author "Wanted—A Congregation."

JOSEPH FORT NEWTON, minister Church of Divine Paternity, New York City; author "The Eternal Christ," etc., etc.

asked him to take further measures for the suppression of the traffic. He told them that he was ready to do everything in his power and in his response said, "I think the reasonable men of the world have long since agreed that intemperance is one of the greatest if not the very greatest of all evils amongst mankind."

Mr. Lincoln's whole career, from the Kentucky log cabin to the White House gives him a foremost place in the great moral movement that has reached its climax in national prohibition.

Chicago

DUNCAN C. MILNER.

Would Fight Britain to Free Ireland

EDITOR THE CHRISTIAN CENTURY:

SIR: I sincerely trust that you will continue the open forum on the Irish Question, and discuss it editorially until it is settled right. We are very closely allied in religion and civilization with Great Britain, and if any one should point out to that rich and prosperous nation her cruel treatment of Ireland, the burden rests upon us. The atrocities in Armenia are not a negligible fact for America, neither can the suppression and devastation of Ireland be ignored.

In your editorial of January 13 you say, "We are quite willing to give passports to any of our citizens who want to fight for Ireland. We only wonder that they have not left long ago." Thanks. But perhaps, Mr. Editor, they will not need passports. The last time I sailed for Europe, I went on the good ship Calamaris, as chaplain of the 133rd Field Artillery. Uncle Sam paid my passage, looking after my passport, and the second Sunday out the Kaiser gave us an entertainment with the "U" boats, which had Billy Sunday as a circus beaten to a frazzle. The boys of our navy by the way also beat the Germans to a frazzle. Was the editor of The Christian Century home at that time, cheering the Red Cross women, and willing to give passports to men who stood for and were willing to sacrifice for the freedom of small nations? Mr. Editor, let us have a showdown.

In 1910, together with a distinguished New York clergyman, I was a guest of an M. P. in the visitor's gallery at the House of Commons. But even then the Irish did not see the sacredness of the king or the holy British Empire. On the question of voting additional sums to His Majesty, or some of his royal family, one Irishman, a distinguished member, asked why the king should stay on his job if his wages were not sufficient. At that same session an Englishman discussed the coming war with Germany. And Mr. Lloyd George, whose hair was black and whose eye was piercing, actually called a member of one of the most distinguished English aristocratic families, what Mr. Roosevelt called the short and ugly word. Lloyd George, who is now the uncrowned king of England, was even human in those days. He is more or less human today.

You say, Mr. Editor, that "the rest of the world" cannot afford to give Ireland the sort of independence that she is asking for. Why not? Who is the rest of the world? Is it we, who have English blood, who profess to follow Jesus, who said, "Do unto others as ye would that they should do unto you?" Is it the powers of the so-called League?

Did France help us to gain our freedom, and should we never return the compliment to another nation, if that nation is weak? Did we free Cuba from Spain? Should we only fight a weak nation like Spain, but the strong nation that has a large navy like England, ah no, (See Editorial, "Prolonging Ireland's Agony")—might makes right, and the English navy is too strong for us. Therefore let us carefully pass by on the other side of the road where thieves are stripping Erin, saving our wealth and lives to convert nations of heathendom to fight like Christian gentlemen, when they shall become civilized like us.

Does not the report of the British labor delegation place

the blame squarely on the Lloyd George government for atrocities? And when that party has its great convention, there may be hope that they will stand for justice and right. Too much to expect from the church of England, which has generally been on the wrong side of every economical and social question, but not too much to expect from labor, at its best.

So the mills of the gods grind slowly. But in the grist is coming greater liberty for man. "The world is my country; all mankind are my brethren; To do good is my religion," said a great American who risked his life for freedom. He would be for Ireland today. Do you doubt it? Where are you?

Conneaut, Ohio.

CARLYLE SUMMERBELL.

Did Washington Really Say It?

EDITOR THE CHRISTIAN CENTURY:

SIR: Referring again to the remarks concerning Ireland attributed to Mr. Summerbell to Washington, does any one suppose that their occurrence in the Congressional Record of 1916 under the circumstances described is proof of their authenticity? Where did Senator Martine obtain the letters he asked to have read, and how may others verify them? Judging by the evidence of style alone, George Washington did not write the last of the three at all events. We are not now arguing the propriety or impropriety of the sentiment, but if Washington's authority is alleged for it some one should cite sources, n'est-ce pas?

Madison, Wis.

EDWARD S. WORCESTER.

A Spurious Appeal

EDITOR THE CHRISTIAN CENTURY:

SIR: Mr. Summerbell's reply to my request that he give his authority for the pretended appeal of Washington in be-

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THE author is recognized as one of the most distinguished living scholars of the Greek new Testament. His translation is notable for its apt usage of words as well as for its originality of thought. A new meaning is given to the old version which is supplemented and not supplanted. It is the only version which makes use of the recent discoveries in Egypt and the Holy Land. No Bible student's library is complete without this marvelous translation. It will elucidate difficult passages and call forth expressions of surprise, delight and gratitude. Its every phrase is a new text for the preacher and a new idea for the Christian layman.

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half of Irish independence, printed in your issue of Dec. 16, 1920, begins with a needless quibble and a mischievous piece of sophism.

The quibble and the sophism both pertain to his ascription of the "appeal" to Washington. In his letter of Dec. 16, after stating his descent from ancestors who served under Washington, he "dared" you to print "the following exhortation from Mount Vernon in 1788"; "Patriots of Ireland; champions of liberty in all lands! Be strong in hope! Your cause is identical with mine. You are calumniated in your day; I was misrepresented by the loyalists of my day; had I failed the scaffold would be my doom; but now my enemies pay me honor.....(more of the same tenor)." If this does not mean to say that Washington wrote this "appeal," what in the name of common sense does it mean? Would Mr. Summerbell have us suppose that the coachman, or perchance the field overseer at Mount Vernon, was addressing the "champions of liberty in all lands" in such language as this?

But now your correspondent, disclaiming "directly attributing it to the pen of Washington," finds another reason for admitting that he did so; namely, "on account of its noble sentiments, which I believe we all who are unprejudiced Americans endorse." One is entitled, of course, to believe what he pleases, but in what light does Mr. Summerbell's reasoning process now appeal? First, he "dares" the editor to print an appeal "issued from Mount Vernon in 1788"; next he thinks Washington must have been its author "on account of its noble sentiments which (he believes) all unprejudiced Americans endorse." Such reasoning would equally prove Washington the author of the Emancipation Proclamation or the Gettysburg Address; for do not these contain noble sentiments, and are they not endorsed by all "unprejudiced" Americans?

But to the main point of this spurious "exhortation from Mount Vernon." Mr. Summerbell states that he gave it on the authority of a publication of the association of Friends of Irish Freedom. It now appears that the document was circulated extensively for campaign purposes in the last presidential election. Its authority was challenged and its spurious character shown, facts which can scarcely be unknown to the secretary of the organization which circulated it. Yet when Mr. Summerbell appeals to him for his authority for the document, he contents himself with citing Senator Martine in the Congressional Record!

The truthfulness of your correspondent would seem to be fairly matched by the guilelessness of the secretary of the Friends of Irish Freedom in sponsoring this document upon such authority. When I wrote the letter printed by you on Dec. 23, I was ignorant of these matters. To settle the question authoritatively, I wrote Mr. Worthington C. Ford, editor of the Massachusetts Historical Society, asking what he knew about this "appeal." Mr. Ford is the biographer of Washington and editor of his works, and among historians is recognized as the greatest living scholar on the subject of Washington. In response he wrote, on Jan. 3, 1921: ".....The quotation was extensively used in the last campaign, and I was appealed to on the question of authenticity. I send you a copy of what I wrote, which I think will cover the ground. It is an absurd quotation on its face."

The enclosure, dated Nov. 19, 1920, is as follows:

"In reply to the question contained in your letter of Nov. 18, as to where an excerpt from a speech of George Washington may be found containing the words: 'Patriots of Ireland, be strong in hope. Your cause is identical with mine. Mount Vernon, 1788.'—I would say that such an excerpt cannot be found in any volume of Washington's writings or in any manuscript of Washington. It is a vulgar forgery on its face. The man would never have written in such language, nor has he ever used a phrase which could be twisted into such an expression. (Signed) Worthington C. Ford."

In my letter to you on Dec. 23 I stated the opinion that

the "appeal" was of recent vintage and published for a purpose obvious on its face. I trust that this has now been made sufficiently clear to restrain all readers of The Christian Century from ever again connecting Washington with this spurious document.

Madison, Wis.

M. M. QUAlFE.

Please Read Editorial Again

EDITOR THE CHRISTIAN CENTURY:

SIR: I enjoy reading The Christian Century. The tone of the paper and the well-informed editorial comment are refreshing. Allow me to inquire why you object that Americans speak out against atrocities in Ireland. If you oppose war with England I second the motion most heartily, but surely we may uncover wrong-doing whether committed against Belgium, Ireland or Haiti? Why should we be given passports to Ireland? You did not suggest that those Americans who used good United States money to fight the Soviet government of Russia be given passports to Poland. It is true that those who oppose Russia by force of arms belong to the ruling class while those who oppose England by right reason belong to the common people. Surely that would be no guiding principle with you.

Pastor First Reformed Church
Cleveland, Ohio.

JOHN SOMMERLATTE.

Answering Thomas Curtis Clark's "Poems for the Times"

(In issue of December 31)

THE churchmen moil in argument
And, quibbling, go through all their days.
They make them gods of littleness
And worship them in wordy maze,
Each boasting of his own true brood,
While Love hangs moaning on the rood.

Yea, Service still wears bitterness
While lust and power hold lordly place.
True, Wisdom still is scourged and scorned,
And maudlins spit upon her face.
But thrones, this day, are cheap as song,—
May not the Right be crowned ere long?

Man, think of this: a grain of dust
Is born of æons old and grey,
And shall a full orb'd human soul
Be formed and furbished in a day?
Somehow, forever, on and on,
As surely as the swinging spheres,
The Lordly Purpose moves along
To consummation down the years.

Chicago.

FRANK E. JAYNES.

"Louder, Please!"

EDITOR THE CHRISTIAN CENTURY:

SIR: Through the kindness of one unknown to me, I have been receiving your paper for a number of months. It strikes me that you should strike out the word "Christian." I shall not subscribe. I have not one penny to devote to a paper that believes nothing, hits at fundamentals and stands for nothing. It may be all right from a literary standpoint, but it is all wrong from a Scriptural standpoint. I verily believe it is more given to infidelity than were the addresses and the writings of Robert Ingersoll. When I read it I become disgusted for the reason that I believe it is devoted to the destruction of faith in the individual heart. Put this into your correspondence column. I like you, but I despise your paper.

Tabernacle Church of Christ,
Columbus, Ind.

W. H. BOOK.

British Table Talk

London, January 4, 1921.

AT the opening of 1921 the outlook of organized Christianity in the British Isles is not bright. Practically all denominational statistics of membership show long-continued decreases. Many churches are all but empty. Sufficient funds to maintain existing organizations can only be obtained in too many cases by special efforts and "drives." Candidates for the ministry are lacking; college doors have reopened after the war, but few students enter. Most ministerial stipends are pitifully inadequate. Bishop Henson speaks of the inefficiency which is spreading over the parochial system like creeping paralysis, and states that some of the clergy are falling into debt and some sinking into private mendicancy. The "Guardian" reports that "the clergy are beginning to desert their vocation and adopt secular callings." The British pulpit of today cannot compare with that of a generation or two ago. Spurgeon, Alexander McLaren, Parker, Liddon, Knox Little, Dale, Donald Fraser, Oswald Dykes, Farrar, Wilberforce, Boyd-Carpenter, Stopford Brooke, Price Hughes, Marcus Dods, Ian McLaren, Sylvester Horne were most of them household words in British homes, and many of them were well known abroad. What names can be set against them? Clifford, that valiant knight of eighty-five; Dean Inge, who stings us into thoughtfulness; Jowett, who is temporarily laid aside; Canon Barnes, who is fearlessly expounding familiar "heretical" views; R. J. Campbell, whose once resonant voice now rarely travels far; Campbell Morgan, a world-wanderer who prefers not to stay more than five years in one pastorate; Dinsdale Young, who preaches regularly to one of the largest congregations in London, without non-churchgoing London knowing it; J. E. Rattenby, Price Hughes' successor, who would not dream of donning his armour; Orchard, whose strivings after Catholicism without the Pope achieve a coterie. The only preacher whose utterances the secular press gives much attention to is "the Gloomy Dean" of St. Paul's. No living Free Churchman has the ear of the world as had Spurgeon, Parker, and Campbell. Ask who now minister at the Metropolitan Tabernacle and the City Temple: the man in the street certainly could not say, and comparatively few Free church people know. Alas, there be few pulpit giants in these days. Many earnest men are laboring hard against greater difficulties than their predecessors had to contend with, and it would be cruel and unjust to depreciate their efforts. One kind of preaching never fails of appreciation and response—that of "living epistles." It is Dr. Clifford's personality and record far more than his utterances, wise and weighty though they be, that have won him the love and respect of countless hosts of people of all kinds and classes. Even if organized religion is decaying, signs are not wanting that unorganized religion is increasingly vital.

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The Nonconformist Conscience

It is difficult to estimate the strength of the Church of England; for one thing, no statistics of membership are available. Its state-establishment, of course, gives it a great advantage. The existence of a disestablishment movement within the church is a sign of independence and virility: the disestablishment movement outside the church is dead. There is little doubt that during the last thirty years the Anglican church has held its own better than the free churches have done. Not only has nonconformity weakened internally but its reactions on the state are feebler than formerly. The press practically ignores its assemblies, and politicians now rarely trouble to read its pronouncements on national and imperial issues. Nonconformity is far less assertive and definite than it used to be on public questions, one reason being

that it is less united. The "nonconformist conscience," which used to exercise salutary influence on public affairs, now rarely makes itself heard. Individual protests, by Dr. Clifford, Dr. Horton, Dr. Garvie, against reprisals in Ireland have been made, but the free churches collectively have been strangely quiescent. The recent demonstration at Kingsway Hall was organized, not by the Free Church Council, but by a journalist. At this meeting Dr. Garvie, who is an increasing power, denounced with equal vehemence Sinn Fein outrages and "Black-and-Tan" reprisals and severely criticised Lloyd George. On this occasion at least the authentic voice of nonconformity was heard. The political sympathies of the majority of free churchmen are naturally Liberal rather than Conservative, and before the war Lloyd George was their idol—they thought he was going to lead them into the promised land of religious equality, Temperance reform, social betterment. But now that he is so closely allied as to be practically identified with their historical opponents they are bewildered, disheartened, divided. The "British Weekly," which under Sir William Robertson Nicoll's brilliant and shrewd editorship has become the leading free church organ, has after occasional hesitations, become an unqualified supporter of Lloyd George, from whom many free church people have withdrawn their allegiance. After the Kingsway Hall meeting the "British Weekly" published a letter attacking Dr. Garvie (who, like Dr. Nicoll, is a Scotsman), saying "his spirit is as barbarous as his pronunciation." The next week another correspondent was permitted to renew the attack.

* * *

Striving Towards Unity

The first appearance of an Archbishop on the platform of the National Free Church Council will take place at its annual assembly at Manchester in March, when his grace of York will personally present to the council the Lambeth Appeal. The great difficulties that have to be overcome if Anglicans and free churchmen are ever to be corporately united are illustrated by an interchange of views that has just taken place between Archbishop Lang and Principal Griffith-Jones, an ex-chairman of the Congregational Union. Seeking to commend the Appeal to nonconformists, Dr. Lang pointed out that it was not a statement of terms and conditions, but the unfoldment of an ideal. The bishops, not accepting the view that the spiritual unity of Christendom was all that our Lord desired, hold (1) that as there was only one body of Christ there could be only one church, and (2) that unity already existed and was to be believed in and made visible. Dr. Griffith-Jones dissents from his grace's view that organic union is the only form of unity which is according to the mind of Christ, and confesses disappointment with the credal basis of the Appeal. "Our faith," he says, "we hold in common; the expression of our faith in credal form must be left to the free action of the soul of the thoughtful believer under the inspiration of the spirit of truth," and submits that a heartfelt confession of faith in Jesus Christ as Lord and Savior is all that is required for admission to the church. The committee jointly appointed by the Free Church Federal Council and the National Free Church Council after a preliminary meeting, including a conference at Lambeth Palace, is engaged in preparing, for presentation to the various denominational assemblies, a statement setting forth the principles in the light of which churches calling themselves evangelical and free may consider the Lambeth proposals for reunion.

* * *

Evolution or Revolution

Even more urgent than the need for ecclesiastical reunion is that for ending or lessening the estrangement between

organized religion and labor. On both sides efforts are being made in this direction. Dr. Temple, Bishop-designate of Manchester, himself a member of the Labor Party, is pleading for closer connection not only between working people but the labor movement itself and the church, though not of course in a party sense that would in any way identify the church with a section against other sections. "The ideals of the labor movement as repeatedly formulated," says Dr. Temple, "are concentrated on the ideals of fellowship and brotherhood, which are Christian principles." "If," he adds, "the workers are not yet fit for the larger share in the control of industry which they demand, we must give them the requisite knowledge. Bishop Henson warns us that unless we can arrest the disease of discontent among the workers, collapse and disaster will overtake industrial society. Mr. George Edwards, M. P., of the Industrial Christian Fellowship, emphasizes the need for spiritual revival in the labor movement, else in struggling to ameliorate the lot of the workers it will become merely materialistic. In an introduction to a new edition of "The New State," by an American authoress, Miss M. P. Follett, Lord Haldane shows much sympathy with the aspirations of labor. The agitations for nationalization, better housing, higher wages and shorter hours are, he says, but the expression of the desire for the higher blessings of citizenship. He is impressed "with the moderation of the working classes when they are taken into counsel and trusted, even when they are suffering under hardships which they hold to be preventible." The Bishop of Sodor and Man considers that the choice before us is between evolution and revolution. Great social and economic changes are inevitable, we cannot return to pre-war conditions, the former things have passed away, the new conditions have come to stay. The immediate duty therefore is one of readjustment. The voice of the Church must be heard appealing for justice and fairplay, for righteousness and fellowship, for sympathy and brotherhood; in a word, for the supremacy of Christ in the industrial world.

* * *

The Rev. John Clifford, M. A.,
B.Sc., LL.B., D.D., LL.D., C.H.

It was announced on New Year's Day that His Majesty the King had been pleased to approve that two British citizens be appointed members of the Order of Companions of Honor—one being Sir John Ellerman, shipowner, and the other Dr. John Clifford. The degrees indicated by the first three sets of initials after his name he won (the second and third with honors) as a young man at London University; the others are honorary distinctions—the D.D. coming from Chicago University and an LL. D. from both New York (Colgate) and Manchester. It is doubtful if there is a public man today who has more admirers and fewer enemies than the veteran free churchman. His praise is not only in all the churches but in all decent circles. It was a graceful and fitting act to make some recognition on behalf of the State of his inestimable services to religious and social progress; the more so that he has never deviated by a hair's-breadth from his championship of high moral and often unpopular causes and from fidelity to principle. Only a few days ago he was served with his fifty-fifth summons covering a period of nineteen years for refusing to pay that portion of the local rate devoted to sectarian education. Unable, as hitherto, to answer the magistrate in person, he sent by his successor at Westbourne Park, Rev. S. W. Hughes, his written protest, in which he defined the "grievous wrongs against which we have protested for so many years," viz: "(1) clerical control in sectarian schools; (2) the compulsion of citizens to pay for sectarian propaganda through the rates as well as through the taxes; (3) the imposition of ecclesiastical tests for teachers; (4) the maintenance of sectarian colleges from public funds." For over thirty years Dr. Clifford has given an annual review of public affairs from a Christian standpoint. This year he

chose as his subject "Through Struggle and Defeat to the Highest Internationalism" and was busy preparing his message when his doctor intervened, on the ground that his mental activity was retarding his complete recovery from his recent accident, and ordered him to "be still." The Grand Old Man of the free churches has at last admitted that he is "no longer young." But, thank God, there is much life, physical, intellectual, spiritual—in him yet, and I shall be surprised if sooner or later he does not deliver his soul on the Highest Internationalism.

* * *

R. J. Campbell
Restive

After four years in the Church of England, the late minister of the Cathedral of Nonconformity is showing signs of restlessness. For two or three years he has been vicar of a small church in Victoria Street, Westminster, and it is not surprising if after having for long been a national and indeed world figure he chafes under the constraint and detail of the life of a parish priest. It is announced in the newspapers that owing to the numerous demands upon him Dr. Campbell will probably resign his living and devote himself to preaching. When he assumed his present charge there was some hope and expectation that it would be but a stepping-stone to preferment, but although the Abbey is only at the other end of the street, it is not easy to make a path thither for an ex-nonconformist, however famous. As soon as Dr. Temple's appointment to the see of Manchester created a vacancy "Canon Campbell? From the City Temple to Westminster Abbey?" were newspaper headlines, and possibly by the time this letter has crossed the seas the interrogation marks may be omitted. A canonry would suit him admirably; for three months of the year he would be "in residence" at the cathedral to which he was attached, being free to dispose of the rest of his time as he thought fit. The Bishop of London has been conferring with Dr. Campbell, who has been his protege since he left nonconformity, and he may be depended upon to do all he can for him. The filling of the vacant canonry rests with the Prime Minister, and Mr. Lloyd George always consults the Archbishops before making ecclesiastical appointments. Many claims and considerations have to be carefully weighed, and it will be interesting to see what happens in the present instance. If Dr. Campbell is passed over this time, his services to the Church of England are not likely to be lost sight of.

ALBERT DAWSON.

YALE TALKS

BY CHARLES R. BROWN, LL. D.

ALTHOUGH these "Talks" were delivered at Yale, Harvard and other colleges, they afford a wealth of illustrative material for addresses and sermons to young people, especially to young men. Among the themes are "The True Definition of a Man," "Unconscious Influence," "The Lessons of Failure," "The Men Who Make Excuse," "The Wrongs of Wrong-doing," etc.

Price, \$1, plus 8 cents postage.

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THE SUNDAY SCHOOL

I Pray Thee Have Me Excused*

THIS lesson should be studied in connection with Luke 14:15 ff. One evening when Jesus was at a dinner a man, probably of an emotional nature, impressed by the personality of Jesus, suddenly cried out, "Blessed is he who shall feast in the Kingdom of God." He was right, it will be blessed. He suddenly penetrated to a vast truth. Jesus then proceeded to paint a picture of his kingdom using this theme of a feast. Jesus had one great interest—his rule over the hearts of men. He had one favorite theme—the Kingdom of God. By every good figure he sought to make that idea clear to his followers. It is a feast, a field, it is leaven, it is a pearl, it is a hidden treasure. One day he talks about laborers for his vineyard, another time he talks about the rewards of working. Work is necessary, reward is sure.

Josiah Royce called the kingdom of Christ on earth "The Blessed Community." It has been called many things, but this is perhaps best. One wonders how many hectic souls are left out; how many heresy-hunters and shibboleth-spouters would never come near this "Blessed Community" composed of the true saints—the Sir Galahads and the gentle spirits. Channing in one of his sermons casts a spell over us as he describes the glorious company of heaven—the great and good of all ages—the brave and chivalrous of all time—the sweet and the devoted since the world began and the morning stars sang together. No wonder the sons of God shouted—God is working out a sublime plan. It would seem that all Christians would be most happy to have all other Christians join in this heavenly company, but in every community today there seems to be an exclusive group. Such a group will not be happy in heaven unless allowed to live in a kind of annex, a place set apart for the orthodox. On earth they would not mingle with the good of other churches and how can they mix with them in heaven? Would it not be well to begin to get ready for heaven here on earth by a gracious acknowledgment of the fidelity and virtue of other Christians?

Our minds love to dwell upon the goodness and greatness of the "Blessed Community" here and hereafter. The wonder is that people can stay out of it, and yet people make all sorts of excuses for staying out. Anyone who has had much experience in trying to induce men and women to join the church can understand, in a measure, what Jesus had in mind when he related this story. "I pray thee have me excused"—Jesus faced that, we face it today.

The excuses also seem to fall into the same categories that Jesus found: Property excuses, recreation excuses and domestic excuses. If business interferes with religion the man gives up religion. Six days are not enough to labor and make money, men must needs run to the office on Sunday morning to open the mail. "You do not understand the struggle of modern business," men say to me, "the competition was never so fierce." Such men spend much of Sunday in bed. I have sympathy with some of these men—but not too much sympathy? Other men say that one cannot be a Christian and be engaged in their business. This is true in some cases. The action of a Christian ought to be as plain as day in this direction. I know a churchman who resigned rather than carry whiskey samples. The business excuse debars much time and talent from the church. Laboring men complain of the long hours and intolerant attitude of employers. Let us suppose that the second class of excuses comes from men with some recreational fancy. "I have bought a new yoke of oxen and must go and look them over." He was a lover of fine stock. This was not bad in itself but there was no reason why this should have kept him from the banquet. He did not want to go to

the dinner—that was all. He was more interested in something else. This hits the Sunday golfer, the Sunday motorist, the Sunday visitor, the Sunday theatre-goer, the lover of Sunday games. Thousands of fine-appearing men are caught in this classification. The third group are the home-lovers, perhaps I should say, home-worshippers. As I walk along the streets in my part of the city I never cease to be amazed at the luxurious homes. What soft nests they are! And the tired business man comes home and relaxes selfishly in all this softness. Sunday means the papers, the long sleep, the fine cigars, the big dinner, a few choice friends to chat with, and a day of ease and rest. You see how insidious all of these excuses are, for what is better than business, than recreation, than home? Yet God is angry at all of these flabby excuses and he calls others to the feast. Many first shall be last and many last shall be first. Many plain, simple souls will have mansions in heaven while many arrogant souls will have huts there, if indeed, they have any place at all. And remember that if you shirk, the burden only crushes into the shoulders of another. You must carry your part. An excuse is a miserable thing. Examine your heart and see if you are saying in any department of church work, in any community reform, in any world obligation, "I pray thee have me excused."

JOHN R. EWEKS.

BOOKS

THE SOCIAL EVOLUTION OF RELIGION. By George Willis Cooke. This is a very scholarly treatise on the development of religion through all stages from the tribal up to that of our Christian civilization. It covers various phases of religious organization, such as that of clan and tribe, the national, feudal and universal. It is as much an anthropological as a religious treatise as religion is found to be a social phenomenon that develops and keeps to the contour of the development of social forms and institutions. Its psychological and sociological aspects are found to be its characterizing features and its fundamentals best discovered through those approaches. Dr. Cooke finds that religious ideas and practices conform to the leading ideas of various periods in the evolution of human society and that there is much in common between all religions. One may not follow him in the syncretism of his conclusions but he will learn much from them and be given a broader basis for his own. If the book has any lack it is in the use of descriptive material. The reader finds himself wishing for the fascinating if voluminous descriptions of a Herbert Spencer as a foundation for the argument advanced. From the standpoint of social evolution religion is given a place that is primary. It not only takes on the forms and contour of the periods in social advance but it is one of the most powerful stimulants of that advance. Through such writers as Cooke and Kidd religion brings serious challenge to the materialistic school. (The Stratford Co. \$3.50.)

PUBLIC OPINION AND THEOLOGY. By Bishop Francis J. McConnell. Bishop McConnell is not only one of the most courageous and prophetic religious leaders of our time but one of the most incisive thinkers and illuminating speakers and writers. In this volume he treats of the influence of public opinion and the changing ideas of the times upon theological conceptions and the terms of their expression. He brings us out of the nomenclature of the monarchy into that of democracy and from the static ideas of absolutism into the dynamic ideology of social progress. He does not deliver us into the hands of a "becoming" God or a "pluralistic" universe but he does reveal to us that our conceptions are subject to change and progress, and he brings theology down out of the dry bones of archeology and metaphysics and puts it into living symbols. His approach is social and human and he leaves us something yet to learn. For the preacher the book is full of sermon material. (Abingdon Press. 259 pages.)

* Lesson for Feb. 6, "The Marriage Feast." Scripture, Matt. 22:1-14.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Presbyterian Growth in Liberality

The generosity of Presbyterians to their missionary, educational and philanthropic work is noteworthy. In 1870 the total benevolences of the denomination were \$1,991,302. During the past year this total reached \$17,079,548. Ministerial Relief has made the greatest gain of any of the Presbyterian interests during the past fifty years. The Board of Foreign Missions comes next. The membership of the churches has also made gain, though in smaller proportion than the financial receipts. Fifty years ago the church had 446,561 members. The membership at the present time is 1,637,103. Dr. John A. Marquis, of the Presbyterian Home Missions Board, has amused himself by figuring out what the Presbyterians will be like fifty years hence. He estimates the annual financial receipts at \$74,836,873, and the membership at 6,008,175.

Cooperation in Vermont

The change of population in Vermont has forced consideration of some fresh allocation of Protestant forces in the state. In thirty-four communities combinations of churches have been made affecting Methodist, Baptist and Congregational churches. A little over a year ago a letter was sent out by Rev. C. C. Merrill, state representative of the Congregational organization, to get the facts from the various communities where these changes had taken place. It was found that in most of the communities more people were going to church. These people were not increasing in liberality, however, for the amount paid for pastoral support had decreased. Sunday school attendance did not show as much increase as church attendance, a fact that occasioned no surprise. Church membership has shown no increase, but this also occasioned no surprise, for the farms of Vermont are changing hands rapidly, and many immigrants from Europe and from Canada, of the Catholic faith, are buying these farms. This means a great decrease in the constituency of the various Protestant churches. The Vermont plan for meeting the problems of overchurched rural districts has commanded the attention of leading churchmen all over the country.

Dr. Carroll Pronounces Lutheran Union a Success

Dr. H. K. Carroll, the veteran statistician of the churches, has recently written an article on "The Year 1920 Among the Churches." In discussing the Lutheran union, he pronounces it a success in every way. The national organizations of three Lutheran bodies are now merged, and the merging of the synods or state bodies is proceeding rapidly. The leaders of the united Lutheran church have recently put forth a pronouncement on the subject of church

union. They profess themselves willing to join with other churches in "works of serving love" but are conservative with regard to uniting with other organizations unless these measure up to the Lutheran doctrinal standards.

Opposition to Church Fairs Is Growing

The various religious denominations have devised methods of shocking their religious neighbors. Evangelicals used to give dinners and entertainments during Holy Week, to the scandal of the older communions, while Episcopalians sometimes encouraged Sunday baseball games and thus outraged evangelical sentiment. Lutherans have grown sensitive concerning the impression made upon their religious neighbors by their church fairs. Recently Rev. David G. Jaxheimer sent out a questionnaire to churchmen of various denominations. He has come to the conclusion that the selling of chances, the haggling over prices of bazaar articles and the giving of church dances are inexpedient. He has become a strong advocate of straight-out giving. Meanwhile the method by which he arrives at his conclusions is worthy of all imitation. Each denomination might learn a lot about the impression it makes upon the world by the questionnaire method. In the long run Christians of all names will hold sacred the sentiments and customs of Christians of other names. Thus the church will grow to oneness in Christ Jesus.

Missouri Movement Will Be Revived

The Disciples of Missouri had a successful movement afoot for raising two million dollars for church enterprises in that state when the Interchurch World Movement came along and absorbed it. At the close of operations a year ago the amount subscribed was \$891,446.25. Of this money nearly half has been paid in already. Operations will be renewed in the near future, and it is believed that the whole amount can be raised. Rev. W. D. Endres is in charge of the movement. The funds will be distributed among the six educational institutions of the state and the state missionary society. Mr. Endres was formerly the field agent of Culver-Stockton College at Canton, Mo. This school will be one of the largest beneficiaries of the new fund.

Methodists Resent Cartooning of Ministers

The Roman Catholic church has long since protected the dignity of its priesthood, and woe to the journal which would print a cartoon that set forth a priest in an unfavorable light, or to a playhouse in which a priest was represented as a hypocrite. The Public Morals Board of the Methodist Episcopal church has recently taken cognizance of the liberties taken with Protestant min-

isters. The pronouncement reads: "On the stage and in motion pictures the Protestant minister is seldom represented as other than an effeminate fool. The members of the Protestant churches are exhorted to be liberal, to take humor and to be slow to wrath. But the members of the Roman Catholic church do not tolerate such treatment of their priesthood, which is always represented on the stage, as elsewhere, in a most favorable way, and whose religion is treated with consideration. The Catholics are to be commended. The time has come when Protestants should not tolerate any other than courteous treatment of their religion and ministry."

Ministers Opposed to Increased Armaments

The world outside the United States is greatly exercised over the question of armaments, and it seems to be generally agreed that the United States has the key to the situation. If the United States will agree to "a naval holiday," Britain and Japan would also agree. The Baptist ministers of Philadelphia recently passed strong resolutions on this subject. They said in part: "It is our duty as a nation to set a good example to the world and to reduce our armaments to the lowest practicable point. We entered the war with Germany with the avowed purpose of destroying militarism and so of lifting this menace from the world. Several things show that it is our duty at this time to take the initiative and join with other nations in bringing about general disarmament." This matter is being considered by other ministerial associations and the full strength of the church will be thrown on the side of peace and goodwill before the new administration has been brought into power.

Professor Peabody Urges Aid for China

Professor George Foster Peabody of Harvard University, noted authority in interpreting social Christianity, has started an agitation in behalf of China. He proposes that Congress should appropriate ten million dollars for Chinese relief and that an additional million should be appropriated for every hundred thousand dollars subscribed by private citizens. He calls attention to the fact that this would be only \$2.50 for each person in the famine districts. Meanwhile Mr. Hoover's fund for central Europe is making headway, nearly three million having been subscribed in New York recently.

How a Minister Spends His Time

Laymen may still be found who think that ministers do not have much to do. These would do well to ponder the annual report of Rev. Elmer Ward Cole, who is pastor of Central Christian church in Huntington, Ind. In the way

of public addresses, Mr. Cole delivered last year 107 sermons, 162 addresses, 59 informal talks, two out-of-town lectures, 25 after-dinner speeches and 83 funeral talks. In order to keep time from hanging heavy on his hands, in addition to this he officiated at 104 weddings, attended 450 meetings in the city and 108 meetings outside the city, gave interviews to 621 people, made 1,265 calls and traveled 9,009 miles. Besides his duties as pastor of the church, Mr. Cole has responsibilities in the welfare work of the Erie railroad. Probably no layman in Huntington worked as many hours last year as did Mr. Cole. He administers a church which has a budget of nearly fifteen thousand dollars a year.

Baptists Greatly Disappointed in Receipts

The southern Baptists did not cooperate with the Interchurch World Movement, but they put on their own financial campaign and raised in pledges ninety million dollars in a campaign in which they asked for seventy-five millions. Three-fourths of the first fiscal year following the making of these pledges is now up, and by this time according to the terms of the pledges there should have been paid into the Home Missionary Treasury \$2,900,000. But there has actually been received only \$415,000. The Baptist Home Mission Board has borrowed to the limit of its credit to meet contracts that have been made, and there is a real situation on. Pledges tend to grow more and more delinquent over a five year period. The experience of the Disciples in their Men and Millions campaign, of the Methodists with the Centenary fund and of the southern Baptists with their ninety million fund is uniform. It is easier to get the pledges than it is to collect them. National movements for big money under high pressure methods are not the last word in the financing of a religion.

Christian Endeavor Anniversary Is Approaching

The fortieth anniversary of the founding of the Christian Endeavor Movement will occur on the second Sunday of February. The movement began in the parlor of Rev. F. E. Clark, pastor of a Congregational church in Portland, Me. From that first gathering of the young people of a local parish the movement has spread until it has induced twenty million young people to take its pledge of loyalty to Christ and the church. It is estimated that at least one-sixth of the inhabitants of the United States have at some time been members of a Christian Endeavor Society. The Presbyterian denomination leads in the number of Christian Endeavorers in the United States, while the Disciples of Christ come second. In the world the figures are quite different. Outside of the United States the Methodists cooperate with the movement, and in the world field that denomination leads all the rest. The World Convention will be held in New York early in July. Frederick A. Wallis, commissioner of immigration at the New

York harbor, is the chairman of the committee on program for that occasion.

Tithing Endorsed by Leading Denominations

The collapse of the Interchurch World Movement and the disappointments that followed the various national denominational campaigns for funds have created a situation at last when tithing is to have its innings. At least three great denominations will begin active campaigning for tithing following the Thrift Week which is being fostered by the various commercial bodies. The Methodists have a slogan "A Million Tithers in Methodism." The Baptists have a similar watchword, "A Million Tithers by 1922." The committee on tithing among the Disciples of Christ have set their goal as "Twenty-five per cent of the membership tithing." It is a higher percentage than the Methodists seek to attain, but not so high as the Baptist goal. A layman, Thomas Kane of Chicago, has persisted in agitating tithing as the method for religious finance, and if the method is finally generally adopted in the churches much

credit will be due him for the unwavering persistence of his propaganda. The Disciples are making wide use of his literature this year.

Roosevelt Remembered in American Churches

The memory of Roosevelt is not dimmed with the passing years, but tends to grow brighter. Public libraries have had an unprecedented call this year for books on the great leader. The memorial day for Roosevelt was observed in many churches throughout the land. The churches of Evanston, Ill., joined in a great mass meeting taxing the capacity of one of the largest churches of the city, and ex-Senator Beveridge of Indiana delivered an eloquent address. Rev. E. E. Violette spoke feelingly of the great Christian statesman in a service in Central Christian church, of Kansas City. He said: "It would be too much to expect God to crowd a Lincoln and a Roosevelt into a single age. He must space the periods of a nation's life, and place his supermen as beacon lights along the way. Lincoln saved a nation from itself.

Noble Words Against Race Hostility

THE Jewish Advocate of Boston in its efforts at stemming the current of anti-Semitism features three letters in a recent issue, one from United States Senator Walsh, one from ex-President Taft and one from Dr. Peter Ainslie, minister of The Christian Temple, Baltimore. Dr. Ainslie's letter is so particularly worthy of both himself and the decent Christian point of view, that we publish it here:

"I do not hesitate to say that I am always glad to speak for the common rights of man, whether the man involved be a Gentile or a Jew. I have never had any sympathy with racial prejudice, and in my pulpit, where I have stood for twenty-nine years, there has never been uttered a phrase that reflected on the Jew, but on the other hand I have not hesitated to call attention to the injustice that has been shown the Jew throughout the centuries and urged my audiences never to let it be said of them that they were parties to such prejudice.

"Three of the most distinguished rabbis of Baltimore have spoken for me and recently one conducted a whole Jewish service from my pulpit. It was an informing and spiritual contribution that did much to remove prejudice. I live in a hotel where perhaps half of the guests are Jews. I find no distinction whatever in my relationships there and appreciate the courtesies from and fellowships with both the Gentiles and Jews. Some years ago I was the guest to dinner at a leading Jewish home in this city, where I was invited to speak to a club of university men on the Christian's interpretation of Jewish prophecy. I have had similar invitations from Gentiles, but I have never been treated with more courtesy than on this occasion. Our meeting, instead of closing in the early evening, passed into the midnight, with most pleasant

memories to me. I might cite many other instances of actual experience to sustain my position that I am not talking on mere theory.

"As to the series of articles by Henry Ford in his Dearborn Independent, I am not interested in that kind of thinking. The world has had enough of it. Our prejudices are based largely upon ignorance and I am more interested in trying to discover the best in all races than pointing out the weaknesses in some, for God knows and we know too, that no race is free from its bad element.

"I am a Christian, and because I am a Christian I believe that all racial hostilities are anti-Christian, especially hostility against the Jew, for my debt to the Jew is greater than to any other race in the world. In the decoration of my church—the Christian Temple—the first names that appear in the dome of the auditorium are Abraham, Moses, David, Ezra, Isaiah, Jeremiah, Amos and Hosea. I regard these as much my kinsmen as I do those that follow them, namely, Peter, James, John and Paul.

"The persecution of the Jew in history by so-called Christians, which is perhaps one of the darkest pages in human history, is the most anti-Christian act of this Christian civilization. The continuance of that policy is likewise anti-Christian, irrespective of the high standing of those Christians who pursue that course. It is always a base denial of all that Jesus of Nazareth taught, irrespective of the Christian forms and ceremonies that cover the deception.

"With a larger knowledge of each other and an education upon a more humane basis I look for a more cordial relationship not only between Jews and Gentiles, but between all races, whose highest aims are to find God and glorify Him in their character."

Roosevelt saved a nation from internationalism. It is not an exaggeration to say that I could name a hundred men and newspapers that caught their inspiration for pure and untrammelled Americanism from the preaching of Theodore Roosevelt. And these disciples of a great patriot carried their message to the antipodes, saving America from internationalism (which, in the old world vernacular, means communism, nihilism, bolshevism), and may it please God, to help us save the world from that false, vain and imaginary political balm of Gilead!"

Privately Owned Baptist Journals Disappearing

Independent newspapers are disappearing from the southern Baptist denomination. They are being bought up one by one by the state conventions. The Christian Index represents the Baptists of Georgia. Recently the Baptist Courier published in Greenville, S. C., was purchased by the state convention for \$25,000. The majority of the Baptist papers of the south are now owned by state conventions. The Baptist Standard of Dallas, Tex., is the organ of the Southern Baptist convention. This movement has been greatly hastened by economic conditions. The expense of publishing the papers has meant for the smaller journals the necessity of seeking subsidies.

Baptist Ministers Think Newspapers Promote Crime

The Baptists' Ministers' Conference of Chicago recently spent a session on the crime situation and passed a resolution pledging the association to oppose newspapers which unduly magnify crime stories. The resolutions asserted that one Chicago paper had printed fifty column feet of matter concerning a crime in the southland with many odious details calculated to debase the public morals. The resolutions were not all negative for it was resolved "that we note with pleasure that we have newspapers in our city whose editors do not thus luridly exploit criminals and their crimes, and we commend these newspapers to the Christian public of Chicago."

Divorce Question Agitates Kansas City

The break-up of families all over the nation is an evil which attracts the attention of serious-minded statesmen as well as ministers. It is proposed in Kansas City to establish a court of domestic relations and a movement is on foot making it compulsory that banns be published before marriage. The new bill to be introduced into the legislature provides also for a religious ceremony abolishing the justice court ceremony. The latter provision of the new bill has been opposed by Dr. Charles F. Aked, pastor of First Congregational Church. On the other hand, Dr. W. S. Abernathy, pastor of First Baptist Church, and Bishop Thomas F. Lillis of the Roman Catholic church favor the new proposals. The present attitude of ministers seems to be to attack the evil of divorce at its source which is believed to be the hasty and ill-

considered marriage. The new bill proposed for Missouri would express this attitude in law.

This Minister a Community Man

In days gone past the church has sometimes been jealous of other forms of community organization, opposing lodges and holding aloof from clubs. The spirit is now different in many communities. Rev. F. W. Condit, pastor of the Disciples church in Kirksville, Mo., is touching life on many planes. He is popular among the students of the College of Osteopathy and with the Normal college students. He is vice president of the Kiwanis Club, and is Scout Commissioner of the newly organized Boy Scout Council. The Elks lodge called on him recently for the memorial address, and gave his discourse wide circulation through the printed page. In the meantime the church loses nothing, and gains very much through these community contacts.

Blue Sunday Laws Make Sermons Over the Land

The discussion of "blue Sunday" laws has not only taken much space in the secular press, but it has brought forth from the ministers of the country new expressions of opinion with regard to the Christian rest-day. For the most part the ministers favor a Sunday free not only from labor, but free from commercialized recreation as well. Dr. Charles F. Aked, pastor of First Congregational Church of Kansas City, believes the very worst reports about the proposed legislation and is opposed to it. He says: "When John Knox visited John Calvin one Sunday afternoon he found him engaged in a game of bowls. If Knox had taken off his coat and played at bowls that afternoon the religion of Scotland would have been sweeter for the next two hundred years. The Sunday blue law which is to be brought before Congress provides that no work shall be performed on Sunday, that no freight or passenger trains of interstate commerce shall move on Sunday, that no firm engaged in interstate commerce shall be allowed to do anything on Sunday, and that the mails shall not accept any Sunday newspaper. Battleships would go to the bottom of the sea, people would die for want of prescriptions, traffic would be tied up to the great confusion of the whole country. It was once argued that an egg laid on Monday should not be eaten because it was formed on Sunday. It would be as foolish to prohibit a Monday morning paper on such grounds. Yet the Sunday morning paper, against which the legislation is directed, is prepared for the most part, on Saturday."

Industrial Conference in Chicago

The labor situation in the country is troubling the minds of many thoughtful people. The large number of unemployed, the possibility of lower standards for labor and the consequent discontent are serious menaces. Labor radicalism and capitalistic selfishness are to be com-

promised by some Christian force, if the country is to move forward. Considerations such as these have led the Chicago Church Federation to call an industrial conference in Chicago for Jan. 23, 24. Dr. Worth M. Tippy of the Federal Council Commission on the Church and Social Service will be present throughout, and speak. Dr. Samuel Zane Batten of the Baptist Social Service organization will speak on "Practical Forms of Organized Cooperation."

Who Will Be Bishop of New York

With the death of Bishop Burch, the diocese of New York of the Episcopal church must face the task of selecting a bishop. It seems likely that the rector of some church within the district will be chosen and the three names most prominently before the convention will be Rev. Charles L. Slattery, rector of Grace Church, Rev. William T. Manning, rector of Trinity Church, and Rev. Ernest M. Stires, rector of St. Thomas' Church. Already Grace Church people are seeking to pledge their minister not to accept the honor if it is offered. The diocesan convention will be held on January 26.

Methodists Open Headquarters in Chicago

Methodist leaders have discovered that their chief constituency is in the middle west and that this constituency regards New York as quite remote. Hence the headquarters of the Council of the Boards of Benevolence is being moved from New York, and will open up in Chicago on February 1. The mission boards and the Book Concern will remain in New York for the present, but the pressure on these organizations to move also is increasing. Many forward-looking leaders believe that the religious capital of America will be Chicago within less than a decade.

American Lutherans Generous in Relief Work

During the past year the two principal bodies of Lutherans in America have been gathering funds for their unfortunate brethren in Central Europe. The United Lutheran church has contributed \$2,000,000 and the Synodical Conference \$1,500,000. The relief is administered by Europe by leaders of the Protestant churches, and largely for the relief of members of the Lutheran church.

Editor Offers Money to Increase Salaries

F. M. Barton, editor of the Expositor, a monthly magazine for ministers, has been carrying on a vigorous campaign in behalf of larger salaries for ministers. He criticized the 'Interchurch' World Movement caustically because it failed to include anything in its budget for underpaid ministers. In order to prove his sincerity, he has written to sixty ministers in Pennsylvania who have salaries less than \$1,500, offering to contribute five dollars a year to their budget in case the salary is increased to \$1,500 per year. Though the amount he offers is modest, he wants to prove that ever so

small an offer of this kind may be used to start something in the parish that will lead to more comfortable living for the minister. There is also in the action of this editor a sly suggestion to laymen in Pennsylvania who are in more affluent circumstances than the editor is.

Moderator Puts Over a Big Deal

Dr. John Willis Baer is well known to the Christian public as the former home mission secretary of the Presbyterian denomination and ex-moderator of the General Assembly. In recent years he has given his time to business. The other day he formed a combination of four big banks in Los Angeles, Calif., which have combined resources of \$130,000,000. Dr. Baer makes his home in Pasadena.

Half Fare for Some Ministers

During the war the matter of reduced fares for ministers was arranged through one office, and one clergy permit was sufficient. The coming year the ministers must face the old-time confusions with regard to clergy fare. In Missouri and Pennsylvania no clergy fares will be given for local traffic, but reduced fare tickets will be sold for interstate travel. In the Western Passenger Association, that is on lines west of Chicago and

St. Louis, a two thirds fare will be in vogue in most states, while in the Central Passenger Association the rate will be a half fare. In the latter association no clergy ticket will be sold for less than a dollar. The ministers of Illinois will need to hold clergy certificates in two associations.

Biblical Pictures in the Churches

The extension of moving picture service until it is now possible to secure good pictures on religious subjects has brought a change in the Sunday evening program of many churches. First Christian church of Springfield, Ill., recently had a "movie" night. "Blind Bartimeus" is now a very popular picture among the churches for Sunday exhibition, and warm commendations are being given it wherever it is shown. In many cases the churches have been able to support the

new enterprise by the increase in the offerings. A Baptist church near Detroit during the past year received \$325 more than the cost of the exhibitions. Sometimes the deacons are opposed to the innovation, but there are many interesting stories of their being converted to

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Gifford Pinchot says: "The plan seems to me admirable."

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That this conference approves the proposal for a Correspondence Course on Town and Country Church Methods to be conducted by The Christian Work and earnestly hopes the plan may be inaugurated at once.

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the new method after it has been introduced into the churches. Hundreds are turned away from Atkins Hall, the auditorium of the parish house of Linwood Boulevard Christian church in Kansas City every Sunday evening.

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John Wesley never had larger audiences than those which he addressed in Gwennap Pit, near Redruth. He says of one of these experiences: "In the evening I preached at Gwennap. I think this my ne plus ultra. I shall scarce see a larger congregation till we meet in the air." The Methodists of England have made an annual custom of holding a great service at the pit. Last Whitmonday Rev. J. A. Chapp addressed a great audience at this place, and the good old Methodist hymns were sung.

Rural Ministers Will Study Again This Summer

During the past year more rural ministers took systematic courses of study than in any previous year in the history of the church. Some of the denominations have met all of the expenses of the ministers in this connection. The United States government has seen the importance of the movement and has contributed to its success by sending lecturers and teachers. The instruction of these rural ministers has been not only in rural sociology and in agriculture, but in Bible study, homiletics, organized play and many other disciplines that are of

importance in rural work. This coming year the instruction will continue under the general direction of the Home Mission Council. Prizes are being offered to the ministers who bring in the best samples of rural publicity.

Bishop' Last Service in a Reformatory

Bishop Burch, who died in New York recently, really gave his life that he might meet an engagement in Bedford Reformatory. He was to confirm the first class of catechumens that had ever been presented there. Although too ill to go, he persisted in keeping his engagement, and on the following day his illness assumed a serious form. At the confirmation service he spoke with animation and no one suspected that he was ill. The first flowers to be sent to the bishop's residence following his death were sent by the inmates of the reformatory.

Mid-Week Prayer Meeting Functions in This Church

While many churches have abandoned the mid-week prayer meeting, or carry it along wearily through habit, the mid-week meeting of Central Christian Church in Denver is more than a perfunctory service. It is truly the dynamo of the church. From 275 to 325 people gather for this meeting as the regular thing week in and week out, taxing the capacity of the room where the meeting is held. What this means to the church is seen from the statistics which the pas-

tor, Rev. J. E. Davis, has issued recently. The church had 290 accessions to its membership in the past year and the Sunday services fill the great auditorium of the church.



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Author of "Heretics," "Orthodoxy," etc.

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When a short time ago the world was thrilled by the news that British troops had entered Jerusalem, visions of unheard of possibilities opened up before the minds of millions. Palestine in Christian hands! What new act in the historical drama was about to open? Egyptian, Roman, Saracen, Turk—and then, perhaps, the Jew restored. Is this what is meant by Zionism? Gilbert K. Chesterton went out to see. This book, which resulted from his visit, is a spiritual journey, and it presents a reconception of the meaning which Jerusalem and its unique history has for the world today. Mr. Chesterton discusses the world-wide movement of Zionism and the position of the Jew, contrasts the ideals of Mahomet with those of Christ and devotes most interesting chapters to his impressions of Jerusalem today. In pages full of penetrating observation he sets before his readers an historical pageant that begins with Christ and comes down through the Crusades to our own time. Full of Chestertonian humor, this book is of deep interest at this hour of world-readjustment.

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The CHRISTIAN CENTURY

An Undenominational Journal of Religion

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THOMAS CURTIS CLARK, ORVIS F. JORDAN, ALVA W. TAYLOR, JOHN R. EWERS, JESSIE BROWN POUNDS

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EDITORIAL

A Prayer on the Threshold of the Lenten Season

BLESSED CREATOR, who dost order the cycle of the seasons so that nature is ever appealing to us with new solicitations of opportunity, of discipline and of reward, quicken in our hearts a response to the gracious promptings of these earnest Lenten days. With our neighbors and brethren we desire, in a spirit of humility and inquiry, to bring to Thy feet our spiritual possessions that we may estimate them anew in the light of Thy judgment. We have been careless and have trifled with our stewardship. We have slept while Thy battles were being fought. We have lost the path whose way is marked by the prints of our Savior's feet. Tempted by unrealities and follies, our lives have become complex and tangled, and the farther we go the more distraught are our souls and the more unsatisfying our contacts with experience. Restore to us, O Lord, the divine simplicities that are in Jesus. Set our feet again in the way of comradeship with him. In the morning may we find on the beach a fire of his kindling, and at the end of the day may he come in to sup and to abide with us. As never before, may we realize in our hearts his living presence by our side. Save us from thinking of him as a dead fact of an ancient past. Save us also from the benumbing of tradition and orthodoxy. May we walk with him expectantly. Shatter our conventional opinions and surprise our hearts with fresh disclosures of what our friendly Master means to us and to mankind. Show us the secret of his calm strength, his graciousness and his joy, that we may be set free from the petulance and bafflement in which our nerves and wills are held.

And may these days of self-searching and spiritual adventure be days rich in blessing for Thy whole church

throughout the world. Give to each disciple the inspiring sense of fellowship with all Thy children in the quest of holiness, of understanding and of practical ways of service. Upon those who counsel and lead us in the things of the spirit send particular tokens of Thy blessing and guidance. And as Thy people find along the Lenten path the deeper values of fellowship with Christ, may they find also a richer fellowship with one another, a fellowship so spiritual and catholic that all differences of creed and sect shall seem but as the dust of the balance. We pray in the name of our Lord Jesus. Amen.

The Pope and the Y. M. C. A.

PROBABLY the encyclical of the pope on the Y. M. C. A. was never intended for the press of the world. It was such good copy, however, that journals all over the world have printed it. An issue has been raised by this encyclical, and it seems likely that the verdict of the world will be that his holiness has given yet another proof of the lack of that infallibility which is supposed to attach to his office. It is well known that the Y. M. C. A. when invited to begin work in Catholic countries made every concession to the religious feelings of these countries. Though a large part of the "Y" personnel was made up of young ministers, these were not sent into Italy. The "Y" was satisfied to carry on during the war as the chore-boy of the allied armies. Whenever a soldier could be released for duty at the front by the taking over of some menial duty, the Y. M. C. A. stood ready to accept this duty. In the days following the war the funds of the "Y" have been applied to humanitarian and similar work in many of the war-ridden countries of Europe. The marvelous efficiency of the organization has kept men even in

Bolshevik Russia where the Red Cross does not go, and in other countries where the life of the secretary is anything but a rosy dream. The work in every case is to be described as humanitarian, but with ethical motives. As for Protestant dogmatic instruction there was none. There was no Protestant evangelism, though the "Y" does that kind of work in the homeland. And yet the pope must have had some ground for his encyclical. That a new attitude toward Protestantism is dawning in some papal lands is the likeliest explanation of his having spoken. The best of all propaganda is the unconscious propaganda of consecrated lives. Without intending it, the Y. M. C. A. may have been the precursor of a European reformation in religion.

The Magicians and the Spiritualists

FOLLOWING the war there was a great increase of interest in spiritualism in England, and the tidal wave of interest reached America. The public libraries reported "Raymond" by Sir Oliver Lodge among the most-called-for books. Spiritualistic meetings grew in size, and so-called spiritualistic churches sprang to sudden influence and power. Since, the nemesis of spiritualism has arisen in an unexpected quarter. The magicians have been watching the physical phenomena of spiritualist mediums. They offer to duplicate any phenomenon ever seen in a spiritualistic meeting by perfectly natural means. So the magicians are going over the country and performing before even larger audiences than the spiritualists have had, and with most convincing results. These magicians are entertainers. They declare themselves opposed to fraud and superstition. At the same time they indulge in no dogmatism. They do not deny that communication might be set up with disembodied souls. They confine themselves to a duplication of the familiar physical evidences of such communication. Meanwhile the superiority of ethical Christian faith may well be preached. The spiritualistic medium always represented the denizens of the spirit world as people of subnormal intelligence. In "Raymond" we read of puerile occupations. One could hardly read "Raymond" without recalling that ancient Greek who said, I would rather be the slave of a poor man on earth than king of all the realms of the dead." Our evangelical view of immortality sets forth the idea of progress in the soul's life, and makes immortality really desirable. As the years pass the Easter hope of the gospel will hardly be displaced by the dreary shades of a spiritualistic hades.

A Labor Cooperative Bank

THE first cooperative labor bank in America was organized November 1st in Cleveland, primarily by the railway brotherhoods, with Warren S. Stone, Grand Chief of the Brotherhood of Locomotive Engineers, as president. It has \$700,000 of paid in capital. In seventy-seven days this had been increased to \$1,000,000 capital with \$100,000 surplus and the bank had more than \$4,000,000 deposits on its books. It limits dividends to

10 per cent, pays 2 per cent on checking deposits, 4 per cent on time deposits and will pay all earnings over the 10 per cent maximum back to the depositors. This means genuine cooperation. With many banks making from 20 per cent to 90 per cent profit on capital stock there should be a real depositors' dividend. A wealthy flat owner came to Mr. Stone asking for a loan of \$110,000 on a large apartment which furnished ample security. He revealed the fact that he intended to raise his already high rents, yielding him 12 per cent until they would pay him 15 per cent. The Chief Engineer bank president immediately replied, "Then you cannot have this loan." The man asked what that had to do with a bank's making a loan. The answer was that it had nothing to do with the banking business, perhaps, but that this bank was not organized for mere business alone; it was founded for a human purpose, and so long as it had its present president it would serve no such purposes as that. Later a school teacher who supported a mother and an invalid sister came for a loan of \$200 to provide for an operation for the sister. She had been refused at seven banks because she had no property. Her character and reputation and position were looked up. She was found to have a long and useful record as a teacher. She was given the loan on her honor and character. This may not be good banking, as the world sees it, but it is about the best kind of humanity men can practice, and it will pay even in banking in the long run.

The Religious Future of the Jew

THE zeal of the first disciples of Jesus was turned, naturally, in the direction of converting the sons of Abraham. The records indicate that the efforts of the early church in this direction were in a degree successful, particularly among the Jews of the dispersion. When in the middle ages the church adopted a program of persecution, Israel was confirmed in her racial consciousness. It is not only a racial peculiarity that has made the Jew survive through millenniums of wandering: he has been confirmed in his attitude of separateness by his foolish enemies. In America the other thing is rapidly coming. While evangelistic propaganda has signally failed among the Jews, the fact remains that thousands of them are finding their way into Christian churches, as a careful examination of city populations reveals. Most metropolitan ministers know of Jewish members of their churches and of Jewish children in the Sunday schools. From these ministers certain facts may be ascertained having a bearing upon the possible gradual absorption of Judaism into Christianity. Not ten per cent of the Jews are any longer connected with synagogues in large cities. In some smaller cities there are hundreds of Jews and no synagogue at all. Since men do not live long without religion, these "unchurched" Jews are finding new altars. Many of them have gone into Christian Science, for there the offensive symbol of the cross is entirely removed, with no reminders of it either in baptism or the Lord's supper. Jews now intermarry with Christians, and these mixed marriages nearly always result in a Christian program for the educa-

tion of the children. A Jewish parent who is anxious to break through the social stigma of race, sends his children to Sunday school. Few of the adults will ever be Christians, but in many cases the children will. Whenever the church goes out consciously to "evangelize" the Jew, it meets failure or meagre success. When the church treats the Jew democratically as just one of the many sons of God, the middle wall of partition is broken down.

A Better Record on Lynching

THE year 1920 shows a much better record on the matter of lynching. There were sixty-one as against eighty-three in 1919. The south still holds the unenviable record of staging all but eleven, but the decrease was all in the south. Negroes were the victims in fifty-three cases, which is, of course, the explanation of the south still holding the unenviable record. In other words, lynching is associated more with racial clashing than with peculiar depraved social impulses of any particular section. Were the race relationships reversed the north would no doubt succeed to the title. With a decrease of about 25 per cent for the country as a whole, the decrease in the south was more than 40 per cent. Fifty-six attempted lynchings were prevented by the resistance of officers of the law and forty-six of these instances were in southern states. Thus in other sections there were eleven lynchings with ten defeated by the officers, and in the south there were fifty lynchings with forty-six thus defeated. Where men of the same race are concerned it is quite customary for law officers to take summary and drastic action; it is to the credit of southern law officers that they are doing the same thing in the case of men of another race and color. Georgia leads all the states, but Georgia has done several strange things in the past year, notably elected one of the worst haters in the nation to the United States Senate. South Carolina had only one lynching and North Carolina only three. The Carolinas have reacted from the Cole Blease sort of thing. When Mississippi and Georgia repudiate the Vardaman and Watson type, the better citizens of those fine old states will feel themselves represented both in the nation's councils and before its laws. The "rough-necks" will lynch so long as the "nigger-hater" wins in politics and has the prestige of political success to back his public speech and influence.

Fellowshipping the Community Church

THE average rural community and small town is grossly over-churched. No denominational apologetic can blink that fact. There are simply not enough people in these communities to support all their churches in any program except one of helpless inefficiency. Denominational efforts to build up these weak churches are sheer waste unless it is hoped to use home mission funds to promote a competitive struggle for survival among those on the ground. Some of the overhead agencies propose trading,

that is, one will give way to the other in one community if the other will reciprocate in another. This method has some promise in those communities where no one cares much about which denomination he belongs to. But in almost every community there are those who might unite with a non-denominational church but will not surrender their own for that of a church of another denomination, and in no case does this plan offer hope where there are other churches than the two primarily concerned. There is a decided tendency among the awakened farmers and villagers to ignore the outside denominational machinery and unite with their Christian neighbors to give the community a real church. In the west, in both the United States and Canada, this movement is strong. The time has come to urge the importance of giving recognition to these churches through either the Federal Council or through the denominational agencies themselves. It is sinful to hold denominational loyalty so taut that thousands of small communities can have no working church with the support of connectional affiliations because sectarian lines forbid neighboring Christians to work and worship together.

Unity Via the Mission Field

AN observer at the annual meeting of the Foreign Missions Conference at Garden City, Long Island, January 18-20, could not possibly have gone away without carrying vivid impressions in his soul. The program itself was a revelation of the breadth of view and sweep of the missionary movement, and of its unparalleled significance in the making of a better world. Underlying all the discussions was the clear conviction that the whole missionary enterprise rests upon the power of Christ to transform personal character. But it was seen with no less unmistakable clearness that such inner change must inevitably express itself in the building up of a worthier social order. The importance of agriculture in missionary activities, the development of an educational program for the peasant masses of India, the building up of a Christian literature, the working out of various types of social service in non-Christian lands—these were some of the topics that engaged the attention of the responsible leaders in our missionary task. Particularly striking was the address of Robert Woods, of the South End Settlement in Boston, who, as a result of his recent observations in the Orient, spoke with unrestrained enthusiasm of the great social value of foreign missions, even as now carried on with inadequate resources of both men and money, and urged that they should expand to include a trained social worker in the staff of every important station.

But beyond the particular features of the program, the fact of the Foreign Missions Conference itself and of its past history is of great significance. It is the oldest cooperative organization in America built upon the principle of bringing together official denominational agencies. For more than a quarter of a century it has been a needed meeting ground for the discussion of common problems,

for studying the conditions that all the boards alike had to face, for the interchange of information as to plans and for the development of mutual acquaintance and understanding. Gradually it has become, also, through its Committee of Reference and Counsel, an agency for doing many things that can be better done together than in separation. The cooperation thus established among the foreign mission boards pioneered the way for the building up of similar organizations in the home mission and the educational fields, and was a factor in leading to the establishment of the Federal Council of Churches representing not simply administrative boards but the denominations themselves.

The cooperation at the home base of the missionary movement is, of course, only a faint reflection of the cooperation and unity that have developed on the foreign field. There stronger influences for unity have been at work than in any other phase of the churches' life. The task of Christianizing the world has been seen to be so overwhelming as to be impossible of achievement by a divided church. Moreover, the denominational differences that seem important when we are among Presbyterians, Baptists, Episcopalians and Methodists fade into insignificance when we are surrounded by Mohammedans, Buddhists, Hindus, Shintoists and Animists. Then we realize that as Christians—whatever our sectarian names—we all hold in common the things that give us a gospel for the saving of the world.

It is no wonder, then, that union institutions for educational, medical and literary work have within the last decade or two grown by leaps and bounds till in India, China and Latin America the numbers run up into the scores. No wonder that cooperative committees covering whole fields, federations of churches and arrangements for the allocating of territory have been established. Nor has the movement stopped here. It has gone on irresistibly to the stage where the union of churches has in some cases become a reality and in many cases seems not far away. Groups of churches of the same general family have long been united in Japan. The South India, United Church has for more than a decade included the Christians of the English Congregational, American Reformed and Scottish Presbyterian missions. At the present moment three union movements of outstanding proportions are under way. In Africa, Kikuyu has come to the fore again, this time resulting in a definite proposal, now being considered, for an alliance of missions in British East Africa, including Presbyterians, Methodists, and Anglicans, with the expressed intention of not resting till they all share one ministry. In China all the churches of the Presbyterian order have been united in a General Assembly and a federation between it and the Congregationalists is now under consideration, looking specifically toward organic union. In India, proposals have been made by the South India United Church (already including Congregationalists, Presbyterians and Reformed), the Anglican Church and the Mar Thoma Syrian Church, looking toward one united body. If the union should be consummated it would be the first time since the Reformation that episcopal and non-episcopal churches would have come together, and the

first time since the breach of the eleventh century that branches of the Eastern and the Western divisions of Christendom would have found themselves a single church.

The foreign field is leading the way. Can the churches at home keep pace?

Do You Use Your Minister?

MR. L. C. HAWORTH, general secretary of the Young Men's Christian Association in Youngstown, Ohio, recently sent out a questionnaire to representative men of the United States, including professional men, tradesmen, business men, educators—as nearly as was possible, that is to say, all types of laymen—in preparation for an address before the ministerial association of that city on the subject, "What Do the Laymen Think of the Clergy?" More than one hundred answered, and the replies furnish interesting reading.

It is noteworthy that all the replies agree in the opinion that the church is essential to the perpetuation of high ideals. Only one answer indicates a total condemnation of ministers as such. Ninety out of one hundred and five believe that ministers enter their work with different motives than those influencing men in the choice of other callings. Eighty-six of one hundred and seventeen say they would advise young men in whom they are interested personally to enter the ministry. Seventy-three of the writers think ministers stand out as real community leaders, forty-six think otherwise. To the question, "Are ministers as good mixers as men in other professions?" sixty-five answer yes and fifty no. To the question, "As a rule, could the ministers of your acquaintance have commanded a larger income had they pursued another calling?" the answer is emphatically in the affirmative—yes, eighty-nine; no, twenty. To a question covering one of the commonest criticisms of the ministry, "Is the average minister too idealistic and uncompromising in his teaching?" the majority of opinions were in the negative, showing that the average man of the world feels the need of a maintenance of high standards by the church.

Perhaps the most interesting part of the summary is in the answers to the question, "It is as natural and easy for you to turn to the minister for spiritual advice, when needed, as it is to turn to the lawyer for legal advice or to the physician for medical advice?" To this, twenty-three answer yes, and seventy-one answer no.

Several different explanations of this honest self-revelation of the layman's mind suggest themselves. The average man looks upon his relation to his lawyer or his doctor as a business matter. He commands a certain part of their time, he pays for it and that is an end of the transaction. With the minister he does not feel so free, especially if he is not a regular contributor to any church. Often, too, a man of affairs feels somewhat shamefaced in seeking spiritual advice. He

feels that his actions may be disapproved, and he does not really want advice and needed correction, but sympathy and a confirmation of his own course.

But often there is a feeling that the minister is without real understanding of the world of affairs. "How should he know what I am up against?" says the business man, even while stoutly holding that his pastor's idealism is right and should be maintained. Here the preacher may be partly to blame. The present-day minister is not studiously aloof, like the long-coated clergyman of the olden time, but in many instances he has no intimate understanding of commercial and industrial life, no ground on which he can meet men of a large variety of occupations and interests. True, he no doubt knows as much about their work as they know about his, but this is not a real excuse. Jane Addams once defined culture by saying that the most cultured person in the world is he who understands and sympathizes with the most people. To no one else is this breadth of culture so important as to the minister. He, of all men, must know much of one thing and something of everything. It will do him good to study the market reports and the industrial situation, and this, not so much that he may make eloquent pulpit generalizations concerning them as that he may really know through what struggles and self-mastery a man of our time must maintain his moral balance when caught by the forces of commercial or social rebellion. When the average man is assured that the minister will understand his situation he will learn to turn to him in times of spiritual extremity.

The Waste-Paper-Man

Parable of Safed the Sage

I RODE upon a railway train. And I spent the night in that chief torture of our Hurried Civilization, even in a Sleeping-Car. And I slept well; and so, as I judge from my shoes, did the Porter.

Now in the morning, the train stopped long at a Junction. And I looked out of my window, and behold, a little Park. And it was littered as if there had been a Band Concert there on the night before. For there was Waste Paper of many kinds and in Great Abundance. There were Paper Bags that might have contained Peanuts, and boxes that had contained Cracker-jack, and bits of Newspaper, and Soiled Programs; and if there be any other kinds of Waste Paper that people leave in Parks, they were there, and Then Some.

And I looked, and behold, one man with a Sack. And the Sack was suspended from his neck, and was behind him and upon the left of him. And the mouth of the Sack was held open with an Hoop. And the Mouth was not wide, but was Wide Open; and whatever dropped into the Sack blew not out, but stayed put. And the Sack was a Great Sack, and contained as it were Two Bushels.

And in his right hand did the man carry an Iron Spear, even a Rod that was sharpened at the end. And

the other end was shaped even like unto an Handle.

And he walked through the Park, and he thrust the Spear through the pieces of Paper, even the Newspapers and the Programs, and the Peanut Bags and the Cracker-jack boxes. And he dropped them into the Sack. And when the Sack was full, then did he empty it into a Burner of wire that I beheld behind the Shrubbery; and he burned the Papers with fire. And he came yet again and did likewise.

And even as we waited, the Park began to look Respectable. And I saw that before the Sun had risen high in the Heavens his job would be done, and that which had been an eye-sore would be a place of Beauty.

And I considered this, and I said, One sinner destroyeth much good; but one Righteous man who goeth about doing good can do something toward evening up the work of many sinners. For behold, the crowd that scattered the papers were many, and this man is but one; but he goeth straight at the business of making his part of the world better, and he delivereth the goods.

And I considered that there are people in the world, and I know a few of them, who Brighten the Corner Where They Are, and who go quietly about making this world a Safe and clean and happy spot and make no fuss about it. For the Crowd that doth eat Cracker-jack and yell Rah-Rah-Rah and scatter Paper, maketh a big stir in the world, but the world doth little note nor long remember the beneficent work of the Waste-Paper Man.

And I considered those good and quiet souls in whose presence all Scandal doth die; who take up no reproach against their neighbors, but who go quietly through life quieting false rumors, and healing life's little hurts, and doing it without any fuss, and I thanked God for such good folk.

Then did I meditate upon the way in which the Human Race hath littered up this Planet since first Adam and Eve did Feed Peanuts to the Elephant in Paradise and forgot to pick up the Bag; and how the soul of the Infinite Father hath been grieved through the long ages over the way we have mussed things up. And I considered the Patient Love of Him who bare our sins, and put them behind his back, and cast them into the depth of the Sea. And I have great hope that the sins of the many shall not outweigh the infinite grace of the One.

But I considered that it would be a very good plan to tell folk to be a Little More Careful not to litter up God's Park, but to keep clean and wholesome the good world in which our heavenly Father hath permitted us to play.

Know Thyself

HE read the books which all the wise men writ;
He searched the world for knowledge, not for pelf;
He thought no man unknown, so keen his wit,
But once he met a stranger—'twas himself.

W. E. EGAN.

What About Lent?

By Lloyd C. Douglas

ONE of the pet quotations with which we frequently embellish our remarks about human existence maintains that we do not live "in figures on a dial." It is an intriguing phrase, but fallacious. For precisely in this way do we live—in figures on a dial. Solomon was entirely right when he said that men's lives were ordered by seasons. There was a time to laugh, a time to weep, a time to jump into things impetuously, a time to reflect, a time to sow, a time to reap, a time to fight and a time to run. One gathers that this wise man felt the unsuccessful life was made so through failure to observe its appointed seasons.

We upon whom there has been laid the responsibility of spiritual leadership should be more fully conversant than we are with the peculiar mental states induced by the changing seasons of the year. It is our business to know the difference between the prevailing moods of May and August. It is part of our task to understand the wanderlust provoked by the vernal equinox, and the vagaries of autumnal melancholy. To secure such valuable information, we may not seek a more reliable source than the calendar for the "church year." It is to be believed that many of us have been failing to make full use of the greater festivals of Christianity—either neglecting them outright or subjecting them to purposes for which they were never intended.

FIXED BY NATURE

If you will take the "periscope" in one hand, and a modern text-book on psychology in the other, and observe their close teamwork, you may be amazed at the excellence of their wisdom who devised the schedule of events commonly known as the "church year." There was nothing "hit or miss" about the "make-up" of this calendar. These canny church fathers did not sit in council to determine whether it would be more convenient to observe a "penitential season" in June than in December. No; that matter was out of their jurisdiction. It was something that had been settled by Nature, and they simply obeyed her voice. It is a known fact that the budding spring inevitably lures men to introspection. At that season they search their hearts, take invoice of their spiritual capacities, and seek whatever art forms are most familiar to them in an endeavor to make articulate the vague longings of their souls. Of old, they fasted at this season, and took counsel of holy men in cloisters. Of late, some write spring poetry, hungrily seek the art-galleries, and patronize orchestral concerts. It is a season when everybody grows restless, dissatisfied with the apparent futility of his business, rebellious against the narrow boundaries of his experience, eager to escape the tyranny of material things to make adventure with the more ambitious quest of what, for him, serves as Ultima Thule, Summum Bonum, Utopia—or whatever you like that stands for the High Spot.

So, we may conclude that the season of self-search is

fixed by Nature. Christianity is not unique in respect to the time of its penitential period. All the other great religions understand this psychology quite as well, and some of them have followed the suggestion much more effectively. Christianity, so inextricably tangled with the best of progressive civilization that men debate whether it is Christianity blazes the way for science, commerce, and the arts—or vice versa—should have a care that it does not develop into an urbane, artificial, indoor kind of religion. It began out in the open, under the guidance of one who frequently had no pillow but the turf; and we do well who would give all the fresh air and sunshine requisite to its health. When Nature suggests a mental and spiritual mood—and historic Christianity stamps its O. K. upon the suggestion—we are wise who follow the hint.

It is quite difficult for the present-day minister in America to obey his natural impulses and the suggestions of the "church year" in making a program of sermons and services to suit the season. In his desire to be a good citizen, he feels obliged to comply with every request of local, state, and national reform and philanthropic societies when they solicit his backing of their movements to the extent of observing their "days." No sooner has he planned his schedule for a vigorous evangelistic appeal through January than along comes "National Thrift Week"—backed by the local Chamber of Commerce. Will he not be so good as to preach, on the Sunday preceding the "drive," emphasizing the importance of saving pennies that they may grow up into dollars. He dislikes to decline. Perhaps he really can contribute something to this cause—especially on the subject of frugality, a matter with which he has had much experience. He can talk ably of pennies. In the course of his business he sees such a lot of them.

"DAYS" AND THE SEASONS

In the fall, when he knows he should be driving deeply into the "thanatopsis" mood, and making the most of it in his sermons, the secretary of his denomination's board of education sends him a whole waste-basketful of literature providing plans and specifications for the sermon he is to preach on the importance of supporting the little church colleges. He knows this is a worthy cause. He wishes, however, that he might be permitted to speak about it some other time. Just now he has himself all set to do a constructive task bearing upon the spiritual life of his congregation. To spend one Sunday morning parading the poverty of our wretched little—our own little—our all-but dead little Peewee College at Hinkum's Crossing—will upset the continuity of his proposed series of sermons; but if he doesn't come through with the Peewee business he will be put down as "a brother hard to work with."

In the same mail, he gets orders from someplace—he is not quite sure whence—that the next Sunday thereafter is the first day of "Good Literature Week."

Unless he proposes to classify himself among the unread and unwashed who are indifferent to this wonderful movement, he had better load himself with good literature propaganda and be prepared to fire it off on the appointed day. It will be easy to do this, for the National Council for the Spread of Good Literature has not only prepared him a sermon outline, but has selected his text, his hymns, his Scripture lesson, his homiletic illustrations; so that though he be a mere wayfarer, he need not err therein. (Incidentally, the impertinence of some of these people who persist in preparing sermons for us wherewith to present their various movements seems equalled only by the stupidity of the stuff they send us. One Sunday—when the war was on, and we were getting sermons from Washington—the writer, thinking his people needed a moment of relaxation and a chance to have a hearty laugh, read a few paragraphs of a regulation government sermon. It was good.)

A BROKEN PITCHER

Days and days and days! If it may not be too impudent, I should like to assume the role of soothsayer long enough to predict that we have now passed the crest of these "days," and that our good friends with the causes and movements and drives and campaigns—good, bad and indifferent—are presently to discover that they have overdone it. The good old preacher-pitcher has been carried once too often to the campaign-well. He is "gone broke." And that is a fact.

Lent begins next week. What are we going to do about it? Most of us who plan the programs for our non-liturgical churches organize classes, during this season, for the instruction of young people in the fundamentals of Christianity as interpreted by our own denominations. This is as it ought to be. Many of us make special evangelistic efforts. More and more, our churches are coming to think of the pre-Easter weeks as a season of recruiting. But it is to be doubted if many of us are making proper use of this period for the deepening of the springs of spiritual life in the hearts of mature and confessed Christians.

The preacher who fails to see and utilize the possibilities of Lent is standing in his own light. He may be reluctant to observe the season lest he infringe upon the exclusive privilege of the liturgical churches; but no denomination enjoys a monopoly of Lent. He may fear the indictment that he is "headed toward Rome"—an ancient bugaboo that has cost us heavily who have sacrificed so much of the beauty of holiness in our awkward efforts to avoid doing anything that was ever practiced by historic Christianity previous to 1517. Again, he remembers the ungodly travesty of Lenten observance in the upper ether of "high sassiety" where the self-abnegation of this penitential season seems to enjoin no more rigorous discipline than the refusal to have lemon in one's tea at the bridge party; and where fasting means laying up, for

a few days, in some sanitarium, to take medicinal baths wherewith to recuperate from the winter's overgorging and loss of sleep. But good things will be counterfeited; and the better they are, the more likely to be imitated.

MAKING LENT HELPFUL

It will be well for us to consider how we may make something profitable and helpful of Lent for our people who have not been trained to observe the season—not even to the extent of going through the motions of celebrating it. Perhaps the caution should be extended to the zealous young minister, who feels the importance of doing this thing to the limit, and has it in mind to hold daily services all the way from Ash Wednesday to Easter, that forty days are a very great many! He may begin his campaign with much enthusiasm, but before he has arrived at the end of the season he will feel that instead of commemorating the forty-day fast of the Master in The Jeshimon, he has been emulating the period spent by Moses in the Wilderness of Paran. In offering this suggestion, we speak that which we do know.

This isn't something that a church may hurl itself into, in one season, with utter abandon. If you have never observed Lent, at all, in your church, do not plan a lot of extra meetings, but keep the Lenten idea to the fore in all the meetings that you would customarily hold. A series of three sermons, on the first three Sundays of Lent, dealing with the temptations of Jesus, will serve to establish the idea that we are in a season of the year when such meditation is timely.

Practically inexhaustible are the spiritual resources in this story. The preacher can afford to sit down over it, for a whole day, and study it in the light of present-day problems. It makes a delightful setting for a series of three sermons, because it falls apart, naturally, into as many distinct propositions. The Wilderness Temptation comes first—temptation on low levels—a frank appeal to appetite. The City Temptation follows—temptation to get into the hurly-burly of the crowd—to take the short-cut to success—to win one's way at a leap—to gamble with Providence. No less alluring and dangerous is The Mountain-top Temptation—temptation to dream of glory and honor achieved by other processes than the simple, friendly, hand-to-hand contact with men as brethren.

SPIRITUAL SELF-APPRAISAL

All of the sermons, and mid-week addresses of this period, should be clustered around this central idea of self-search, self-examination, spiritual appraisal. Great advantage is gained by printing and distributing a calendar of all these services, showing that they are all of a piece, and all pertaining to Lent. One can build a program that has cumulative value, reaching its high point in the celebration of Holy Week.

We miss much who do not hold daily services during Holy Week. Unless local conditions absolutely pro-

hibit the plan, it is best to have these meetings late afternoons. There should be excellent music, meditative and devotional of mood. The address should be brief. The congregation should be asked to do little or nothing but sit and think and pray. We have been making mistakes who have considered it necessary to every service that our people should sing hymns and read responsively. Occasionally—during Holy Week, for example—it is better to give them nothing to do but listen and meditate. In the writer's program for the coming Holy Week, the congregation has nothing to say or do, at all. A penitential ritual (home-made—for we are not ritualists), is to be rendered by two choirs, one in the choir-box consisting of a mixed chorus of sixteen voices, the other in the rear of the balcony composed of a male quartet acting as an obligato accompaniment to a soprano soloist. In answer to the question that has just come to the reader's mind—"Does this not involve large expense?"—it may be said that, in our own case, these people are contributing their daily services, through Holy Week, without financial recompense.

As to the addresses of Holy Week, it is better for the minister to make them himself, rather than call in local colleagues who are unable to establish such continuity of thought as may be achieved by one speaker. The most frequent treatment, during this Week, is a consideration of the events in Jesus' life, day by day through the crucial period. This proves quite perplexing. On Wednesday, there is practically nothing to be said; on Thursday and Friday one is positively embarrassed by the abundance of materials. It is better to plan a series of addresses, topically.

TOPICAL ADDRESSES

For example: Let the general theme of the addresses be phrased: "Suffered Under Pontius Pilate." On Monday, the theme might be "The Indictment." Pilate asks, "Art thou a King?" That is the indictment. It fits like a glove to the business one was doing, on the day before, when the Palm Sunday pageantry was displayed.

On Tuesday (all of these topics have to do with Pilate's attitude toward Jesus—Pilate, the cold-blooded, self-contained, dispassionate business-man) the topic might be "A Problem of Jurisdiction." This deals with the story of Pilate's sending his prisoner to Herod. He hoped to prove that the adjudication of the case was none of his business. A curious little twist is given to the story when it is noted that "Pilate and Herod, who had been previously at enmity, became friends that day." Pilate, the gentleman, strikes hands with Herod, roue and sot. Pilate despised Herod—but today they find common cause.

On Wednesday, a good theme is "A Compromise Settlement." Pilate advises the crowd to "scourge him and let him go." If Jesus was guilty, he should be punished; if innocent, he should be acquitted. Pilate is willing to trim. It all gets back to the old query "What will you do with Jesus?"

On Thursday, the topic might be phrased "A Judgment Affirmed." This has to do with Pilate's remark to the priests, "What I have written, I have written." After it is too late, Pilate bucks up and reveals a vestige of moral courage. After it is too late, Nicodemus ben Gorion and Joseph of Arimathæa appear as pallbearers. It is a great text—"What I have written."

Good Friday seems to take care of itself. There should be a program of penitential music—an address on the significance of the sacrifice on Golgotha—a stirring appeal to the courage and devotion of every man who has claimed fealty to Christ. Care must be exercised not to let this service become a mere lugubrious funeral of the Lord. Seeing he is not dead, that manner of memorial is out of drawing. A great theme for that day is "Ye need not weep for me!"

VERSE

Witnesses

THE centuries, since Christ to earthland came,
Have been aflame
With His fair fame.

The nations that have fallen in decay
In sad tones say,
"His is the Way."

And in this age of turpitude and blight,
Out from the night
Shines clear His Light.

THOMAS CURTIS CLARK.

Alchemy

BECAUSE of the light of the moon,
Silver is found on the moor;
And because of the light of the sun,
There is gold on the walls of the poor.

Because of the light of the stars,
Planets are found in the stream:
And because of the light of your eyes,
There is love in the depths of my dream.

FRANCIS CARLIN.

A Song of Life

THE still white mountain dawn is mine
And the viking call of a stormy sea—
Little white clouds and a blasted pine
And the light of the stars are the soul of me,
With petals that fall from the apple tree.

I am life and the fire of the sun,
New moon and the ragged mountain line—
And a tender twist of eglantine.
The storm torn sky and my heart are one,
With the strength of a World that is just begun!

ELIZABETH ZULAUF.

The Truth About Bolshevism and the Jew

By John Spargo

Second Article

HAVING exposed the history of the protocols and their worthlessness as evidence, let me address myself to a question of great importance concerning which there is much confusion and misunderstanding—the alleged connection between Bolshevism and the desire of the Jews for world-dominion. The protocols are twenty-four in number. They are alleged to be detached and disconnected parts of a comprehensive report to a secret conference of “the invisible Jewish Government.” If they are genuine, and the statements made in them are true, the principal agency through which the Jewish conspirators have worked and are working is Freemasonry, and the Masonic lodges throughout the civilized world have been and are the instruments of the Jewish conspirators. If genuine and true, the documents reflect upon every Masonic lodge, quite as seriously as upon the Jewish race. If the genuineness and truth of the protocols could be proved, Freemasonry ought to be suppressed.

I

I suppose few people in America believe that there is any connection between Bolshevism and Freemasonry. The last place in which I should expect to find sympathy for Bolshevism would be the average Masonic lodge. I should as soon expect to find belief in and sympathy for Bolshevism in the College of Cardinals, or in the Union League Club, as in a Masonic lodge. But when we enter into the mysteries of this “Jewish conspiracy” we encounter many surprising things. So we find in these protocols an unexpected association of Jews, Freemasons and Bolsheviks—surely a grotesque trinity. Upon what is the charge of the Jewish origin of Bolshevism based? Simply that in these protocols, which were published in 1905, that is twelve years before the Bolshevik counter-revolution in Russia, there are a number of passages which seem to be an anticipation of the principal characteristics of Bolshevism.

THE PROTOCOLS

In one of these protocols it is stated that, for the furtherance of Jewish conspiracy, “ferments, discords and hostility” are to be deliberately created and fostered throughout Europe and the world. (Protocol 7.) In another it is stated that efforts are to be made to compromise the honor and ruin the reputations of the leading statesmen of the world, and blackmail resorted to in order to compel these statesmen to serve Jewish purposes. (Protocol 10.) Another protocol says that revolutionary movements of Anarchists, Communists and Socialists are to be inspired and fostered for

the purpose of bringing about the destruction of non-Jewish civilization. (Protocol 3.) In order to attain the goal of Jewish dominion, it is declared that “a universal economic crisis” is to be brought about, and the economic life of the world disorganized through the ruin of the credit and currency systems of the leading nations. (Protocol 3.) If these ends are met with opposition on the part of any nation, or group of nations, there is to be resistance in the form of universal war. (Protocol 7.) To insure the success of the conspiracy and the enthronement of the Jewish dynasty over all the civilized world, every means is to be used, including bribery, deceit and treachery. (Protocol 1.) A multitude of spies and secret agents, all abundantly supplied with funds, is to spread sedition, dissension, revolt and civil war in all the principal countries. (Protocol 2.) These are the principal passages which are relied upon to prove the Jewish origin and inspiration of Bolshevism.

A SUSPICIOUS CIRCUMSTANCE

Now, it cannot be denied that Bolshevism actually conforms in a notable degree to the foregoing specifications. Shall we then conclude that the charge is proven and declare the case closed, or is it necessary to examine the evidence further and more critically? A brief period of honest reflection will convince any fair-minded and intelligent person of the injustice of rendering a verdict holding the Jews responsible for Bolshevism upon the basis of such evidence. Let me direct attention to a suspicious circumstance, a coincidence of dates which once more directs suspicion against Nilus and against the alleged stolen protocols: I have pointed out that in 1903, in the first edition of his book, Nilus did not use the protocols, though he claims that they had been in his possession for two years prior to that time. In 1903 the Russian Social Democratic party was split into two factions, and the word Bolshevism was coined to designate the policy of one of these factions. In 1905 the first Russian Revolution took place. In the period between the split in the Social Democratic party in 1903 and the outbreak of the Revolution in 1905 the Bolsheviks had been active in formulating and propagating their views. During the Revolution a sharp conflict occurred between the Bolsheviks and other factions of the Russian Socialist movement, and the Russian Socialist press was full of the controversy.

UNDOUBTED FORGERIES

It will be seen from this brief sketch that when Nilus published the second edition of his book, late

in 1905, he could easily have found in the Russian Socialist press all the materials for such a general description of Bolshevism as that in the protocols. If we believe the documents are genuine, that they are authentic translations of documents stolen in 1896, delivered to Nilus in 1901, and by him first made public in 1905, we have simply a coincidence of dates. I submit, however, that there is not a shred of credible evidence that the documents were so obtained by Nilus, or that they existed in 1896, 1901, 1903, or at any date earlier than 1905, the year of their first publication. I submit that it is probable that the passages in the protocols which are cited as conclusive evidence that Bolshevik policy had been formulated as early as 1896, were written after 1903, and in the light of already published accounts of Bolshevik theories and tactics. There is not a thing that we know about these documents and their history which does not point to the conclusion that they are forgeries.

JEWES AND GENTILES IN SOCIALISM

Even if we do not conclude that the alleged *Protocols of the Elders of Zion* are forgeries, invented for the purpose of bringing about pogroms in Russia, there is nothing in the paragraphs I have summarized referring to revolutionary disturbances which can be said to be peculiarly distinctive of Bolshevism; nothing that does not apply equally to the French Revolution or to almost every other great revolution in history. The statements are too general in character to claim for them that they apply solely and exclusively to Bolshevism.

II

Upon the strength of statements made in these documents it is charged that Socialism is a movement founded by Jewish conspirators to overthrow non-Jewish civilization and so make possible the triumph of worldwide Jewish imperialism. Because Karl Marx, Ferdinand Lassalle, and many other Socialist leaders belonged to the Jewish race this charge seems to many persons to be fully proved. Having spent practically the whole of my life in the Socialist movement, and devoted many years to its advancement and the study of its problems, I feel that I am competent to pass judgment upon this question. That individual Jews have played a conspicuous role in the international Socialist movement cannot be denied, nor have I the slightest intention of either denying it or apologizing for it. I am proud to acknowledge the friendship of many Jewish Socialist comrades. I am as grateful for their friendship as for the friendship of any of my Gentile Socialist comrades. At the same time, I repudiate the suggestion that through all the years of my Socialist activity, I have been, either consciously or unconsciously, used to further a conspiracy to bring the world under the yoke of Jewish imperialism. In my own behalf, and equally in behalf of my Jewish Socialist colleagues, I deny that the Socialist movement has at any time served such a sinister purpose.

Only those who are entirely ignorant of the history of Socialism, and those whose minds have been warped and distorted by prejudice, can possibly believe this silly charge. Anglo-Saxon influences have contributed much more than Jewish influences to modern Socialism. Karl Marx was of the Jewish race, but he derived most of his ideas from English sources. Not only do we owe the word "Socialism" to a British Socialist, Robert Owen, and not only was there a more or less well-defined Socialist movement in Great Britain when Karl Marx was still an infant, but the economic theories which Marx systematically formulated, and which are now universally known as "Marxian Socialism," were practically advanced by British writers before Marx was ever heard of. Here in the United States we find the same thing. When Karl Marx was a boy of nine years, there was already a Socialist propaganda in this country, and, so far as can be ascertained, not a Jew connected with it. At about that time, 1827, Thomas Cooper of Columbia, S. C., published a book in which the fundamental economic theories of modern Socialism were expounded with great clarity and force. Marx was only ten years old when O. A. Brownson, of the *Boston Quarterly Review*, was preaching here in the United States the doctrine of class war, the abolition of the wage system and the necessity for the rule of society by the proletariat. The work of Thomas Skidmore belongs to this same period. In 1829 there was a notable group of Americans engaged in the propaganda of Socialism, not a Jew among them.

REVIVAL OF INTEREST IN SOCIALISM

After a period of ten years or so, during which Socialism almost disappeared from American thought, there was a revival of interest in the subject inspired by the theories of the French Socialist, Charles Fourier, by whom Karl Marx himself was greatly influenced. Quite as profoundly as the Frenchman inspired the German Jew, he inspired a typical American, Albert Brisbane, who began the agitation of Fourierist Socialism in this country and soon had associated with him a distinguished and notable group of Americans. Such Americans as Horace Greeley, Parke Godwin, George Ripley, Charles A. Dana, John S. Dwight, William Henry Channing, Margaret Fuller, John Orvis, Thomas Wentworth Higginson, Edmund Clarence Stedman, and many others, were actively engaged in propagating Socialism, while other distinguished Americans, such as Nathaniel Hawthorne, Ralph Waldo Emerson, James Russell Lowell and Theodore Parker, among others, were brought into more or less sympathetic association with the movement. It would be difficult to name a body of men and women more thoroughly representative of the highest and best of American life and genius. It is absurd to charge that these great and distinguished Americans consciously lent themselves to a Jewish conspiracy, or that they were the dupes of such a conspiracy. The plain fact is that

Socialism is essentially as Anglo-Saxon as Magna Charta and as American as the Declaration of Independence. Karl Marx devoted his typically Jewish genius to the exposition of Socialist theories, but the theories themselves were not of Jewish origin.

AN ANCIENT CHARGE

The charge of being an instrument of Jewish conspiracy and intrigue has been levelled against practically every progressive movement, and every struggle for freedom, during the last thousand years. It was directed against the Reformation; against the Barons who compelled the submission of King John at Runnymede; against the French Revolution; against the movement for American Independence; against Mazzini's movement for Italian unity; against Chartism in England. Whether it was made against the movement for the abolition of slavery in this country I do not know, but it would be surprising if such were not the case. Now that Bolshevism has filled the minds of the greater part of civilized mankind with terror and horror, the propagandists of anti-Semitism are assiduously seeking to fasten upon the Jewish race the responsibility for Bolshevism.

In a newspaper maintained by one of our great manufacturers, and largely devoted to the propaganda of anti-Semitism, I find the statement that "every commissar in Russia today is a Jew." This statement, which has been widely reproduced, can only have one object, namely, to create in the minds of non-Jews a profound suspicion and fear of the Jewish people. The statement is not true. There are apostate Jews among the leaders of Bolshevism, just as there are Gentiles. Trotzky, for example, is an apostate Jew. But Lenin is not a Jew. Neither is Tchitcherin, the Bolshevik commissar for foreign affairs; neither is Lunarcharsky, who is in charge of the educational system of Soviet Russia; neither is Dzerzhinsky, the responsible head of the infamous Extraordinary Commissions; neither is Krassin, to whom was entrusted three commissarships, namely, commerce and industry, transports, and war and munitions; neither is Kollontai a Jewess. There are many other Gentiles holding responsible positions in the Soviet government of Russia, but these names will suffice as proof of the falsity and injustice of the statement I have quoted. Lenin, Tchitcherin and Krassin—three Gentiles—wield more power in Soviet Russia than all the Jewish commissars combined. Of the seventeen members of the supreme Bolshevik authority—the Council of People's Commissaries, only one—Trotzky—is a Jew.

JEWES HOSTILE TO BOLSHEVISM

On the other hand, it is only fair and just to point out that the principal leaders of the organized resistance to the Bolsheviks in Russia are Jews. The largest Jewish Socialist organization in Russia, the "Bund," has from the beginning consistently opposed Bolshevism and many of its leaders have paid heavy penalties for

that opposition, some of them forfeiting their lives and others languishing in vile prisons. Such men as Martov, Dan, Axelrod, Lieber, Abramovich, Kossovsky, and many other Jewish Socialist leaders have consistently and persistently fought Bolshevism and all its works and ways. The only Socialist elected to the United States Congress in the recent elections is a Jew and a firm foe of Bolshevism.

Bolshevism is fundamentally opposed to the idea of nationality as well as to the Jewish religion. Not a single Jewish community in Russia, and not a single Jewish political party, has supported the Bolsheviks. Tiny and negligible minorities in the "Bund" and in the Zionist party had to split off from those parties and form separate groups of their own when they desired to join hands with the Bolsheviks. Every important Jewish community in Russia has issued some kind of formal denunciation and repudiation of Bolshevism. All the oppression, misery and suffering which Bolshevik rule has imposed upon the population of Russia has been shared by the Jews equally with the Christians. Everybody knows that the Jews made up a very large part of the Russian commercial class, the traders, shopkeepers, brokers, money lenders and the like. Upon this class the Bolsheviks have levied their exactions, and the Jews have had to pay their full share. Scores of thousands of Jews have had their property confiscated, many thousands more have been compelled to leave their homes in order to save their lives. *Many Jews have been put to death because of their opposition to the Bolsheviks.*

III

In view of such facts as these, is it reasonable to suppose that Bolshevism is a pro-Jewish conspiracy? Is it not absurd to suggest that the regime which has reduced hundreds of thousands of Jews to abject poverty, broken up thousands of Jewish homes and families, forbidden the use of the Hebrew language, confiscated billions of Jewish wealth, imprisoned thousands of prominent Jews, and murdered numerous others, is part of a Jewish conspiracy? Every intelligent person realizes that any such conspiracy must require, as the first condition of its success, complete racial solidarity. That solidarity could only be obtained by assuring the complete exemption of the Jews from the suffering and oppression imposed upon the non-Jews. Had there been any aim of securing the solidarity of the Jewish people of Russia against the non-Jewish population, it would have been thwarted by the imposition of such burdens of poverty and suffering upon the Jews, and their resulting resentment. Not the smallest particle of evidence has been adduced to show that the Jews in Russia have been exempted from any of the oppressive features of Bolshevism.

POGROMS COMMON IN SOVIET RUSSIA

Pogroms against Jews have been painfully common in Bolshevik Russia. I am aware that this statement will be challenged and indignantly denied by many

of our American defenders of the Bolsheviki, Jews and Gentiles alike. It is, however, a well-attested fact. I do not mean to charge that the Soviet Government has deliberately instigated or authorized pogroms. The truth seems to be that just as pogroms have taken place in the new Republic of Poland, despite the efforts of the Polish Government to prevent them, and just as pogroms were carried out by Denikin's Volunteer Army, despite General Denikin's attempts to prevent them, so regular Bolshevik troops have plundered and murdered Jews and raped and mutilated Jewish women and girls. The Pogrom Victims' Relief Committee of the Russian Red Cross Society published a report of its investigations of the Jewish pogroms in Southern Russia. The report, based on evidence of unquestionable reliability, showed that Jews had been plundered and murdered by regular Bolshevik troops, as well as by Denikin's troops and the troops of the adventurer Petlura, and the robber bands of such bandit leaders as Makhno.

POGROMS AGAINST THE JEWS

I have before me a report of a pogrom at Novopolitka which lasted through the first week of September, 1919. This pogrom, in which more than one hundred Jews were murdered and numerous women and girls violated, was carried on by the guerrilla bands of Makhno and Grigoriev, together with regular Bolshevik troops. Vladimir Kossovsky, one of the ablest and best known leaders of the "Bund," has written a terrible account of the Jewish pogroms which occurred in Glukhov, in the Government of Chernigov, and a number of other places. These pogroms were the work of Bolshevik troops. He says: "The Red Army men, transformed into savage beasts, murdered the arrested Jews who were being taken under guard to the building of the Soviet, and the street which housed the Soviet was literally sodden with Jewish blood. All Jewish stores and residences were sacked. Peasants from the nearby villages soon joined the plunderers of the Red Guard in their work of looting and pillaging. According to newspaper reports, 450 Jews were murdered, among these some Jewish soldiers who had been rewarded with 'St. George' medals for bravery. Long lists of victims—such as could be identified—were at that time published in the newspapers. *The pogrom was directed exclusively against the Jews, and the Christian population of the city did not suffer in the least.*"

A MONSTROUS CRUELTY

Quite recently Bolshevik troops joined in pogroms against the Jews in the Ukraine. Does anybody in his right mind believe that these things would be possible if there existed such a world organization of Jews as our anti-Semites charge? "The Soviet Government has shot and is still shooting Jewish public men, lawyers, engineers, physicians and workmen who have partici-

pated in the struggle against Soviet rule," declared the Council of the Vladivostok Jewish Community in a formal address to the Russian people. Does this indicate the existence of an understanding between the leaders of the Jews of all lands and the Bolshevik rulers of Russia?

The charge is preposterous and monstrously cruel. Whoever gives currency to such a cowardly falsehood deserves the ostracism of every right-minded, decent American man and woman. There can only be one object in making such an accusation, namely, the creation of fear and suspicion of the Jews in the minds of non-Jewish people. And from such suspicion and fear only one result can be reasonably expected, namely, the bitter fruits of the cruel and terrible hatred which gives birth to pogroms. It is not so much in defense of the Jews as in defense of American institutions and ideals that I raise my earnest protest against this cowardly propaganda of anti-Semitism. The problems which arise out of the presence in our large cities of masses of people of Jewish ancestry and faith can only be solved by the earnest and intelligent cooperation of all men and women of goodwill, Christian and Jew alike. Anti-Semitism makes that cooperation impossible, and is therefore a dangerous form of treason to America.

The Dreamer Speaks

To the Man Who "Has Everything"

YOU say you have many possessions,
But though they are taxed in your name,
I, vagrant by open profession,
The heavier portion must claim.

What, business is plainly not *my* line?
Investments are nothing to me?
Your sky-scrapers add to my skyline,
But do not complete it, you see!

Your acres? My earth is below them,
My infinite blue is above;
To count and appraise them you know them,
I count not, appraise not, but love.

Your house? You are told it is Spanish;
I know it a dream, caught, held fast,
That might suddenly, mistily vanish
In a far, Andalusian past.

Your yacht? But it sails on my waters!
Then—this is the tenderest spot,
Begging pardon, your sons and your daughters?
I know them, you own you do not!

JESSIE BROWN POUNDS.

Schrecklichkeit in Ireland

THE most devoutly to be desired of all international amities is that between the English speaking peoples. We are of one blood and a common tradition and furnish the democratic leadership of the world as well as its most enlightened form of Christianity. An Anglo-Saxon comity would do more to preserve the peace of the world than could any other force.

But Americans cannot support British imperialism with blind approbation. No Anglo-Saxon comity can ever be effective if British Toryism and historic imperialism are to chart the policies. The immediate peace of the world depends upon a common Anglo-Saxon democracy, and the American democracy can do nothing less than make common cause with the British democracy. Yet if British democracy is weighed down and overborne by Tory imperialism it is useless to bewail the absence of that bond of the spirit which would make for peace. This all good Americans would deplore, but its control is not in their hands.

As Americans we may not sympathize with Irish aspirations for independence, though why we should sympathize with such aspirations in other enlightened peoples and not in the case of Ireland is utterly inexplicable to Irishmen and an enigma which the writer cannot understand. We may think the Irish foolish to want a clean-cut independence from England, and with that the writer of these lines will agree. Yet it is wholly unnecessary to excuse the crimes of Tory imperialism because of a desire to promote Anglo-American comity. There can simply never be a genuine Anglo-American comity while terrorism or any sort of suppression is practiced in Ireland. This is not in the least because of a hyphenated Irish-Americanism; it is a straight-out democratic sentiment that refuses to be confused by the claims of an Anglo-American friendship that carries approval of Tory imperialism in its wake.

* * *

Imperialism the Same Everywhere

Imperialism is the same everywhere. It may differ in degree but it depends upon an essential spirit that is always the same. British imperialism is the most benignant, but slumbering beneath its benignity is the ever present derogation of the people ruled, the assumptions of racial superiority and the motive of national profit. No government has ruled another people long for the supremely unselfish purpose of promoting that people's good without imperial profit. The American experiment in the Philippines is the one conspicuous exception to this rule in history, but the continuance of our rule in those islands is based upon the program of their eventual independence. We took the Philippines in the flush of victory, at the moment when imperial ambitions rode high, but the American democracy refused to launch on an imperialistic career, and we concluded to make the casuistry of "benevolent assimilation" a genuine ethic. We are definitely done with imperialism as a national policy. All good Americans remember "Hell Roarin'" General Jake Smith and the "water cure" with humility, and there have no doubt been things done in Hayti the past year that will shame us when once the whole truth is known. In other words, Americans are no different in moments of imperialistic aberration than are others.

England's great problem as a modern world-power is to make the transition from the empire of imperialism to the commonwealth of democratic peoples. Inside the old British Empire there has grown up a commonwealth of nations composed of the motherland and her English speaking colonies. But her relations with the non-English speaking peoples of the realm are very different. One of the commonest errors is the failure to distinguish between the democratic relations that bring peace and concord among the English speaking realms

of the commonwealth and the policies that bring unrest and rebellion in the imperially ruled empire. Just now, with the war mind and habit still upon her and in the flush of victory, the democratic dream of turning the empire into a commonwealth is in eclipse. The unrest in India, the resurgence of Boer power in South Africa, the effective protest in Egypt and the Irish rebellion have flung things back into the hands of the imperialism of yesterday, and the power of reason gives way, as ever, to the power of violence. All this, with a coalition government, so-called, which is in reality a most effective combination of toryism and the most conservative of the upper-crust party liberalism, brings the policies of machtpolitik into being once more.

* * *

Tory Schrecklichkeit

Ireland is today, by English testimony, in the grip of a military terrorism. Every fact upon which this assertion is here made is taken from Englishmen and from Protestants. An English newspaper man who visited and described for the Manchester Guardian the German ruin wrought in Louvain was sent to Balbriggan and said frankly that the Black and Tan ruin of the Irish town was the greater. These Englishmen tell of thousands of citizens, including women and children, fleeing to the open fields in the night while their homes were looted and burned. Women have been maltreated, innocent citizens horse-whipped, suspected persons shot without proof or trial, and millions of dollars worth of property wantonly destroyed, including scores of cooperative creameries and other public property built up as a part of Sir Horace Plunkett's great public spirited enterprise to settle Ireland's troubles in peace. All this has been done by the forces of the crown sent to preserve law and order. It has been protested by ex-prime minister Asquith, Lord Robert Cecil, Sir Horace Plunkett, Arthur Henderson and by scores of nationally influential Liberals and churchmen and by the Parliamentary Committee of the Labor party officially. None of these men are Sinn Feiners or socialists or ask for Irish republican independence; they are simply English Liberals and Protestants who believe in Britain keeping her hands clean of the things her young men so recently died to purge the world of. They unhesitatingly accuse their own government of doing what Germany did in Belgium and they deplore the fact that it is costing them the everlasting enmity of conservative Irishmen and the friendship of the democracy of the world. But the government stands by Sir Harner Greenwood's policy of Terror. "Coalition" is camouflage for Toryism.

* * *

What Are the Excuses?

Lloyd-George always answers criticisms with something about the "murder gang." No American will defend the assassination of even the Blacks and Tans or the Nihilist method of assassination at all, even though the apology for it is that there is no other method of warfare open to a cause so overwhelmed by power and numbers. Informed Americans know that there were no "murder gangs" until after suppression became heavy with the ancient hand of Tory policy. It is said law and order must be upheld, but that sounds like cheap hypocrisy when the forces of law and order are lawless themselves, and when the regular police and soldiery are supplanted by special forces recruited from ruffians and adventurers and youths whom war left to become professional soldiers ready for any violence, and who are paid several times the stipend of the regular army for this business. No talk about Irish independence or the necessity of the United Kingdom has any-

thing to do with this contention, for it is not these things we are debating; it is the use of *schrecklichkeit* we denounce along with all genuine English democrats.

Let us recall that it was only a few months ago that General Dwyer's troops in the Punjab were ordered to fire upon a miscellaneous crowd of some thousands of Indian people and that machine guns within a few minutes laid low some five hundred men, women and children, and that there were

Tory minds to defend his action. But English democracy repudiated it. So too does English democracy repudiate the like act at an Irish fair and all the rest of the unspeakable business of suppression by the methods of lawless reprisal and rule by terrorization. There is no finer democracy in the world than the genuine English democracy, and the genuine American democracy deplores its eclipse in this Irish tragedy.

ALVA W. TAYLOR.

British Table Talk

London, January 10, 1921.

THE death of Dr. Alexander Whyte does not rob us of a leader in the field; for some time he had lived a life in retirement after his long and noble ministry. Only once did I hear him preach, but the memory of that once is imperishable. "When the Son of Man cometh shall he find faith on the earth?" was the text. But the phrase that remains most with me was the question he put to his hearers, "And who is your favorite midnight author?" It was indeed the mission of Dr. Whyte, not only to preach to Edinburgh to which he was a glorious witness of the Truth and the Life, but it was given to him to guide countless readers back to the great books of the faith. "Your true evangelical," he loved to say, "is the true catholic"; and certainly there was no more catholic mind than that of this writer who introduced us afresh, not only to Marshall on Sanctification and to Booton and Goodwin, but also to Saint Theresa and Cardinal Newman. To the end he remained faithful to his beloved Puritans, but he had a place in his heart for all loyal disciples, even though they were of Rome. How such a man found time to do all his reading, it is impossible to say; he must have had midnight authors of his own; and he must have guarded diligently his hours and lived, as he taught others to live, among enduring things. Among the ministers and teachers of his generation a high place can be claimed for Dr. Whyte. Of his great ministry I have no doubt that Dr. Hugh Black has spoken in America, and who could speak with such authority? Dr. Whyte was not a systematic theologian; it is impossible to reconcile into one system all his enthusiasm. He was something more, a sensitive spirit eagerly responsive to every touch of the Holy Ghost.

* * *

Student Christian Conference at Glasgow

The Student Christian Movement conference at Glasgow is just over, and the minds of its members are filled with a host of impressions not yet grouped or fused into one. But it can be said with perfect confidence that the conference made a land-mark in the history of the Christian church in Great Britain. "Glasgow 1921" will mean much. There the Christian students summed up the resultant meaning of changes which have come gradually and almost imperceptibly, and yet in their total effect have wrought a revolution in the attitude of youth toward the world. The gathering up of the meanings left by the history of late years, led inevitably to a new challenge, related to the old and yet new in its range and emphasis. It is worth the while of any student of the church to see which way youth in the universities is moving in thought and in action. However calmly age may assume that the old will go on, youth is clear that all things must become new.

The first thought which flashes out in clear outline is the memory of an audience of 4000, far more than half of whom were students, joining in the great hymn of thanksgiving, "For all the saints who from their labors rest." It was sung not to the old tune but the great tune of Dr. Shaw, which

makes it for the first time like the shout of faith triumphant over all its foes.

And hearts are brave again and arms are strong,
Alleluia!

But that hymn has always been sung. So far there was nothing new except that the presence of a new generation of faith always seems a new thing. The changes in outlook became clear when the diagnosis of the world's needs began. It was a world surveyed with ruthless honesty by which the students were confronted.

* * *

Conviction of Sin in a New Sense

The morning and afternoon sessions in particular became one prolonged attempt to bring home conviction of sin, but of sin as it is interpreted in terms of industrial wrong and social injustice and international folly and greed. India was treated not as a land where idols are honored—

Where every prospect pleases
And only man is vile,

but as a land with its political problems, its striving for self expression, its economic wrongs, the beginnings of its industrialism, its ancient civilization with all that it has brought down of longing after God. India was set before the student world, not as an inferior land—patronage was ruled out—but as a land with much to receive and much to give, a scene for Christian adventure, not only for the missionary but for the civil servant and the engineer and all the host of Britons who are called to the East. And where does the sin enter in this connection? The sin of which this nation must be penitent is simply the difference between the impact it has made and the impact which a really Christian nation would have made. And the sin is grave and oppressive. But is this nation now fit for a world task? "No" was the answer, again and again repeated with each fresh approach. "As we are today, no!" On every hand there is need; the nations of mankind are not satisfied. But who are we to answer this cry? And if it was first of Great Britain the students were thinking, in the same indictment all Christendom is involved.

* * *

Industrial Problem to the Front

With the exposure of the sores of the world in all their horror there went an exposure of the evils in this land. That belongs to the same vision of sin. A quarter of a century ago the student movement would not have dealt directly with the entire range of national life as it deals today. Now its teachers see that there is no separation possible between the industrial problems of a people and their spiritual life. The industrial problems are all moral and spiritual, and the student Christians cannot hope to carry the gospel of Christ in all its fullness to all the east, if that gospel is virtually denied at

ome. The indictment of the industrial system was made with authority by Mr. Tawnes, an Oxford tutor and a member of the Labor Party. From so accomplished an economist the counsel came with convincing effect that the Christian church need not be intimidated by any "economic laws" from the attempt to embody the mind of Christ in a better social order. The present order to him was nothing less than a denial of the first principles of Christ's teaching. Nothing in economics forbids the attempt to change this order. If it is unchanged how could the western nations make their true impact upon the East? If their own life is a negation of their creed, how can they commend Christ to others? "Physician heal thyself!" It must not be supposed that the appeal for personal discipleship was neglected in such a setting. Along with the voice of judgment there came the bold and confident claim that in Christ there are resources ample and satisfactory both for the individual life and for society and for the world. The nation is not fit now, but its weakness is not in its Lord; it lies in its own failure to enter into the power and victory pledged to a faithful church. Of this indifferent way, Mr. J. H. Oldham, Dr. Temple, the Bishop-elect of Manchester, the Bishop of Peterborough, Dr. Cairns and others spoke. Dr. Temple delivered a powerful series on "The Universality of Christ," his contention being that the only satisfactory solution of the problems of thought was the spiritual, and the spiritual principle, when it is pressed home, makes demands which are only met in Christ.

* * *

A High Doctrine of Christ

From the intellectual side and from the spiritual and moral, there was throughout this conference a bold claim that in Christ the one secret is to be found. No one can accuse the S. C. M., as it is called, of a disregard for modern scholarship. On the contrary, it is suspected of heresy in some of its publications and on its platforms it welcomes men and women of every shade of Christian thought. But there is no doubt whatever that in the church of Christ on this side there is an increasing trend towards a high doctrine of Christ. This is found not only among the more individual believers but among critical scholars; it is a mark of the Free Catholics as well as of the evangelicals. It is shared by high and low. At Glasgow it seemed as though with every new revelation of need there came a new understanding of the incomparable splendor of Christ. With every humiliation endured by his church, there arose a new faith in him. His disciples cannot cast out the evil, but he can.

Miss Maud Royden had a great reception in her denunciation of the war spirit as it reveals itself still. Miss Royden has not yet been given a church in which to preach, but she has a remarkable company everywhere who seek to hear her. The fact that she was a pacifist during the war, if anything, helps her today. Not that the mass of our people have repented of their entrance into the war, but they see more clearly today than ever that war is itself a denial of Christianity, and if they still say that it may be under certain conditions a necessary evil, they now lay emphasis upon "evil"; and they are not in the least angry with the idealist who will not admit the "necessity." Miss Royden ought to be given a pulpit in her own church, the church of England. There are too few voices that can carry so far.

* * *

Far Reaching Effects of Student Conference

What ought to be the outcome of such a conference? There were thirty-six nations represented, including a splendid delegation from the U. S. A., whose speeches on Sunday I have had to miss to my great disappointment, through my return home before the end of the conference. To many lands and many universities there will return men and women who have

understood the breadth, the peril and the glory of the Christian task. They have come to set things in their right proportion. They have seen the need for a united church and they have tasted in the fellowship of Glasgow the real spirit of that great church of the future. They have heard at the same time the call to live for the Kingdom of God, whether they serve in the industrial life at home or in the mission field. At the outset of the conference, Viscount Grey said that the world might be made better, but only through the devotion of youth to idealism. Looking upon the mighty company of youth, it seemed to me radiantly clear that the world can be changed. And here at the strategic center there were signs that those who had their lives to give, were listening and thinking; and every such life surrendered to the kingdom carries with it a host of lives.

It too should mean new volunteers for the service of the missionary societies. It should mean experiments in industry and a new bearing of the next generation toward the problem of racial relations. It would be a great day for the church of Christ and for the nations of Christendom if all who wear the name of Christ came under the same conviction that was theirs who met in Glasgow.

When John Henry Newman and Richard Hurrell Froude in their youth, as they traveled in the Mediterranean, were seeking a motto, they chose the proud boast, "They will know the difference when we are back." The church and the nation and the world will know the difference when the new generation enters into the scene in full strength. "It is a great thing for a nation to be saved by its youth."

* * *

The attempt to introduce the beginnings of forced labor into the Kenya Colony (British East Africa) has met with strong opposition from the British Conference of Missionary Societies. A deputation, headed by the Archbishop of Canterbury, has presented a memorial to the colonial minister who has promised to give it his careful attention. It is urged by the memorial that forced labor will be disastrous to the true development of native life, and will prove in East Africa, as it has always proved, bad economics. There is a widespread feeling that the mandatory clauses in the League of Nations Covenant shall be made the guiding principles of our administration. But there are powerful interests on the other side.

EDWARD SHILLITO.

YALE TALKS

BY CHARLES R. BROWN, LL. D.

ALTHOUGH these "Talks" were delivered at Yale, Harvard and other colleges, they afford a wealth of illustrative material for addresses and sermons to young people, especially to young men. Among the themes are "The True Definition of a Man," "Unconscious Influence," "The Lessons of Failure," "The Men Who Make Excuse," "The Wrongs of Wrong-doing," etc.

Price, \$1, plus 8 cents postage.

The Christian Century Press

1408 S. Wabash Ave., Chicago

THE SUNDAY SCHOOL

The Christian As Citizen *

I ONCE knew a man who was very long on discussing "Baptism" and very short on paying his taxes and voting—he never impressed me as much of a man. It is one thing to learn the multiplication table and quite another to be an honest business man. It is one thing to learn to conjugate a verb and quite another to use pure English in an uplifting manner. It is one thing to master "First Principles" and quite another to be an upright, clean-cut citizen. "First Principles" are all right, but surely one should make some progress. Planting a tree is necessary but the fruit tells the tale. When I buy an apple tree for my orchard I put it in the ground correctly, I prune it correctly, I water it correctly, I enrich it correctly, but after a while I come around asking how many apples there are to sell. In the day of judgment the Lord is not asking about planting, but about fruit. You may say that there never would be any fruit if the tree were not planted rightly and I will counter by saying that the planting amounts to nothing unless fruit appears. I have planted some mighty poor trees and I have cast them into the fire. Other trees have been "merely stuck in," but the fruit has been luscious. "By their fruits you shall know them," "Men do not gather good fruit from bad trees, nor bad fruit from good trees." "So shall you be my disciples, if you bear much fruit." I would like to see the emphasis put upon fruit rather than upon planting. As it stands today we hear many people putting it this way: "So shall you be my disciples if you are planted rightly." It does not always turn out that way. We have been testing too early. Jesus lays the emphasis upon fruit, and he is right, absolutely, unalterably right. People should be tested by character. You say salvation is not by character and you are partly right, but not entirely. No man considers that he is good enough to enter heaven, but heaven has everything to do with character. It is an excellent idea to receive people into fellowship on the basis of character. The test should be fruitage. Devils believe and tremble. Devils can easily go through forms, but to achieve character—that is a slow and difficult thing. When a man or a woman can give unmistakable evidence of Christian experience, when they can show the fruits of love, joy and peace, they bear very good credentials, in my opinion.

Love to God and man is the disposition out of which all good citizenship springs. How are we to love God? With all our heart, soul and might or mind. (1) With all your heart: in the Bible heart is the inclusive term, all will, emotion and intelligence is comprehended. You know what it is to love with all your heart—your whole nature goes out to your child or perhaps to your friend. (2) With all your soul. The greatest thing about a man is his spirit, that flaming torch without which life is dark and dull. You admire the spirit of the football player, you adore the spirit of the soldier, you bow before the spirit of the artist in painting or music, the charming thing about your dearest friend is the spirit. Eye, voice, facial expression only "express" the spirit. You love God with a dedicated spirit. (3) With all your mind. That is clearly intelligence. Recently I listened to Bishop McConnell, who is now resident bishop of Pittsburgh, speak on this theme, "Worshipping God with the Mind." How he did sting igno-

rance! How he pleaded for culture, study, mastery and high intelligence! Sunday-school teachers who trusted in personal charm and who study little, left smarting under his lash. Pastors who were emotional mostly went away with hanging heads. Laymen who felt smart but who studied little went out to ponder. God may be worshipped with pocketbooks, with horny hands, with devoted lips but also with the mind. But when God is loved men are loved. Always. What happened at Pentecost was that Christians reached up and got the power of God and brought it down here to change men. That is our task. Loving God, we must change men for the better. Evangelization, education, emotion, energy—all head up in citizenship.

JOHN R. EWERS.

BOOKS

HOW TO PRAY. By Charles Lewis Slattery. This little manual belongs to a series of books under the general title of "Church Principles for Lay People." The author finds in the Lord's Prayer the perfect model of prayer for all Christians. A significant feature of the interpretation is the social attitude of the worshipper. The phrase "Our Father" indicates that the attitude of prayer is not that of the lonely mystic but rather of the soul in society. The thoughts of the author are beautifully phrased and the book is a material enrichment of the church's devotional treasures. (Macmillan.)

THE POWER OF PRAYER. By W. P. Patterson and others. The thought of this book arose in war time when the practice of prayer came into fresh prominence. The Walker Trust in connection with St. Andrews' University in Scotland, offered a prize of a hundred pounds for the best essay on prayer and additional prizes for others. The competition was opened to the entire world and 1667 essays were submitted. A group of impartial scholars have sifted these to twenty-two and these form the substance of the book. The winning essay was that of Dr. McComb, Episcopal minister of Baltimore. The essays are not confined to any one religion, Bahaists and orientalists being represented as well as Christians. One of the most valuable features of the book is a chapter devoted to bibliography in which are listed the titles of works on the subject of prayer, probably the most comprehensive bibliography on this subject that has ever been assembled. The book is a gold mine of information and inspiration for the Christian student. (Macmillan.)

GREAT LEADERS OF HEBREW HISTORY. By Henry Thatcher Fowler. This volume was designed for the use of college students and tells the Old Testament stories from a modern viewpoint but in very simple language. While true to modern critical positions, these questions do not represent the main interest of the book. The work is a good example of modern scientific method combined with religious feeling. (Macmillan.)

TWO LIVELY STORIES. For those who like a little fiction with a tang mixed in with their heavier reading, "Resurrection Rock," by Edwin Balmer, and "Black Bartlemy's Treasure," will serve that purpose. Those who have read "The Indian Drum," and "The Broad Highway" by these respective authors, will know what they may expect from the later books. (Little Brown.)

BOOKS FOR YOUNG PEOPLE AND CHILDREN. Brand new books for young people are "Tales of Wonder and Magic," fairy tales gathered from many literatures by Katherine Pyle, and "Green Forest Fairy Book," other fairy tales adapted for children ten to fifteen years of age. "Old Granny Fox" is Thornton Burgess's latest wonder book of animal tales for smaller children, and two new Volland books for the same age are "Helping the Weather-Man" and "The Turned-Into's," both examples of the Volland genius for gauging the tastes of child life.

*Feb. 13, "Lessons on Citizenship." Mt. 22:15-22; 34-40.



The Wit and Wisdom of Safed the Sage

If you enjoy the "Safed" column in this paper, send for a copy of this clever book. \$1.00—mailed anywhere, \$1.10.

THE CHRISTIAN CENTURY PRESS
1408 S. Wabash Ave. Chicago, Ill

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Dr. Manning Elected Bishop of New York

The diocesan convention of New York met on Jan. 26 and from the first it was evident that Dr. William T. Manning would be elected bishop. This actually happened on the third ballot. The sessions were enlivened by a newspaper attack on Dr. Manning in the Hearst papers where he was called the "reverend Britisher." This attempt on the part of the secular press to influence the action of the convention was bitterly resented by the members of the convention and this resentment was voiced in public address. Although born in England, Dr. Manning has lived practically all of his life in this country. He was educated at the University of the South, and holds honorary degrees from a number of American institutions. Born in 1866, he was made a priest in 1891. His first charge was in Redlands, Cal. For two years he was professor of dogmatic theology in the University of the South. In 1908 he became rector of Trinity church of New York which has the distinction of being the richest church in the United States, and perhaps in the world. He has served as the presiding officer of the house of deputies of the General Convention of the Protestant Episcopal church, and is prominent in all the activities of the church. Theologically Dr. Manning represents the more liberal type of interpretation. He has been greatly interested in Christian unity movements and has been favorable to the Concordat with the Congregationalists. His recent book, "The Call of Unity," indicates his interest. He will head the most influential diocese of his church, and his election will mean much for the growth of theological sanity and the spirit of tolerance in his communion, a development needed in a greater or less measure in every religious communion in America.

Big Electric Sign in Chicago

The Union Methodist church of New York has gotten great aid through the publicity of a great illuminated sign on the church building. First Methodist church, the only evangelical church in the "loop" will also install a great electrical sign in the near future. The pastor of this church is Rev. John Thompson who is also secretary of the city mission organization of the Methodist church. First Methodist church has large property holdings, being the wealthiest Protestant church in the city, so far as accumulated investments are concerned.

General Convention of Religious Education Association

The Religious Education Association first called together by President William Rainey Harper eighteen years ago, continues a live organization in its field. The next General Convention will be held at Rochester, N. Y., on March 10 to 13. Other allied bodies will meet during the days immediately preceding and fol-

lowing. The general theme of the convention program will be "Education for World Fellowship." There will be meetings of the departments for universities and colleges, theological seminaries, pastors, Sunday schools, Week-Day Religious schools, the Family and Community agencies, all developing themes that relate to religious training. It is now fourteen years since the association last met in Rochester; since that time the Religious Education Association has tripled its membership. The headquarters of the Association is maintained in Chicago at 1440 57th St.

Sunday School Papers Merged

There is every indication that the proposed merger of the Established church and the United Free church of Scotland will be consummated. The native conservatism of the Scotch has to be overcome, and there are many legal problems to be solved. One of the recent evidences of the growing sentiment for unity is to be found in the merging of the Sunday school papers of the two communities. The paper for boys and girls under nine is called "Morning Rays" and the one of the children over nine is called "Great Heart."

Evangelistic Plans in Various Denominations

The work of evangelism is the primary interest in the various evangelical denominations during the Lenten period. The churches of Indianapolis will cooperate with Gypsy Smith of England in a series of evangelistic meetings prior to Easter. Chicago Disciple churches will bring the Disciple Secretary of Evangelism, Rev. Jessie M. Bader, to their city for a series of conferences in the near future. In the evangelistic plans and discussions great emphasis is being laid on the instruction of the young in the elements of the gospel through "pastor's classes" and catechism classes, rather than through the use of crowd psychology.

Attorney General Addresses W. C. T. U. Conference

Reformers in the past have often thrown rocks at the officials instead of cooperating with them. The women of the W. C. T. U. are too wise to pursue this course. Recently the National Woman's Christian Temperance Union held a regional conference at the Edgewater Beach Hotel of Chicago at which Edward J. Brundage, attorney general of Illinois, spoke on law enforcement. The official addressed the women on the duties of citizens in cooperating in the enforcement of law, with particular reference to the enforcement of the prohibition law.

Poet at the Annual Meeting

The fellowship of First Christian church is enriched by the presence of some well-known characters. Recently Vachel Lindsey, the poet, who has been

connected with this church since boyhood, spoke at the annual meeting of the church on "My Favorite Poems." This church has known how to capitalize its opportunities, and many unique methods have marked the program of the past year. Some candle light services have been held with harp music and chimes as features of the service. The office of the church is right up to date with all of the latest devices such as addressograph, dictaphone, mimeograph and adding machine. The missionary giving the past year has averaged twelve dollars a member. Rev. W. F. Rothenburger is pastor of this church.

Disciples of Detroit Organize

The Disciple churches of Detroit have formed a "United Board" composed of the official board members of the various churches of the city. Through this organization an executive secretary has been appointed in the person of Rev. Frank W. Norton. He will be supported in part by the national organization. The Detroit Disciples are just beginning the city-wide program and have arranged to hold a mass meeting on February 13th when Rev. Perry J. Rice, successful city executive in Chicago, will address the meeting on the function of a city organization of the churches. In Chicago Mr. Rice has made the Chicago Christian Missionary Society a clearing house of the activities of the cooperating churches.

Government of Mexico Friendly to Missionary Work

Bishop Thirkield has just returned from a visit to Mexico. He has had an interview with the recently elected President Obregon. The Bishop laid before the President the Protestant program for education and philanthropy as well as gospel work. From President Obregon he had the promise of cooperation "up to the limits of the law and the constitution." The laws of Mexico are the most unfriendly of any Roman Catholic country in the world, but they were aimed at the Catholic orders of Spain rather than at the Protestant missionary organizations of the United States. With settled conditions in Mexico it seems probable that Protestant work will go forward rapidly. The recent election was held without the presence of soldiers at the polls, and the result was the free choice of the Mexican people. The religion that makes good in Mexico will be the religion of the future for the field is now an open one.

Presbyterians Will Help Denominational Newspapers

The Baptists of the south have been able to secure a great increase in the number of subscribers to their religious papers, which have in many cases been bought up by the state conventions. The southern Presbyterians put on a one week drive beginning Feb. 6 in which they

will undertake to secure many new subscribers. Each denominational journal of the south will print many thousands of extra copies and these will be mailed out to selected lists of lay people. The pastor will preach on the service of the denominational paper and this will be followed by a canvas of the denomination by the woman's auxiliary in the church. This is the fifth project in the list of eight denominational objectives to be worked out in the denominational program this year. This program among southern Presbyterians is called the Presbyterian Progressive Program.

Church Printing Outfits

The want ads appearing in the preacher magazines indicate a lively traffic in printing outfits. Nearly every church must have a weekly bulletin these days, and the other needs of even a small parish run the printing bill up to five hundred dollars a year and more. Many ministers have installed small Gordon presses in the parish house, and use the boys of the parish, more frequently the boys of the manse, to get out the required printing. One of the most recent to install such a printing outfit is Rev. H. T. Reinke, pastor of Park Avenue Presbyterian Church of Pittsburgh. The high price of printing at the present time is increasing the interest of the churches in this money-saving device.

More Expensive Church Buildings the Rule

Not only the rising cost of building, but also the more elaborate tastes of the people, seems responsible for the more expensive church buildings that are being erected in various parts of the country. First Baptist church in Dallas, Tex., is completing plans for a sanctuary to cost a million dollars. This will probably be the finest Protestant church building west of the Allegheny mountains. The pastor of this church is Dr. George W. Truett, who speaks to a great congregation every Sunday.

Articles on the Bible Stir Protest

One of the central problems in every one of the larger evangelical bodies is the difference between the faith of the ministers and the faith of the people. Most laymen have been trained to think in the older conceptions of the Bible. They are not altogether comfortable in these conceptions and often come to their ministers for help, but they often reject the help that is given. The "Congregationalist" has been publishing recently a series of articles on the Bible by Rev. Frank M. Sheldon. He presented a series of interpretations which are familiar to every minister who has been reading modern books on the Bible. These articles have been read by lay churchmen of one of the most progressive of the evangelical denominations. In a symposium on the articles which the "Congregationalist" published, it is evident that there has been widespread dissatisfaction with the point of view. This fact indicates one of the great sources of weakness in the evangelical denominations. The minister holds

to different conceptions from his people and when he even timidly undertakes to present his views, he is branded as a trouble maker. Until the minister learns constructive and pedagogical methods of presenting his views and until laymen learn tolerance, there will be weakness and hesitation in evangelical ranks.

Unitarianism to be Centrally Organized

The passion for centralization is at work in all of the religious communions. During the past year the Roman Catholics formed an organization in which the heads of their various auxiliary societies might come together. The Disciples of Christ went farther than any other organization in actually merging the organizations engaged in missions and philanthropy. The Methodists now have a central board of strategy in connection with their centenary movement. The Unitarians who have recently completed a successful national campaign for funds, have formed the Central Council in which the various denominational boards are represented. This centraliza-

tion tends to prevent competition of organizations within the denomination and provides a council table where the denominational strategy may be intelligently discussed. This centralization may be away from democracy, but it is in the direction of efficiency. Free churchmen now have ecclesiastics with far more power than a bishop ever has.

Congregational Losses Through Absenteeism

All of the great religious organizations of America have an increasing loss from absenteeism in the church. The loss from death among the Congregationalists remains nearly constant over a period of sixty years, being at the present time approximately 1.4 per cent per annum. Two years ago the loss through absenteeism in the Congregationalist churches was two-fifths of one per cent per annum. In 1919 this loss had grown until it was 3.7 per cent per annum. A graph has been prepared by Rev. Frederic L. Bagley showing the change in each decade. Most of the change has come within the past twenty

If He Had Been Bishop

DR. PERCY STICKNEY GRANT is one of the most fearless liberal preachers in the fellowship of the Protestant Episcopal church, since the expulsion of Dr. Crapsey. While the election of a bishop for the diocese of New York was pending he preached on the matter and declared that candidates for the office should announce a platform so their positions might be known. Though not himself a candidate, he gave the Episcopalians of New York a thrill by announcing what would be his platform if he were a candidate. A part of his statement was directed against the historic creeds. In this connection he said: "Thousands of clergymen would welcome freer formularies. They entered the priesthood or ministry stimulated by the adolescent idealism of self-improvement and human service. The gateway of intellectual belief into the ministry was narrow, but their church authorities almost guaranteed the truth of the debatable doctrines. So these young men accepted dubious beliefs, treating them as ancient historical monuments not to be destroyed; or they allegorized them; or they attenuated them by some form of philosophy which proves that black is white; or they secured mental peace by claiming the rights of suspended judgment, while about some physiological sides of belief they were frankly humorous and said, 'How should I know?'"

The platform on which Dr. Grant would run for bishop if he ever ran is as follows:

"1. I will vote to put the Apostles' and Nicene Creeds in the back of the Prayer Book with the Athanasian Creed, and the thirty-nine Articles, and not require them as a part of the Morning and Evening Prayer or Communion service.

"2. I advise a further revision of the Prayer Book that would not ask questions in the baptism service that are now

asked—a belief in the Articles of the Christian Faith, as contained in the Apostles' Creed, which no mature and educated person today can assent to without stultifying reservations, and no clergyman can ask without mental mortification. In fact, I believe there should be a revision of the Prayer Book to take out of it the latitude of ignorance toward natural science and toward social and political organizations that are common-places today.

"3. I will work to bring about a proportional representation in General Convention.

"4. I stand upon a social and economic platform for the Church, at least as broad and progressive as that announced in the recent English Lambeth Conference or the output of the Methodist Church and of the Catholic Church.

"5. I promise to advise in my pastoral letter and to attempt to organize the diocese and the parishes so that the weight of financial management shall not be placed upon the clergy, untrained in business methods, but upon business men. The financial committee in each parish and the financial committee of the diocese should take charge of their respective budget requirements and secure funds as they would for any other purpose they consider important, without asking the initiative or cooperation of the clergy.

"6. I regret that if elected I shall have to live in a \$300,000 house, and have to conduct services in a \$15,000,000 cathedral. The interest charges, to say nothing about up-keep, will amount to nearly \$1,000,000 a year.

"7. I will approve of no church legislation that contravenes or tends to undermine the law of the land, as, for instance, in the matter of marriage and divorce. And I will urge in all church usages (even in the sacraments) obedience to modern sanitary codes."

years. One seventh of the members of the Congregational denominations are now inactive. The Congregational Commission in Evangelism is seeking the advice of Congregational pastors everywhere on methods to prevent this great loss.

Book Brings Money for Labrador

Dr. Grenfell has supported his work in Labrador through the years largely by lecturing and writing. His recently published autobiography has proven a great success and is now in the sixth edition. Many of the readers of the book have wished to become supporters of the mission, and in this way the book has become doubly profitable. Recently a lady of the middle west who was a complete stranger to Dr. Grenfell completed the book, and then sent the doctor a check for ten thousand dollars.

Takes His Vacation in the Winter

Summer vacations for ministers are the conventional thing but Rev. John Ray Ewers, pastor of East End church, Pittsburgh, is likely to do the unconventional. He has arranged this year to take his vacation in February and his pulpit supply committee has drafted a number of Chicago preachers to supply his pulpit during that month. On February 6, Rev. Orvis F. Jordan, pastor of Evanston Disciple church, will preach. Rev. C. C. Morrison, of The Christian Century, will preach on February 20 and Rev. Perry J. Rice, secretary of the Chicago Christian Missionary Society will fill the pulpit on Feb. 27. Mr. Ewers refuses more offers of special appointments than he accepts and he often speaks in the neighboring churches of Pittsburgh of all denominations. His address on "The Religion of David Lloyd George" has been deservedly popular this winter.

Where Are the People on Sunday Evening?

The churches of Aberdeen, S. D., got interested in the question, "Where Do the People Spend Sunday Evening?" A reporter was sent to the various moving picture houses of the city. The ushers in the churches counted the church audiences. It was shown that the attendance at the movie shows was greater than the attendance in the churches. At the same time it was shown that much over

half of the population was in neither place. Contrary to the ordinary impression, it would seem that there are a lot of people who like to stay at home for a quiet Sunday with their families.

University Considers Welfare of Rural Church

The University of Ohio promotes every year an Ohio County Life Conference. This conference was held this year at Columbus, Feb. 2-4. Wednesday was devoted to church problems while on other days consideration was given to schools and community betterment. B. F. Lamb, secretary of the Ohio Federa-

tion of churches, spoke on "The Rural Church Situation in Ohio." Arthur T. Arnold, secretary of the Ohio Sunday School Association, spoke on "Religious Education in Rural Communities."

Sunday School Bus Comes Into Use

The consolidated school with its use of the auto bus is now an institution in many sections of the country. Churches have been greatly multiplied for the same reason that rural schools used to be multiplied on account of the inability of little children to walk long distances. Euclid Heights Presbyterian

Time To Stop

THE different theological tendencies in the Protestant Episcopal church reveal themselves in every practical proposal. Broad church and high church do not see eye to eye on any proposition. While the Protestant element in the church seeks a better understanding with Congregationalists, and will go a long way to get it, the high church party is very enthusiastic over the prospect of unity with the Orthodox church of Greece, the Balkans and Russia. The Churchman, the progressive organ of the communion, has recently spoken some very plain words to the committee that is negotiating the union with the Orthodox church. This editorial is likely to make church history. The Churchman says:

"The president of the commission of General Convention to confer with Eastern Orthodox and Old Catholic churches has, perhaps, shown more imagination, undaunted by facts, than has yet been exhibited in the Protestant Episcopal church by any chairman of any committee appointed by any General Convention. The bishop of Harrisburg has become a power in the Balkans, of no mean dimensions. We are proud of the distinction which he has won in that unhappy quarter of the globe and of the pleasures which have come to him as a figure in the shifting political scenes of Eastern Europe.

"But has not the time come for some one to remind Bishop Darlington and those with whom he is conferring in the Near East that, whatever may be said and written during the amenities of these delightfully picturesque excursions, the Protestant Episcopal church is quite likely to determine its course, when the time comes for it to do so, in a way which may be damaging to the prestige of the committee and its energetic president?

"We may seem to be lacking in magnanimity when we project such gloomy forecasts at a moment when our desk is filled with news accounts of the splendid pageants which took place a fortnight ago in many of our American churches under Dr. Darlington's happy inspiration. Pageants truly they were, though our correspondents groped blindly for the right words to depict the splendor of the thing they saw in our chancels when unity between Greek Or-

thodox and Protestant Episcopalians was made manifest as these distinguished prelates walked beside us and took their places in the sanctuary. After such pageants, manifestations of unity with plain, black-frocked Presbyterians and Congregationalists will seem an anticlimax in art.

"We could not write thus if we took the Russo-Greek churches' concordat seriously. We confess the worst at the start. We do not take it seriously. We almost tremble to say that we consider the Russo-Greek churches fair fields for missionary enterprise. Many think this; it is, therefore, well that it should be said; for none of the active members of the Commission to confer with Eastern Orthodox and Old Catholic Churches has seemed to resent certain assumptions of the Russo-Greek prelates. They have treated our commission as suppliants. Perhaps this is the fault of the commission. We think it is. Our committee has gone into conference with the Near East apparently with nervous eagerness to persuade the hierarchy that we are a validly Christian church. The Greeks, of course, with the courtesy native to their race, have examined this little group of American Episcopalians with their credentials in their hands. Where they found us lacking, the committee docilely gave promise that we would doubtless supply the lack. But we shall come to that later.

"It is a minor matter; but our committee must be aware that the Protestant world has long entertained a prejudice that there are some vital lacks in the Greek church. Their 'orders' have for centuries seemed to suffer detriment when measured by the validity test of Matthew VII, 20, 'By their fruits ye shall know them.' It has seemed to us in the west that the hold of the Orthodox prelates on the essential meaning of the Incarnation has been rather insecure. We regret, therefore, that Bishop Darlington and the commission of which he is president did not, when the question of the validity of our orders was under discussion, with Occidental bluntness ask of these prelates the privilege of sending American missionaries—Presbyterian, Congregational or Episcopalian—to convey to the Russo-Greek priests the fact that the west conceives Christian ethics to be both the test and the fruit of the doctrine of the Incarnation."

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Finis Idleman, Minister

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Church of Los Angeles covers a large territory, and recently the Sunday school installed an auto bus. The result of the experiment had been very favorable. In four weeks the attendance has increased from 132 to 288. The success of this experiment has suggested that it is possible to organize in a community a consolidated religious school serving people of various denominations and in a considerable area provided the school bus were put to work in the cause of religion.

BARGAINS IN BOOKS

THE following named books are only slightly shelf-worn, and are here listed at from 25 to 50 per cent below their regular price. Add 6 cents on each book for postage.

At \$1.50

Raymond. Sir Oliver Lodge.
Christopher. Lodge.
Roosevelt's Letters to His Children.

At \$1.00

The Ascent Through Christ. Griffith Jones.
The Vital Message. Conan Doyle.
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New Dean for Disciples Divinity House

THE trustees of the Disciples Divinity House for the University of Chicago announce that Dr. W. E. Garrison has accepted the position of Dean to succeed Dr. Herbert L. Willett who resigned some months ago on the occasion of his acceptance of a secretaryship of the Federal Council of Churches. The new dean will begin his work on April 1. This announcement immediately following the completion of a fund of \$200,000 to house the work of the Hyde Park church and the Disciples Divinity House makes it certain that this institution for graduate training of ministers is about to enter upon a new era in its history.

Dr. W. E. Garrison is well known among Disciples, being the son of Dr. J. H. Garrison, for years the editor of the Christian Evangelist. He took an A. B. degree at Eureka college in 1892 and later at Yale. He received his B. D. and Ph. D. degrees at the University of Chicago, being in the earliest group of students that gathered at Chicago to study with President William Rainey Harper. He has had a varied experience both as executive and instructor. He served in the Disciples' Divinity House once before as an assistant instructor, and later taught church history at

Butler College. He has been president of Butler College, president of the New Mexico College of Agriculture and founder and president of the Claremont School for Boys. During the year 1903-4 he served as president of the American Christian Education Society. In New Mexico his gifts were recognized by his appointment as a member of the constitutional convention.

As a writer, Dr. Garrison has produced two books, one called "Wheeling through Europe," and the other "The Theology of Alexander Campbell." The latter is still the authoritative interpretation of the writings of the early leader of the Disciples' movement. He has served as assistant editor of the Christian Evangelist and in many other ways has contributed to the periodical literature.

Dr. Garrison has not yet announced his schedule for the spring. It is thought that he may decide to spend three months in visiting colleges and universities in studying the situation as it relates to graduate instruction for the ministry. It is already announced that he will teach during the summer quarter at the university.

It is the hope of the Disciples Divinity House to have a group of instructors at the University of Chicago who will contribute their part to an interdenominational program of theological instruction. The Baptists, Congregationalists, Disciples, Universalists and Unitarians all maintain theological instruction at the university, and these schools interchange courses in such a way as bring together one of the greatest theological faculties in the world.

The courses of the Disciples Divinity House have been given in the university buildings during previous years, but it is expected that the Divinity House building will be erected this coming year. This will provide class rooms and a center for social life for the students of theology at the University of Chicago.

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EDITORIAL

A Lenten Prayer of Confession

THOU God of perfect holiness and grace, in Thy presence the spirit of mortal man cannot be proud. We draw near to Thine altar to commune with Thee, but we cannot endure the light of Thy face save as we come bringing sincere and humble confession of our sins. We have done those things that we ought not to have done. Turn not Thy face away from us, though we be unworthy, but hear the cry of our hearts for cleansing and for pardon. Judge us, O Lord, not as our fellows judge us, nor yet as in all integrity of conscience we must judge ourselves, but look upon us with that pitying goodness which, while it condemns our sin, yet gives us fresh power to overcome it.

Often have we wandered into wrong-doing thoughtlessly—Thou knowest how thoughtlessly! Canst Thou forgive our careless ways? Forgive us by teaching us to profit by our experience and to learn wisdom in the very things our thoughtlessness has made us suffer. Create in us the habit of spiritual awareness. Make us sensitive to moral values. Quicken not only our will to do the right but our intelligence to discover the right and to avoid the wrong.

We confess not only those sins that grow to full ripeness in our acts, but all nascent sins that lie growing from day to day in the unclean thoughts of our hearts. Forgive us our hidden sins of the mind, our dark imaginings, all lustful and covetous musings, all selfish and unsympathetic judgments upon others. Purify and sweeten our inner life. As Thou dost forgive our misdeeds, cleanse the sources of our misdeeds that out of our hearts may issue goodness like that which is in Thee.

Yet, Lord, save us from too much thought upon sin and

our proneness to it. Show us how we are to overcome evil with good, and may our minds delight to dwell upon those things that are noble and beautiful and of good report. May we keep close fellowship with Christ, to know whom is our best defense against the lusts of the flesh. In his name. Amen.

Waiting for the Stragglers to Catch up

NO denomination in America has been more forward in the cause of union than the Presbyterian. Yet there are Presbyterians who are opposed not only to the Philadelphia plan for organic union—the product, chiefly, of Presbyterian activity—but even to cooperation with the Federal Council. The Presbyterian Banner advocates complete separation from the federation movement. Disciples are painfully conscious of a wide chasm between the views of their conservatives and progressives, the former knowing no kind of union save by doctrinal conquest while the latter declare that the church is already one and its divisive distinctions are maintained by non-essential differences. Even among Congregationalists there are reactionaries and conservatives. In any of these bodies a very small minority may threaten the success of any union movement. A large majority of Canadian Presbyterians have long favored union with Congregationalists and Methodists in the dominion. Yet the fear of schism has prevented any definite steps being taken. Progressive leaders of all these denominations are compelled to wait for the stragglers to catch up. Meanwhile the work of teaching must go on. Probably union needs to be promoted more democratically than heretofore. Instead of so much attention being given to negotiations between ecclesiastical dignitaries, local communities should be making experiments in co-

operation. Community churches need not always wait on the action of overhead denominational organizations. Every successful community church will tend to hasten the negotiations of the high up officials. The cause of Christianity proceeds best by education in its fundamental principles, and by carrying on experiments which will discover for all the path of ultimate success.

The Movies and Profits

THE effect of the movies upon child life has come to be a matter of serious concern to people all over the land. This interest is reflected by *The Outlook* in a recently published article bearing the title, "The World's Worst Failure." The author of this article believes that the movie promoters faced a great opportunity which they have utterly failed to grasp. In the February *Pictorial Review* the influence of the movie upon juvenile delinquency is dealt with. The thing that is wrong with movie shows is the thing that happens to all commercialized amusement. The horse race was once the diversion of gentlemen. Through commercialization it became the tool of gamblers. The movie business of the country has fallen into the hands of the big producers. The people of any city have little control over the pictures that are sent to them. They are on a circuit, and the pictures are sent out over the circuit by the syndicate. At the heads of these syndicates one will find for the most part Jewish capitalists. These men have but little feeling for either Christian or Jewish ideals. Their motto is profits, and they are getting profits as every one knows. Not satisfied with legitimate profits they are killing the goose that lays the golden egg. Public favor is being alienated for the quick profits that come to questionable pictures. Around Chicago there have been a series of outrages against women by supposed morons. Few of these morons are ever caught. One wonders that half-witted men so successfully elude the police. Is there a connection between this fact and the pictures which so often present attempted rape? Douglas Fairbanks appears this winter in "Zorro," a picture in which the heroine is abducted and rescued repeatedly. Gunplay and violence against womanhood may bring box receipts, but they cannot win the approval of thoughtful parents.

"Better Books for the Home"

AN examination of the ordinary home library shows a shocking deterioration from the days of our fathers. Instead of books of devotion, biography and history, we now find the reprint editions of the ephemeral novels. Of these scarcely one in fifty could by any stretch of the imagination be considered as a contribution to literature. The theme in them is generally the sex motive. It is upon such pabulum that thousands of families of children are being brought up. Unless one is cynic enough to believe that reading has no influence upon life, we must expect

a harvest from these home libraries. Meanwhile the world never had a better supply of wholesome and interesting books. There are clean adventure stories for boys, and books for girls that lay hold wholesomely upon the imagination. For the adult there is a wealth of biography and popular science and a sufficient range of decent fiction. For the elders there are great books in economics, sociology, poetry and drama. For all there are sane and inspiring religious books written in a far different style from that of the old-time Sunday School library book in which the good little boy always died and went to heaven. There are some books which the ordinary home can afford to borrow from the public library, but there are others that belong in the household. An encyclopedia helps to answer the school-boy's honest questions. The price of one automobile tire will provide mental pabulum for a whole year. No family can maintain an intellectual or cultural atmosphere without owning its own books and reading them. Good books are unfailing life teachers.

Oriental Interpretation of Christianity

THE student of church history is soon made aware of the great difference between the Christianity of Jesus and Paul and the Christianity of the historic creeds, particularly the Nicene and Athanasian creeds. Christianity conquered the Greek-speaking countries, but they in turn hellenized Christianity. It is this hellenized Christianity, still further modified by later racial characteristics, that is practiced in the western world. And now when Christianity is taken back to the Orient, it is this hellenized brand that is taken. It always seems like a foreign religion in India or in China. And it always will seem so until the natives are allowed to make their own interpretation of it. The native Christians, representing a number of the denominations, have gotten together in South India and have agreed upon a basis of fellowship for an Indian church. Even representatives of the Episcopal church were present, and western denominational differences were not allowed to stand in the road of an Indian interpretation of Christianity. The Christian Sadhu, or holy man, is making his appearance, a figure unknown in the western world. Recently Sadhu Sunder Singh visited England and the United States, and was everywhere received with curiosity as though he were representative of some new religion. Yet he is simply a Christian who has Christianized instead of abandoning the temperament and characteristics indigenous to Indian life. One of the first developments in China, as soon as the supporting denominations lose control, will be an adjustment with Confucianism. There are many things in Confucian ethics which are Christian in quality, and the sharp antithesis once drawn between Confucianism and Christianity is regarded by intelligent missionaries as unnecessary. The mission boards which direct the missionary operations are in many cases aware of the need of giving missionaries more liberty, but missionary giv-

ing is still too precarious to allow the administrators of missions to go as far as they might if their constituencies were better informed. The task is still conceived of in terms of turning orientals to occidental modes of religious thought. This all the missionary money in the world could never do. Jesus and Paul were orientals. The final oriental reinterpretation of Christianity may conceivably be better Christianity than ours.

Curbing the Public Dance

THERE seems to be a unanimous conviction that the public dance hall is an evil. Once more the commercialization of a recreation has obscured its possible good, and developed a horrid brood of evils. One wonders how long it will be before the state will take over recreation just as it has taken over education, and forbid the exploitation of the youth of the land by an appeal to the lower instincts. John J. Phelan has recently presented in the Survey a resume of investigations which he has made with regard to the dance halls of various cities of America. From his investigations he has formulated a set of dance law regulations which will be recommended to the cities of the land. Among the regulations are these: Girls under eighteen not to be allowed in dance halls; the halls to close at eleven o'clock; liquor to be barred, and the dance hall violating this provision to lose its license; policewomen to attend the dances and curb any tendency to impropriety. Former mayor of Chicago and former governor of Illinois, Edward F. Dunne, has declared that no organized evil of the city, not excepting the saloon, ruined as many girls as the public dance halls. The churches in days gone by have tried to abolish the dance entirely. This sweeping policy does not enlist the support of Christian people as it formerly did. Something could be accomplished if the Christian forces stood together for the municipal restriction of the dance halls. Even though a churchman in his heart might desire more, he would do better to take half a loaf than to have no bread. The dance in the home under the supervision of elders is one thing. The dance that mixes up young people who are strangers to each other is quite another thing. There are no worse hell-holes in the great cities than some seemingly respectable places where the male vampire stalks his victim.

Mothers Who Work at Night

WOMEN who work at night have been the subject of study on the part of the National Consumers League. The League is committed to the idea of revealing to consumers the conditions under which their goods are produced and marketed. It has often furnished white lists of houses which could be commended for their fair dealing with labor. The blacklist is illegal and perhaps less effective than the white list any way. One of the most recent studies carried on by this splendid organization is that presented by Agnes de Lima, the research secretary. The city of Passaic, N. J., has many

textile industries. These pay low wages to men and relatively high wages to women. The investigator went from home to home to secure something better than statistics, the human facts about a hundred working mothers. This investigator says with regard to her visitations: "Take almost any house in the non-residence section, knock at almost any door, and you will find a weary, tousled woman, half dressed, doing her housework, or trying to snatch an hour or two of sleep after her long night of work in the mill. Most of these women are Poles, Hungarians or Russians—in fact only one woman seen by the investigator was American born. They speak little English, and the information gathered from them is often most elementary. The facts are there, however, for anyone to see, the hopeless and exhausted woman, her cluttered three or four rooms, the swarm of sickly and neglected children." The law of England has prohibited night work for women for seventy-six years and fourteen civilized nations of Europe have since 1910 had a trade agreement which forbids the production of goods by the night work of women. The United States has not joined in these agreements because of lack of power on the part of the federal government to control labor conditions. Thus because of a loophole in the law we still have states in which practices are continued that have been outlawed by the civilized world.

The Prohibition Movement in Scotland

THE initial prohibition referendums in Scotland have been completed. The results seem disappointing when viewed from the vantage point of complete prohibition as it has been attained in America. It is a time, however, to revive the old slogan of the fighting prohibitionists, "Every saloon killed is victory." The Scotch prohibitionists killed some 300 saloons, or public houses, as they call them. That is all clear gain, and the campaign was gain as a means of education. The thin end of the wedge is driven in. Prohibition progress is a war of many years duration, and in killing 300 saloons the Scotch warriors have registered substantial gain and have placed their lines in advantageous position for the next drive. Britons move slowly away from old things. They may move however with the relentless progress of a glacier. In this first skirmish every weapon that money, politics, ancient habit and the temperament of conservatism could command did battle with all the power it possessed. It was the intention to "scotch" the movement in its beginnings. The "trade" spent millions. Every prejudice that a post-war spirit of reaction could rally was utilized, among them an anti-Americanism that is somewhat strident in some quarters just now. The temperance forces also had certain Anglican church as well as Roman Catholic influences contending against them. "Bishops and brewers" is still an unfortunate alliteration in British public matters. Besides, we must remember that it required 55 per cent of the total vote to eject a saloon and that this 55 per cent must be at least 35

per cent of the total electorate, voting or not. Furthermore, there were three propositions before the voters, which carried the possibility of near-prohibitionists taking the middle course the effect of which would limit the number of saloons without abolishing them all. Thus we can understand how Glasgow could register 148,343 votes for prohibition against 182,500 votes for continuing the present number of licenses, and yet only four wards go dry. The dries had a big handicap in the electoral privilege as well as in the ancient habit and the conservative temper. With 300 saloons killed and no losses on the other side the verdict is victory.

The Public Impotence of Religion

THE title is not ours. It was formulated by that powerful theologian, Principal Forsyth, for an article which was published in *The Christian Century* two years ago. We can find no other title which adequately matches the thesis of the present editorial, and so we take it for our own. As one looks back upon the ecumenical calamity of the world war and the appalling reaction following it, nothing is more remarkable than the public impotence of religion. Often it was said that if the religious forces of the world had been mobilized and made effective, the war could have been prevented. Perhaps so; nobody can tell what would have happened if something else had not occurred. As a fact it was not so. Instead, in each land the church fell in behind the politicians and militarists and was content to be a follower, not a leader, an ambulance picking up the wounded and burying the dead—a ministry which the Highest did not disdain, but which is manifestly not the highest ministry.

Of course the war did not create that situation; it simply disclosed it. The inability of Christianity to reform the world on a large scale, to hold the attention of the laborer, to keep the respect of the lover of science, to convince the heart and mind of the student of literature or art, had long been suspected, but the war revealed it—like a star-shell over no man's land. Must we admit that Christianity has failed, alike in intellectual command and in moral leadership? No. Is the world more wicked than ever it has been before? No. Take any age in the past, and the things which it tolerated as matters of course fill us with horror. Is it because the world is more hardened against religious influence? No. There is a widespread desire for a personal hold on spiritual reality. Indeed, it is an age of great religiosity, when the unseen is not denied, nay, is courted, but courted often by occult, a-moral, if not uncanny, means.

What, then, is the matter? In working among the soldiers during the war it was found, when one got to the real mind of the men, that their indifference to the church was due to one of two things, either selfish indulgence or unbelief. More often it was the former—the long lie in the morning, an unwillingness to surrender to the moral demands of

Christianity—these more than all else. But among many thoughtful and responsible men, spiritually alive and morally noble, it was an inability to accept the creed of the church, which they found to be either unintelligible or incredible. The truth is that we live in a new universe. The man at the plow, and the child in the school, see things in a different aspect and in mutual relations different from those in which their grandfathers saw them. The sun, the stars, the solid earth, the framework of society, the organization of the world, the standard of criticism that governs the search for truth, the ideals of life—all are transformed. The widespread intellectual defection from the church is caused by the plain fact that the church has not yet interpreted this new universe in terms of Christian faith. Today, not only has a nobler idea of God to be disentangled from old beliefs, but the new world, in the innumerable ways in which it bears upon the individual, the family, the community, must be shown to be in harmony with the will of God the Father of Jesus. Here lies the task of the Christian thinker, and it will be accomplished by the inspiration of the Spirit in the minds of men ready to be thus employed; but it will be hard work.

Howbeit, our point now is that the public situation in the world has outgrown the current type of religion and the conventional form of its activities. It is the poverty—the stridency in some, the huskiness in others—of our type of religion that is the source of the lack of influence on the part of all churches in all lands. Whether in the making of war or the making of peace the church is not an inspiration. It is an irrelevance. It does not signify. Whereas religion should be a big business and a moving, creative power in the affairs of the world, it is little more than a sideshow. There is an appalling contrast between the inner wealth of Christianity and its outward futility, its private triumph and its public failure. The position we have reached is well assessed by a recent writer:

Today there is better thinking and writing on social or national subjects than there ever was in the world before. But its eye is not on the history of the whole soul. To read it, you would not guess that we were in a Christian country with a long Christian tradition shaping its society. You would receive the impression that its religion had no more to do with its affairs than a harem, that is kept behind the purdah. Hardly any reference is made to the eternal Kingdom of God, and no express guidance is taken from distinctive principles of the ethics of the Kingdom.

When we ask why this is so, the reason is not far to seek for those who have eyes to discern. For one thing, the church has developed noble personal character, but it has failed to construe its faith, or its society, or its Saviour from the one idea which was his own creative and organizing center—the Kingdom of God, the action in men and nations of the sovereign righteousness and holy love of God in the practical affairs of the world. It has not taught that the greatest thing man can do, either as an individual or as a community, is moral worship, to hallow the holy name; and that this is not simply to be done on set occasions and in sacred buildings—by rapt emotion and mystic ecstasy—but in the moral purpose and trend of affairs great and small. In short, that our worship must be great moral action, and that great moral action is worship.

Men and nations have not been taught that they are here, in chief, not to give effect to their own genius, but to serve the one invincible destiny of the Kingdom of God, to seek that first, and to wait on God and work for him, instead of seeking to exploit, if not to commandeer, him in behalf of their own ends. These words from Principal Forsyth tell, in flashes, the truth of the matter:

Our religion belongs too much to the religion of indulgence, exemption, and immunity. Piety takes the place of faith. Love becomes an affectional infinite instead of a moral absolute. The note of sovereignty vanishes from religion, the note of control from ethics. We are melted without being moulded. We have a temperamental piety instead of moral insight, moral redemption. Religion is too mobile, too subjective, too pliant—just as in the days of a more formal orthodoxy it was too stiff and intellectual, with the hard impotence instead of the soft. It eases but does not cure the public case. It is for easy edification more than hard obedience. We detach individual experience from the immanent and irresistible righteousness of God, with its almost automatic judgment on godless civilization. A church catholic is sought otherwise than by a church holy. We lose the note of moral majesty. We lose the vision of nations in solemn covenant round the great white throne. We are fumbling at a social, national, international religion with the small key of a private piety and a provincial faith.

Again, if we go further and ask why private salvation does not mean public redemption, the answer is that at the heart of the present unrest and discord lies a right instinct baffled by a false philosophy of life. We are feeling our way slowly toward a new and more human order of society; we see dimly what is needed but we cannot reach it, because of the material-mindedness that still clings to us. The gulf which really affects our thinking and our living is that which divides the spiritual side of life, which we believe in and value, from its practical and public concerns. In the lives of many noble and true men there seems to be no actual or necessary relation between these two things. One man has no theology, and no use for God; and yet his life is full of spiritual atmosphere. Another is a sincere and orthodox Christian; and yet his life seems to move on the dullest material plane. A third has his creed on one side and his spiritual sensibilities on the other, but with scarcely any real interaction between them. All three would protest against the charge of material-mindedness; but, as a fact, all equally exemplify it and help to perpetuate it in others.

What we have failed to get clear is the relation between what is spiritual and what is practical. We think of "the spiritual" either as an inherent quality in things to be brought out, or a glamor floating about them. In effect we reduce it to the level and nature of matter, making it something that can be spread, like butter, on things, or extracted, like honey, out of them. Which means that we think in terms of matter, and are still, in principle, material-minded, as much as the men who live in their gross pleasures, or in their stocks and shares. The proof is our failure to "walk by the spirit" in practical concerns. To be "practical" a man feels he must deal in the material. He will acknowledge that a problem—like making peace, for example—is spiritual, and that the only final cure for

labor troubles is the prevalence of the spirit of Christ; but he will start to work to that end with material remedies, political or economic. To seem to pin his faith to spiritual influences would be to write himself off as a visionary at once.

So there has been a strange mishandling and undervaluing of the spiritual factor: not that politicians and men of business are necessarily devoid of spiritual perception, but because material-mindedness holds the field. We lower the spiritual to the level of a force—potent, it may be, but too elusive for practical affairs—instead of realizing, as Carlyle said, that the spiritual everywhere creates the practical, and would shape it if we were brave enough to trust it and wise enough to use it. For the Christian man—one for whom, as for St. Paul, "to live is Christ"—this is an intolerable condition, the more so when secular prophets are today prescribing for our shattered civilization a return to God. Everywhere this tragic hiatus confronts us, because we find it so difficult to pass from the spiritual factor to the practical undertaking. For, manifestly, to bridge that gulf is the first step towards any reconstruction that aspires to be based on and made fruitful by the creative and consecrative power of religion. As well neglect the air in seeking to solve the problems of aviation as to hope to solve our social problems otherwise than by bringing the things of matter and sense into subjection to the spirit.

If we go a step still further and ask how this is to be brought about, we must look the facts in the face. First, it cannot be done all at once, any more than the world can be evangelized in a day; but we have made remarkable progress toward it in recent years. In recent years, we say, because the emphasis upon the social meanings of Christianity is new among us. Even yet it is looked at askance by those who, as Samuel Butler used to say, are "equally horrified at hearing the Christian religion doubted, or at seeing it practiced." Second, more and more we see that it is not enough to redeem individuals and expect all things to right themselves; for that fails unless the regenerative forces of the gospel can be more fully organized and applied to social ends. Often enough a company of men, each of whom is a loyal and true-hearted Christian, will do in their corporate capacity what not one of them would do as an individual. They think the two standards different; the responsibility is distributed, if not attenuated; and so we find followers of Christ acting, in politics and business, as if they were disciples of Machiavelli. In the same way, a nation of Christians would not be a Christian nation, unless its people had learned to carry their spiritual-mindedness into public-mindedness. For it is in our corporate life that we lag furthest behind our vision and faith.

For the conquest of communal life by the Christian ideal we must have faith, and yet again faith, in spiritual influences, and trust in spiritual methods. Two instruments are at hand, personal character and public opinion: to quicken and cultivate the spiritual quality in men, and to educate and organize the finer mind of the community. The individualists of old were content to receive; the social Christianity of today puts all the emphasis on giving and

doing. Neither, alone, fulfils the Christian ideal, which is that of an instrument receiving and distributing the gift of abundant life. Wesley was right when he said that "the Bible knows nothing of a private religion," and our religion has been so much a private mysticism that it is impotent in public life. If we have been thinking of the Kingdom of Heaven as only an inner experience, or else as a visionary city suspended in the sky—something to be longed for, but never realized—we must "repent," that is, change our way of thinking. Today, as of old, it is evermore at hand, waiting for willing hearts and fraternal hands to make ready for it, make room for it, revealing the will of God on earth as in heaven.

But if we are to recover "the gospel of the Kingdom," as Jesus taught it, we shall need a deeper inner experience of religious reality, an enduement of power such as that with which the church began her morning march in the world. Once again it is power that we need, not power of numbers, not power of money, but the power of the Spirit—and that power is not achieved, it is received.

The Church and the Community

IT is increasingly apparent that the denominational order of things is failing to meet the needs either of large cities or of smaller areas. It is at best a survival from a time when its competitive character did not shock and disturb. Sectarianism was sufficiently in the blood of the nation before the war to find a sort of an apologetic for itself. Today it is increasingly difficult to justify denominationalism to sensible and sensitive people. Its wastage and discord are too apparent to be concealed under any camouflage of diversified convictions.

Particularly is this true in new communities which are taking form in all parts of the country, either as fresh settlements or as the suburbs of cities. Into every such locality it is the impulse of aggressive denominational officials to push with a church of their own faith and order. But the rivalry occasioned by this policy is easily foreseen, and the more constructive spirits find themselves reacting against the policy, and in favor of some unified expression of the religious life.

Where there is a cooperative body, like a federation or council of churches covering the area, it is sometimes practicable to adjust the matter so that some one denomination shall be permitted to foster a community church, while the others observe that self-restraint and courtesy which the situation demands. In other cases the community itself takes the initiative and forms a neighborhood church based not upon any of the denominational distinctions which have now become obsolete and fictitious, but upon the principle of neighborly fellowship in worship and brotherly cooperation in the practical service of Christ.

This is taking place throughout the nation, and is one of the most hopeful signs of the active and constructive

impulse in Christianity today. It is the best answer to the criticisms that find mordant expression against the church. The fact remains that this new impulse is shaping the life of scores of rapidly forming communities, with the promise of real effectiveness in Christian service. When undertaken by a denomination in the true spirit of community service it proves that some of these Christian bodies are capable of sinking their sectarian aims in devotion to the larger good of the Kingdom of God. When projected by a community on its own initiative it is a sign of the vitality of religion at the broad human base of community life, whatever may be the fact as to the waxing or waning of ecclesiastical Christianity.

A visitor in the west recently had occasion to make a hasty study in a single evening of four different forms of community service in connection with churches in a typical city. His report is illuminating. The first church visited was in a locality closely approaching slum conditions. The church had saved itself by changing its program from that of the conventional or denominational church attempting to secure a membership for itself out of the local area, and had boldly gone after the community as a whole, making nothing of its denominational connection, but everything of its desire to meet as fully as possible all the needs of all the people of its district.

It was a Saturday night, perhaps the least favorable in the week for a display of activities. But in three or four sections of the very modest plant boys and girls, young men and women, and people of older years, were busy with work or recreation suited to their tastes. Not far away there was a store building which had been converted into a perpetual rummage salesroom, where clothing and other material was on sale at small cost, after being repaired by the willing hands of church workers of that same congregation. The denominational leaders had made a small investment from their forward movement fund, and the rest of the money for the fine experiment had come from the friends of the work as they saw its value.

The next place visited was in a somewhat more resourceful district, but in a distinctly industrial part of the city. A church that had once a great name had come to grips with a changing population, and was on the verge of failure. A young man came in as pastor who had a community rather than a denominational mind. Two years had made an astonishing change in the place which that church holds in the regard of its neighborhood. The old church building was flanked by a community house which was put to many different uses. In the basement gymnasium a basketball game was in progress. Week-day classes of various sorts, from the kindergarten to many kinds of evening class work, were in evidence. A staff of four paid workers carried on a seven-day-a-week program of activities in which apparently the whole community took interest, for people of all social conditions and of many religions were coming and going. A Sunday afternoon forum gathers an audience of seven hundred. These many sorts of work are done in the name of the church, but not of a denomination. Yet this church is the product of denominational solicitude, and was helped

to its present equipment in part by denominational funds. The church, however, belongs to the community and not to the denomination.

A third church of similar spirit but of very different environment was situated in a boarding house district, from which nearly all the well-to-do residents of former days had retreated to the "park section." Here on a still more extensive scale the community program was in operation seven days in the week. As the visitor went in a crowd of several hundred was coming away from the Saturday night moving picture showing, for which a charge of fifteen cents was made. All the other forms of physical, social, educational and religious work were provided. It was said that under the enlarged regime which made the community feel that the church really belonged to it, the Sunday school had grown from three hundred to a thousand. On that particular Sunday the attendance was over eleven hundred, while the services of worship and preaching were crowded.

In this church alone of the four visited the denominational note was struck, but that was almost unconsciously done. When the question was asked whether the congregation and the rest of the church's constituency was made up of people from all denominations or of that particular body, the answer of one of the church officials was that since they were not the only church in the community, they tried not to proselyte in any way, but to reach primarily their own members within reasonable distance. But further conversation revealed the fact that the church is really seeking the welfare of the entire district, quite without reference to denominational advantage.

The final visit of the evening was made at a late hour to a strictly community church in an exclusive residence section. Here again a denomination had backed the enterprise, but one looked in vain for any token of its claim upon the property or the program. On the tower and in two places on the side of the beautiful structure were the words, "Community Church," without a hint of denominational connection. Here again the plant provided for the four types of essential church activity—physical, educational, social and worshipful. Every day in the week and at all hours of the day the church is open and its equipment is in use. It is the only church in the locality, and it is making good in the effort to meet all the needs of all the people.

This traveler's experience discloses what is taking place in more than one locality, and what may be the program in any place. To be sure it takes a high order of Christian statesmanship on the part of church officials to conceive and foster community churches without asking for denominational exclusiveness in return. But these four community churches are proof of the fact that it can be done, and that a few consecrated and far-sighted Christian laymen, who have the ears and the confidence of the right sort of denominational officials, are doing this sort of thing with a sense of immense enthusiasm and satisfaction; and that not alone in the city of Denver, where the observations here recorded were taken,

but in every other city and town the community church can make the same unselfish response to the needs of the locality.

A Word for the Minister's Wife

THE minister's wife of our time is not the meek, unintelligently submissive person who took that part in the novels of yesterday. Ministers, like other men, marry women whom they happen to know, and in this time of coeducation and parallel education they are likely to know women who approach them in ability and culture. The preacher's wife is likely to be a college woman, and often she has had university courses or technical training of some kind. Naturally such a woman can do things, and since she has had the grace and the good sense to marry a preacher, naturally she is willing to do them.

The churches are not slow to learn that such a person is a valuable asset. A pulpit committee, considering possibilities for the pastorate, is quite sure to take the comparative qualifications of the pastors' wives into account. "Can she teach a Bible class?" "Has she taken primary work?" "Is she a speaker?" "Can she play the pipe organ?" "Can she sing?" are questions anxiously asked. The preacher, especially if he be a young preacher bursting with pride over the recent acquisition of an accomplished wife, is likely to answer all of these questions in the affirmative. Can she do these things? Can she not, and seventeen hundred other things, bless her!

The wife is also in the combination. Having married a minister she is determined to play the game. She has heard a great deal about the sacrifices of a minister's wife and she is determined to get all of the misery out of the situation there is in it,—for prospective domestic sacrifices look so extremely interesting from a bride's point of view! Nevertheless, she vows it shall never be said of her that she neglects her housekeeping for parish duties. The educated young woman of today knows how to keep house, and the preacher's wife is at least spared the humiliation that came to that lovely young reformer, Mary A. Livermore, whose loyal preacher-husband buried her first pudding in a corner of the garden at night, lest the critical eyes of the parish be turned toward this culinary tragedy.

But household duties grow, and so do outside activities. The minister's wife with three or four small children, a wide social acquaintance, and several departments of the church to supervise, begins to find her life a problem in complex fractions. She begins to flag physically and mentally, her work in every line suffers, but she does not know how or where to cut loose. Of course, she has attempted too many things, and has prided herself too greatly on doing them all well. We do not hear it said of a man, "He is the best lawyer in the county; his squashes take prizes at all the county fairs; he runs a large brickyard, repairs sewing ma-

chines, reads papers on Ibsen and Sudermann at all the women's clubs, and plays the drum in the town band." The preacher's wife must learn to have more forethought and more independence, and to forfeit her silly pride in doing all things equally well.

There are two easy ways: She may show a sympathetic interest in every department of work but refuse to hold office in any, or she may specialize in the one kind of work to which she is best suited. If she follows either of these courses consistently, her attitude will be respected. If she tries to carry all kinds of responsibilities, there will come a day of reckoning when, lying forlornly on a hospital bed, she will wish she had been content to be one useful and happy woman instead of trying to be a dozen distracted women at once.

Material Things

A Parable of Safed the Sage

THREE women came to my habitation, and they sat them down and spake unto me. And they asked me, saying, When thou art sick, dost thou call upon God or the doctor?

And I answered, I am never sick.

And they asked, What, never?

And I said, Well hardly ever. It is more than forty years since I have lost the labor of a day through illness.

And they said, But peradventure thou shouldest be ill, wouldest thou call on God or on the doctor?

And I said, I would call on both.

And I said, Wonderful and Mysterious is this human body, and no man knoweth much about it, but the Physician knoweth a little more than I do. If I have need of his knowledge, I shall not forget that God hath distributed his gifts; neither shall I forget that God hath caused healing herbs to grow out of the earth for the good of such as be sick.

And they said, Thou canst not trust at once in both God and these Material Things.

And I considered how each of them did trust in Material Things as well as in God.

And I said unto the first, Thy teeth are false.

And she said, Thou art no gentleman.

And I said unto the second, Thy sight faileth, and thou putttest thy trust in Spectacles.

And she said, That is none of thy business.

And I said unto the third, Thy hair is Not Indigenous.

And she said, Thou art a brute.

Then spake I again unto them, and I said, Come not to me to rebuke me for my trust in Material Things. And I spake unto the first, saying, Go thou and trust in God till thy teeth grow out again. And I spake unto the second, saying, Go thou and come not back till thou comest with undimmed eyes. And I spake unto the third, Go thou and return to me when thy hair is grown.

And from the manner of their going, I inferred that they loved me not.

LINCOLN

By Thomas Curtis Clark

The Hand of Lincoln*

THIS hand grew strong by felling stubborn trees
That barred the way of freedom for our sires;
And here in Illinois it lit the fires
That should destroy those age-long dynasties
Of vested right and selfish power that broke
The spirit of a race. He saw their grief
With deep, sad eyes, and vowed their sure relief—
And then the Voice of God and Freedom spoke!
This hand clinched hard the tyrant's rod of hate
And tore it from his grasp. A people's prayer
Went up to God, who seeing their despair
Had sent to them a Friend both good and great.

The Revelation

HE walked among us and we passed him by
And thought him but a country lawyer, crude
As our red prairies are, and more than rude,
Who reveled in his jokes and deviltry.
We could not know the heart within that breast
Until the blood flowed freely from the wound
A madman made; then was it that we found
That God had loaned us for a time His Best.
And now the nations, since their kings are gone,
Have taken him across the wide-flung sea
To rule their hearts as well as ours; to be
The goal of their desires, with breaking dawn.

The Christian

HIS foes declared him blasphemous, perverse,
Ignoring God and heedless of His Word.
They said he lacked in fineness, who preferred
To market jokes, foul scandals to rehearse.
He was no white-robed saint: a strong man he
Who loved to wrestle with the devil's brood
That lurked behind the fashions of the good.
He scorned all shams, and for hypocrisy
He held a hatred such as Christ alone,
The scourge of haughty Pharisees, could know.
Those painted masks of Christians felt his blow,
And at his blameless name each cast his stone.
Not by their words, but by their fruits, said He,
Who also knew the sting of calumny.

The Glory of Lincoln

WHO builds of stone a shrine to bear his name,
Shall be forgot when months and years have flown;
Who writes his name upon the scroll of fame,
The centuries shall find to men unknown;
But who for fellow men endured the shame,
Shall have eternal glory for his own.

*Written after viewing a cast of Lincoln's right hand.

Can Society be Made Christian?

By William Adams Brown

THE question whether Christianity is practicable may have two meanings. We may ask whether it is practicable for the individual or we may ask whether it is practicable for society. As to the first, there would be general agreement. All of us know people who are Christian in their personal life, people who really believe that all men are their brothers and try as far as they can to treat them as such, people who are unselfish, cooperative, charitable, hopeful, self-sacrificing, and who are all these things because they believe in a God who is like Jesus Christ.

But the question whether Christianity is practicable for society is a different one. It is whether it is possible to bring Christian principles to bear upon human life as a whole so that the different social groups which compose society—nations, races and classes as well as the lesser groups within each—shall act and think and feel as Jesus Christ would have them. If so, it is important for us to know it, for it will make a difference in our conduct. If we believe Christianity to be practicable for society as well as for the individuals who compose it, we shall judge current social and economic questions by one standard. If we do not, then much that we are doing both as individual Christians and as a church will be waste of time.

NEGATIVE REPLY

There are many, both outside the church and inside, who answer our question uncompromisingly in the negative. We find them in the circles of big business with its doctrine of each for himself and the devil take the hindmost. We find them among the politicians who teach the supremacy of the individual state and deny that nations have any duties toward rival nations except those which their own self-respect may dictate. We find them among the radicals who in the name of the proletariat claim the right to suppress by force, if need be, all who differ with their will and in the very same breath in which they speak of brotherhood and humanity show by their acts that they have become converts to the imperialistic philosophy of the Czar.

I was reading recently the report of the Committee of Safety of the Russian Revolution in which this philosophy of brute force is expounded with the most rigorous and uncompromising logic. But you will find many who shrink with horror from the consequences which the Bolsheviks draw from their premises who yet accept them as the basis of their own theory of the state. In a recent account of the German revolution published by S. Miles Bouton, "And the Kaiser Abdicates," the author comments on the socialist challenge of the existing state as follows: "The socialist creed teaches the brotherhood of man and the equality of all men irrespective of race, color or belief. The inescapable corollary of this creed is that patriotism, understood as unreasoning

devotion to the real or supposed interests of the state, cannot be encouraged or even suffered. And this standpoint necessarily involves further the eventual obliteration of the state itself, for any state's chief reason for existence in a non-altruistic world is the securing of special privileges, benefits, advantages and protection for its own citizens, without consideration for the inhabitants of other states. If this exercise of its power be prohibited, the state's reason for existence is greatly diminished. Indeed, it can have virtually only a social mission left, and a social mission pure and simple cannot inspire a high degree of patriotism."

In other words, there is not enough power in the unselfish motives to which Christianity appeals to serve as the organizing principle for a social unity like the modern state. Whether Mr. Bouton believes this himself or is only interpreting the beliefs of others, he is voicing a philosophy which is far more widely held than we sometimes like to think.

PREMILLENARIANS AND MYSTICS

Within the church, too, we find many who from quite different motives come to the same conclusion. At one pole are the premillenarians who deny that it was ever God's purpose to have a Christian society on earth and bid us postpone our hope of the better social order to the new era to be introduced by Christ at his coming. At the other pole are the mystics who take refuge from the tragedy and mystery of life in the inner world of personal religion. How hopeless, they tell us, to seek the peace we need in any change of external environment. If God means anything at all he must mean some power able to lift us above the fluctuations of our transient and unsatisfying life into a spiritual realm where sorrow and heartbreak can never penetrate. There is something in this view of religion that appeals to a deep instinct in human nature. There are times in the life of every one of us when it seems as if the cruelty and mystery of life were more than we could bear and the promise of some short and easy way of escape from the responsibility that has grown too heavy for our shoulders comes to us with an almost irresistible appeal.

And yet there are few of us who would be ready to accept this answer as final. Christ has made too deep an impression upon the life of the world to make the complete abandonment of the attempt to realize his principles in society permanently satisfying. However hard it may be to realize the ideal, however far we may yet be from the distant goal, we have seen the vision of a world made over after the mind of Jesus Christ and we cannot abandon without a struggle the effort to realize that ideal, cost what it may.

Are we right in this or wrong? Upon our answer will depend our attitude toward all the questions of social reconstruction which fill so large a place in the

thought of our time. Wherever we turn we find men increasingly conscious of the need of some spiritual foundation for society if democratic ideals are to persist and triumph. In the great war we had a practical demonstration of what follows when the Christian point of view is abandoned. For the philosophy which underlies war, if it be accepted as the last word for society, involves in the last analysis the denial of the practicability of Christianity. War assumes that the enemy is not open to the kind of considerations with which the gospel operates, that you must not treat him as you would treat other men, as your brother, sharer with you in the good gifts which our common Father has provided for all his children and entitled to the same frankness and fair dealing that you claim for yourself. The Christian attitude of trust, sympathy and good will so essential to the maintenance of a stable society no longer obtains in time of war. The one thing essential in war is to bring your will to prevail over the will of your opponent at any cost. And now that the war is over and we face the new tasks of peace, the old habits still persist. The lessons once learned of distrust, suspicion and fear are not easily unlearned, and unless some powerful spiritual influence can be brought to bear upon the world's life to form the center of a new organization with new motives and ideals, we are in danger of losing the very objects for which the war was fought.

IS THERE A BETTER WAY?

Is such a reconstruction possible? Must we take it for granted that the forces and ideals which produced the great war are and must for all time be the dominant forces in human life so that we must organize our peace on the same assumption on which we organized our war, or is there another and a better way? Are the old words of Jesus about brotherhood and service simply a counsel of perfection for the individual, or do they really give us a clue which points the way to a better future for society? This is the real meaning for us today of the question whether Christianity is socially practicable.

There are three things which we must know in order to answer this question intelligently: first, we must know what the Christian ideal for society really is; secondly, we must inquire how far society as at present organized accepts this ideal; and in the third place, we must ask what resources are at our disposal to bridge the gap between ideal and reality and make the world, which in our preaching we claim for Jesus Christ, Christian in fact.

And first of the ideal by which we must judge the existing social order. We may take as a working definition that given in the recent report of the Committee on the War and the Religious Outlook on "The Church and Industrial Reconstruction." "What kind of society would we have," the authors ask, "if the principles of Jesus Christ were consistently applied to human life?" And they answer, "It would be a cooperative social order in which the sacredness of every life was recognized and everyone found opportunity for the fullest self-expres-

sion of which he was capable; in which each individual gave himself gladly and whole-heartedly for ends that are socially valuable; in which the impulses to service and to creative action would be stronger than the acquisitive impulses, and all work be seen in terms of its spiritual significance as making possible fullness of life for all men; in which differences of talents and capacity meant proportional responsibilities and ministry to the common good; in which all lesser differences of race, of nation and of class served to minister to the richness of an all-inclusive brotherhood; in which there hovered over all a sense of the reality of the Christ-like God, so that worship inspired service, as service expressed brotherhood."

HOW FAR IS SOCIETY ALREADY CHRISTIAN?

Taking this as our standard, we must next inquire how far society as at present organized accepts this ideal and is consciously striving to realize it. It is not necessary in order to show that Christianity is socially practicable to prove that all individuals accept the Christian ideal or that there is nothing in the conduct of social groups which contravenes the teachings of Jesus, but only that his principles are accepted by men in general as socially valid and made the test by which contemporary institutions are judged. If one's ideals are right there is always hope for improvement, however far one may fall below them at any time, but when the ideal is rejected, the prospect seems hopeless.

How far, then, we may ask, does the Christian ideal determine our judgment in the different fields of social activity?

It is clear that there can be no ready made answer to this question. Some of our social standards are more Christian than others. In the family, for example, we think of wife and husband, parents and children, as making up a spiritual unity in which the welfare of each depends upon the welfare of all and each can call upon the others for the help and sympathy which he needs. In certain professions like the ministry, teaching, medicine, the civil service, we find standards accepted as to the individual's duty to his fellows which correspond in a remarkable degree to the teachings of Jesus Christ. The teacher who should discriminate between his pupils according to their capacity to pay, or the doctor who should deny his services to the dying because of his poverty would lose caste in his profession. But in other fields of social activity this is not yet the case. To prove Christianity socially practicable we do not have to prove that Christian principles are everywhere accepted now, but only that their influence is being increasingly felt; that forces exist and influences are at work which warrant our faith that they will some day be accepted everywhere.

UNCERTAIN SOCIAL STANDARDS

It was Professor Rauschenbusch who first pointed out the necessity for such discrimination. In his book, "Christianity and the Social Crisis," he showed to what extent Christian principles had already come to dominate

our social judgments and defined the sphere within which the progress of the future must be expected. There are in particular three great fields of human activity in which our social standards are still largely un-Christian, if not frankly anti-Christian. One is the field of politics to which we have already referred. The second is the field of business. The third is that complex realm of international relations in which the factors of nationality and economic interest are further complicated by the new and formidable factor of race.

If one looks only on the surface it must be confessed that the outlook is discouraging. In all three of these fields we find influential spokesmen frankly repudiating the Christian ideal as wholly inapplicable to the present world. While our foreign missionaries are carrying on their quiet work of friendly ministry in Japan, politicians and journalists warn us of the yellow peril and bid us arm against possible war with our neighbor across the sea. Before the echoes of the appeal to our young men to enlist in the war to make the world safe for democracy have died away, we find men on both sides approaching the vexed questions at issue between capital and labor in a spirit of the purest self-interest, while in the sphere of international relationships we see suspicion and fear still at their old work and the hope of a League of Nations based upon the principles of mutual cooperation and helpfulness laughed out of court as an impracticable Utopia.

BRUTAL CANDOR

Not all are as brutally frank as the writer in the Wall Street Journal who recently expressed his attitude toward unskilled labor in the following sentences:

When the real adjustment comes the unskilled worker finishes where he belongs—at the bottom of the list. He will be able to live on two dollars a day when he is lucky enough to get that amount regularly. Wages which in the spring before the panic of 1873 were eight dollars a day fell to two dollars in the autumn of that year, with employment hard to find. The cost of living will adjust itself. The Labor Bureau will give up publishing nonsense about \$2,600 a year minimum for a fancied "family of five." The unskilled worker will thank goodness that he has no family of five, or indeed anybody but himself to support; nor will any employer pay him on a basis of any such fatherhood, as the bankrupt and discredited Interchurch World Movement absurdly proposed in its gratuitous inquiry into the steel strike.

Not all, I repeat, are quite so outspoken as this writer, but the spirit which he expresses was never more in evidence than today. And yet there are not wanting signs of hope. I have spoken of the present attitude toward the League of Nations as discouraging, but this is only in part true. Those who are dissatisfied with the present league are not wholly moved by selfish influences. In part they are against it because it seems to them to make too great concessions to the spirit of national self-seeking, because it is not yet in fact what in theory it professed to be, a league of free nations seeking through mutual conference and helpfulness to unify and pacify a distracted world. The extent of the response among all the peoples to President Wilson's great appeal proves

the existence of a fund of idealism which, if it can only find some practicable form of expression, may yet bring Christian principles to bear constructively upon the life of nations.

AROUSAL OF CONSCIENCE

The same is true in the world of industry. Here, too, there are signs that the conscience of men is being aroused and that the old conception of business as the scene of unrestricted competition in which the weakest must go to the wall is giving place to a new and more Christian conception. One may think what one will of the particular measures recommended in the manifesto of the English Labor Party; the fact remains that the ideal for society is one of unity and helpfulness, an ideal in which each recognizes his responsibility for his neighbor's welfare, and the strong help to bear the burdens of the weak. It is not without significance that a group of churchmen, representing such conservative bodies as the Episcopal, Lutheran, Presbyterian, Congregationalist, Methodist, Disciples, and Baptist churches, should have stood sponsors for a report which attempts to apply Christian principles to contemporary industrial problems in as thoroughgoing a way as is the case with the report of the Committee on the War and the Religious Outlook on Industrial Reconstruction. The widespread interest in the Interchurch investigation of the steel strike, and the volume of the National Catholic Welfare Council on the Church and Labor, proves that the Christian conscience is aroused and that men are no longer willing to accept the complete divorce of business and religion.

Even in the most difficult region of all, that of the relation between the races, there are signs of hope. The fact that in a question so hotly debated as that of Japanese exclusion more than two hundred thousand citizens of California should have been found to vote against the proposed anti-Japanese legislation is an indication that helpful influences are at work in this most difficult field. And in that older and more baffling question still, of the relation between the Negroes and their white neighbors, both north and south, the formation of such bodies as the University Commission on Race Questions and the Interracial Councils is evidence of a new and better spirit. But more than any one specific thing to which one can point is the awakening of the church to the spiritual significance of the questions at issue, the abandonment of the old attitude of indifference and laissez-faire on the part of multitudes of Christian people.

TODAY AND TOMORROW

If, then, we are to answer the question whether Christianity is socially practicable, it is to these new and constructive forces that we must direct our attention. Not what we see today, but what we are likely to see tomorrow and day after tomorrow is the significant thing. And here there is need of a study more careful and thoroughgoing than has yet been made, which will take up in detail the different aspects of our social life and

apply to each the method of investigation which this article has suggested.

Most significant of all for the light which it will shed upon our inquiry, is the attitude of the church itself. For the church presents in miniature all the problems which we have passed in review. The church, like the state, is a government and it faces in principle all the problems which confront secular politicians. The church is a business, holding property and employing labor, and it faces in principle all the problems of industry. The church includes within itself men of every nation and every race, and it faces in principle all the problems which meet us in our international relations. In order to prove that Christianity is socially practicable in these most difficult phases of human experience, we must show that in the church, which alone among human societies professes to take for its standard the ideals of Jesus

Christ, these problems are being approached and solved in the Christian spirit. The question whether Christianity is practicable in society is in the last analysis the question whether Christianity is practicable in the church, for the church is Christianity facing the last and greatest of all tests which any movement can face, the test of success. The church is Christianity so far as it has won its place in the world and become part of the structure of human society. It is Christianity using the methods which men use in their organized life, law, tradition, social custom, a professional ministry, buildings, real estate, property in the largest sense of the word, in a word the whole paraphernalia of institutional life. If the church can be made Christian, society as a whole can be Christianized. But if not, how can we expect men to take seriously our preaching of the Kingdom of God?

Education For the New Day

By Vida D. Scudder

IDEALS of education vanish under our eyes. Gone the English idea that a man was educated if he could quote Horace and play a good game at cricket; gone to join the Persian picture of the youth to whom society had done its duty when it had taught him to ride straight and speak the truth. Gone, or going, the segregated class-training with sharp distinctions of sex, which at its best produced in privileged girls lovely manners, attractive accomplishments, and personal charm—in privileged youth, chivalrous virility touched by love of adventure, and sense of responsibility toward inferiors. Enter education democratic, enter education Freudian. Enter, on the one hand, the "commercial high," and the technical school; enter, on the other, the delightful idea that the chief business of the educator is to remove inhibitions—an idea, this last, which destroys all ancient standards of drill and discipline, and lets each little Montessori child work out his or her preferences unchecked, to his or her ultimate misery.

EXPERIMENTS UPON YOUTH

Myriad experiments are tried on the unlucky young. They tell us that they have "had" this or that as if it were a matter of measles, a malady experienced and left behind. They reach us, these young folk, at college age, crusted as it were with a chaotic mosaic casually applied: here a dab of science, there a purple patch of Arthurian romance, here hygiene, here folk-dancing, here civics. And what of the living creature within the crust? Alas! When we seek to penetrate, we find him in a state of nature; a little cramped and dulled, probably, but totally unaffected in his real self by any of the processes to which he has been subjected.

In the confusion of experiment, it is not easy to generalize. But two salient facts surely stand out concerning the broader trend of modern education. Our training

makes for two results, one intentional, the other inevitable; it proceeds under the protecting care of the twin genii, efficiency and mediocrity.

The chief point that distinguishes education today from older types is that it aims at production rather than personality. It wants to make people practically useful, and it pays little attention to what kind of people they are. Action, not being, is its objective.

This tendency is a natural expression of an epoch which has put production above humanity: which has feverishly toiled to control and increase our material resources, at whatever sacrifices of human beings to the exigencies of the machine. But the vast procession of men is slowly turning to face another way. Most units in the procession do not realize this yet; but the word has gone out, and the column is curving, and presently even the laggards will reach the cross-roads and find themselves marching toward a new goal.

HUMAN VALUES FIRST

The chief point of the social order we are entering is the proposal to put less stress on production of physical values and more on the creation of men; less on machinery, more on life. Years ago Ruskin made the Victorians contemptuously angry when he said, "There is no wealth but life." Yet that is what the workers mean, in their stubborn fight for leisure and decent, secure well-being. That is what Russia is going after, blindly perhaps; that is the point of the revolution everywhere. Efficiency, by all means, gentlemen: increase of commodities, ease in exchange, what you will. But never to this Moloch will we sacrifice the joy or freedom of one tender adolescent, the health or vision of one working man. The end of our economic system shall be not the multiplication of goods, but the direct enlargement and enrichment of personality.

For we observe that the rage for production has made the race the victim of its own activities. We know the disconcerting proportion of men found during the war in every country to be below the normal physical standard. We meet on every side that curse of mediocrity, resting on our intellectual life—the banal, machine-made minds, the development among abler men of a type alert, competent, but hard, insensitive; the atrophy of the higher powers of joy. We reject therefore the miserable complex of modern civilization. It is our firm resolve to break this sorry scheme of things, and remould it nearer to the heart's desire. There will be a time for salvage; no one denies that there are some precious values to retain. But something is wrong which must be put right with our economic foundations. In our effort to change them, catastrophe may await us; but we cannot stop the effort if we would. For the impetus is up, the power is on.

FACING THE FACTS

It is the young who will fully share the future conditions, and to prepare the young is our task. The task is stern in a way; for the world in which they are to live is not likely to be either peaceful or prosperous.

One might as well face facts. The old aim at efficiency was not wholly thwarted. For large sections of the population, civilization has been a pretty comfortable affair; life has been soft, commodious and easy. Now, that comfort is not likely to last. Even if no dramatic disaster befalls, Efficiency—own sister, she, to Ruskin's Goddess of Getting On—will probably desert us for a time at least; and a nerve-racked race, spent with emotions, but at last set free from goad and external pressure, may pass through a phase of exasperating laziness and incompetence. Symptoms are visible already. The lady who has never worked eight hours on end in her life is filled with moral horror as she sees how careless men are about their jobs, and how those awful unions make them throw down their tools at five o'clock. Lenin, over in Russia, has found it necessary soundly to berate the emancipated Russian workmen, and to preach thrift and energy, quite in the tone of the sententious employer. Everybody is getting slack; and men will be slacker before they are energetic again, for there is a psychological reaction from long-continued mechanical pressure which will take time to wear away.

A NEW CHIVALRY

This reaction will wear off by degrees. There is good reason to hope that one of these days, when workmen own their work and know what that involves, they will labor with a new kind of zest, more enlightened and keener than slave-labor has ever known. We are not likely to slip back into savagery; we shall probably continue to have automobiles and bathrooms; and some time the creative instincts of men will be asserting themselves with undreamed vigor. But reactions take time; and the children now growing up will in all probability live out their days in a world which is lazier, more demoralized than the world of their fathers. A world in

which all the wheels will be out of gear, a baffling world, hard to live in, awaits us.

How shall we prepare our children to live in it?

It is obvious to say that they must be held to good standards for work. The offspring of the so-called leisure class, in particular, are perhaps the people who must be chiefly relied on to keep the world going. They have fairly healthy bodies in the main, and they are not handicapped by the hungry passion for rest and freedom which the present working classes cannot be blamed for feeling. It should be a simple matter to imbue them with a new chivalry, as class distinctions become blurred and disappear. The old incentive of private profit may be much diminished as the young reach maturity; but a better motivation must take its place. Technique must not be allowed to lapse if we can help it, and vocational training must be carried on under a higher inspiration than now, when the prime object is to enable men to earn their living.

But if we aim first at use, or usefulness, we shall repeat the blunder which has plunged us into all our difficulties. Education should right-about-face, with the procession. It should aim, and that immediately, not at making men more useful, but at making them more alive.

Not efficiency, but personality, is the spiritual word; and the opportunity of our age is the opportunity to release the Spirit.

The Christian will not care overmuch to equip the rising generation to make the poor world rich again; he is not sure enough that comfort and well-being are benefits. But he will be very concerned to develop men and women who can be the right kind of citizens in the new social order. And the first necessity is to enable people to live with fine serenity in difficult days—to give them such rich resources in themselves that they will have no atom of regret for the old times, so pleasant on the surface, so corrupt within—the kind of resources that will be independent of circumstances, that can survive a shipwrecked world. It is the meek who inherit the earth, after all; and if we want men to possess their heritage, we must set about making them meek.

ENJOYMENT WITHOUT POSSESSION

What does that mean? Well, for one thing it means discouragement of the aggressive, pushing, acquisitive instincts, and (since negative methods are always false in education) the supplanting of these instincts by a full development of the powers to enjoy without possessing: of the passive, contemplative powers, if you will, which were always given precedence of the active in more spiritual epochs, but which have been at such a discount in the West for two or three hundred years. Men must be taught to appropriate their heritage. The ignorance of it on the part of modern youth is amazing, is measureless. They can take an automobile to pieces and repair it, which is doubtless a useful accomplishment; but how many of them know the Divine Comedy? Yet a knowledge of Dante really does equip a man better to meet possible misfortune than knowing how to run an automobile.

To initiate people into their glorious inheritance, to make them sensitive to the best in it, eager for the possession of it, is our first educational duty. The laws of nature, the achievement of humanity, will not fail us. They will endure, they will wait on our reverent study, though every factory in the land should close, though we be driven back on homespun and personally grown potatoes, as Mr. Brailsford expects.

To love true beauty, to learn real truth—this is to gain personality. In one of Mallock's novels, a dull, handsome girl ruefully consults an older woman as to how she may become more attractive. Her friend tells her to learn the best of Wordsworth's poetry by heart, and by and by to look in a mirror and see if a new charm has not come into her face. This is an aside: but, speaking of Wordsworth, no one has suggested better than that wisest of English poets what education should do:

"We live by admiration, hope, and love,
And even as these are well and wisely placed,
In dignity of being we ascend."

There is a motto for our schools!

IMPOTENT TO ADMIRE

Young people nowadays too often grow up in a curious, hard apathy, scarcely admiring anything. To teach them to admire is to imbue them with reverence—a quality which democratic civilization needs to protect with jealous care. It means to quicken them, to give them severe accurate standards, by exposing them to what is beautiful and noble in every form. History, literature, and art can all be taught from this point of view. If the young are to be prepared and equipped to create a fairer and more genuine civilization than ours, they must gain the power to admire the right things. They can be taught to do so; nothing is more responsive to real excellence than a youthful mind. But in a world beset with blatant excitements, with coarse pleasure, a world of movies and cheap magazines, where the strident note is struck so constantly that finer melodies are hard to hear, it takes patience and brilliant energy to give the right training. Constant contact, enforced if need be, with the finest models, is essential; and a teacher who is himself honestly possessed by the perception of true excellence rarely fails to impart his passion to his students. It is quite possible to get a group of average Philistine boys and girls to the point where they would rather read Shelley than the Saturday Evening Post, and know not because they are told so, but because they see, that Greek marbles are better to look at than a movie. The power of admiring rightly does not come by nature; it is the result of careful, protracted, and painstaking education, and there never could be conditions which make the task of the teacher in this line harder than it is today. But he can succeed, for he does succeed when he is the right man.

THE FORWARD LOOKING MIND

Next, hope. And hope means the forward-looking mind. It means release from convention, timidity, dull

acceptance of what is, simply because it is; it means flexibility and eagerness. A period of tremendous social experiment lies ahead. Let us prepare the rising generation to play their part with prudence, with zest, with trust in the future of the race. Hope, like most other good things, must be socialized. Personal expectations may not play so large a part in the immediate future; certainly some forms of personal ambition will be discredited. But a social hope, high, pure, tenacious, will be the sustaining power of these coming days. It must be founded, as all reasonable hope must be founded, on close study of the past; it must not be the kind of hope that flutters vaguely on weak wings in a rainbow mist, it must have precision in it; and young people can only acquire it as they are drilled in sound knowledge of history, of psychology, and of sociology. All these studies should be made to converge on the creation of purpose; for purpose is the final name, the ultimate end, of hope; and clear-sighted conviction of what is desirable and feasible in social experimentation is what the new world-order will grow by. Institutions, in the past, have come about in a fashion more or less haphazard; in the future, they must be the result of the reasoned purpose of disinterested men, and if the rising generation is to gain such purpose inspired by confident faith in its power to achieve, it must be enlightened by knowledge of the past and of human nature, and possessed by a religious conception of human destiny.

THE KEY TO EVERY SITUATION

And love. Love is the key to every situation.

You cannot say to young people, "Love one another," and stop there, without falling into a slough of sentimentality. Unlucky children are sometimes led by their teachers to wallow in that slough, but the healthy-minded pull themselves out promptly and betake them to very hard dry land. Love is a difficult quest, slow and complex and beset with pitfalls. And it is quite peculiarly the modern quest. For unless love can be made stronger, wiser, more universal than it is, industrial democracy, soviet rule, guild socialism, and the rest, will be only a new type of mechanism.

Love is active and self-controlled fellowship, based on true understanding; and it is a perfectly practical thing, though unusual, to train young people and even little children into sympathy with alien minds and groups. We need immediately to encourage the clear and precise study of varying group-psychologies in the present and the past. History must teach us, not only how men acted, but why they acted as they did. Literature must teach us, not the meticulous fussing about sources (though this has its place), but the expansion of love. We must patiently teach the young to overcome the provincialism, the instinctive distrust of the alien, that today imprisons us all. We must break down barriers; and just as we seek to understand ancient Greece and Rome and medieval Europe, so we must help people to understand I. W. W.'s, capitalists, Germans, Russians, and the rest of those outside their natural ken. Pride must be evoked on the side

of sympathy—not in opposition to it, as has been the case in all forms of aristocratic idealism. For a psychology of imaginative sympathy is the first requisite of a stable new world. The love which education must develop must be rooted, not in passion but in imagination. It must echo Whitman: "I do not ask the wounded person how he feels; I myself become the wounded person." The noble expression of a modern idealist and martyr must be some day native to everyone: "So long as there is a soul in prison, I am not free."

AN ENRICHED PERSONALITY

Through admiration, hope, and love can be developed the power not only to inherit the joy and beauty of the world, but to add to them. Admiration always carries with it an imitative impulse; hope is in its nature constructive; and love is the creative force of the universe. Our aim is to enrich personality; but there is scant danger lest the joyous, the lovely, the well equipped persons of our desire slip into passive days and spend their lives in contemplation. The conditions of the world, for one thing, will hardly allow this luxury; the natural impulses, which set so strongly toward activity in a healthy organism, will not allow it. Let us create the right kind of people to live in the new and dawning day, and they will, automatically and spontaneously, be efficient people. But efficiency is not to be the first objective of our consideration. Rather, we are to remember the old saying, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." When men fix their first thought on Being, then they develop their latent faculties for perception, sympathy, and adoration, their doing will follow as naturally as fruit follows flower. Only it may be a very different kind of doing from what we see today.

There was something to be said after all in favor of the old aristocratic ideal of education. It produced, for a small minority, exquisite results: people finely-tuned, sensitive, emancipated, simple, the type of people whom we should grieve to lose out of the world. The acute fear of losing them is the reason why many cling ruefully to an aristocratic ideal, and refuse to surrender their minds to democracy. For this minority, the end of education, the end of life itself, has been, not working, not producing, but merely living. These few have been flowers in the rank human growth; but it has taken the benumbed toil of the silent millions to maintain them. These millions, so far as they were educated at all, were educated to do the world's work.

ARISTOCRATIC VERSUS DEMOCRATIC IDEAL

And when their hour struck, it was inevitable that the aristocratic ideal should go. A utilitarian and practical conception seemed part of the whole democratic movement. Reinforced by modern materialism, it has dominated, and the demand is all but universal that people be trained, not for life itself, but for service to life. We are in the full swing of this theory, and the older cultures languish and die. Yet even the most ardent Democrat or Socialist, noting the dim mediocrity which befalls our

national life and the vulgarity which taints it, must mourn their disappearance. So far does this regret go that one finds a liberal journal soberly stating that the only thing for an American to do, if he clings to the best intellectual traditions, is to flee his own country, above all the middle west, and betake him to Europe. He will, according to this writer, render better service to general culture and thereby to American cultures also by devoting his powers "to strengthening the centers of culture which at present lie elsewhere."

But this is a very pessimistic conclusion, to say nothing of the fact that old traditions are at present breaking down in Europe even faster than with us. Surely there is a better way. Mediocrity is the natural beginning of a strong democratic tendency, but it will not be the end. Democracy will not always remain inconsistent with "the humanization of man in society." As the old class-alignments vanish, we must aim at the union of the two ideals, envisaging an education open to all, carefully noting natural capacity and training for function, but also, and more fundamentally, opening the sources of power and joy in which all normal human beings share. Let us sedulously level up, not down; let us give personality its sacred right of way. At whatever sacrifice of comfort or immediate convenience, at whatever cost in commodities, let us aim first of all at making people beautiful, noble, happy and loving, fit citizens of an ideal commonwealth. And all those things which Efficiency connotes shall in due time be added unto us.

The New World

IN temporary pain
The age is bearing a new breed
Of men and women, patriots of the world
And one another. Boundaries in vain,
Birthrights and countries, would constrain
The old diversity of seed
To be diversity of soul.

O mighty patriots, maintain
Your loyalty!—till flags unfurled
For battle shall arraign
The traitors who unfurled them, shall remain
And shine over an army with no slain,
And men from every nation shall enroll
And women—in the hardihood of peace!

What can my anger do but cease?
Whom shall I fight and who shall be my enemy
When he is I and I am he?

WITTER BYNNER.

Contributors to This Issue

WILLIAM ADAMS BROWN, D.D., Professor Systematic Theology, Union Theological Seminary; author "Is Christianity Practicable?", "The Christian Hope," etc., etc.

VIDA D. SCUDDER, A.M., Professor English Literature, Wellesley College; author, "Socialism and Character," "The Church and the Hour," etc., etc.

Shall We Censor the Movies?

THE movement for state censorship of the movies is on in earnest all over the country. There are forty-four state legislatures to meet this year, and while there are no records at hand to show how many of them will consider censorship bills, the general news seems to indicate that most of them will do so. Besides, there is a federal bill being urged upon congress. And municipal censorship is increasing.

This is not merely a part of the so-called "blue-law" movement. It is a part of that to be sure, but it is more. The agitation for it antedated the much-defamed "blue-law" agitation and it will remain after that wave has subsided. Of course the so-called "blue-law" movement is grossly exaggerated. If one will carefully follow to their sources those agencies which pillory and caricature it they will be found closely allied with those agencies which are protesting against prohibition. They are very anxious to stigmatize prohibition by allying Sabbatical fanaticism and an anti-everything movement with it. They want wine and beer and a continental Sunday and the "lid" off in general. They are individualists of the "do as you please" type and confuse a personal liberty that is social anarchy with a demand for freedom.

* * *

"Buckets of Blood"

Last year a certain exhibitor cleaned up \$75,000 in a mid-western city in a single theater. When asked how he did it he said "I threw buckets of blood in their faces." The explanation was crude and rough, but not more so than the artistic quality of the films he exhibited. As for their moral quality one need make no guesses; it was blood and thunder, rape and murder, strong-armed men and loose-moraled women. There was something doing every minute and the show-house was a small boy's wild-west paradise.

Recently I went to look over a film that was exploiting a noted prize-fighter of yesterday. Yesterday he drew tens of thousands to the ringside while he beat up his gorilla-like opponents; today he draws hundreds of thousands while he goes through a series of film feints, always delivering the solar plexus blow on his crafty and numerous opponents after the plot has him almost on the ropes. There was no art in his acting; it was characterized by blunderbuss motion and awkward gesture. There was no scenic attractiveness in the background; it was largely alley and garret and cellar stuff. There was no real morality in the sequences; they were simply triumphs of brute strength and animal craftiness. But the house was filled and the front half was a solid bank of small boys. Douglas Fairbanks thrills the politer audiences with agile stunts, but the "gentleman bruiser" was wringing ecstatic shouts from his audience of youthful adolescents, and the day after the back yards and barn lofts would be the scene of many a mimic hold-up and contest.

Here is another show-house that is always filled with girls. One could attend it week after week and see nothing but the sex-motive played. There is much that is sweet and more that is fussy and enough that is outre to overcome all that is sweet. In playing the undying theme of love they play all its discords and overtones and thump it into salaciousness. The most fundamental of all human motives is analyzed into morbidity and emphasized into hectic passion. The art is fine but its overdoing is a gluttony and an intoxication to the imagination that makes a caricature of its divinity.

* * *

Why Censorship?

The word "censor" has a forbidding sound. It is a dangerous word in a democracy. It stalks down from monarchy and militarism with a haughty mannerism that is foreboding. But so does the word "authority," and we are busied nowadays striving to adjust authority with democracy simply because even democracy cannot be maintained without it. Our

social democracy has been inclined to parody the easy slogan of the economic laissez faire and say, "Every fellow enjoy himself and the devil take the weakest." But social democracy must maintain social morality, and that demands an adjustment of the term censorship to that of social freedom.

The motion picture is here to stay, but not every type of movie any producer or exhibitor wishes to put on will be tolerated. Books and all public prints are so severely censored that few attempt to put the forbidden volume on the market. But things may be done in books that could not be done on the street, and so, too, things may be done in books and in still art that cannot be done on the screen. The screen approaches the realities of the street. It cannot sustain its claim to the privilege of showing anything that may be written in books or to come within only those limitations obtaining in museums of the fine arts. The moving picture art is new and has not yet discovered its canons as an art, though it is making progress in that direction. It is the victim of commercialization as no other great art ever was in its beginnings. The danger lies not so much in its art as in its commercialization.

Just because its danger inheres in its commercial features it must submit to censorship, for commercial amusement runs easily into vice, a fact witnessed to by all history. The question is whether the censorship of the voluntary Board of Review will be sufficient to protect the art against its own commercial undoing.

* * *

Official Verbus

Unofficial Censorship

The demand for political censorship brings those dangers that inhere in political management. A policeman may know much better how to catch thieves than how to so arrange a city's customs as to prevent boys becoming thieves. To entwine movie censorship with politics and the morals of the "machine" may not help public morals much. There is danger in official censorship. State censorship is better than the police censorship of local municipalities simply because the office can be lifted higher out of the fogs of local city politics. For the same reason a national censor would be better than that of the state. A federal censorship would be too much elevated in the limelight of public affairs to be petty or involved in the machinery of politics. It would save the producer from the unspeakable annoyance of the differing opinions of a thousand local censors. It could more adequately establish, in good time, a sort of code for national morality, so far as the motion picture art and industry are concerned. Once this became established the movies, like books and newspapers, would be largely immune from censorship through the establishment of a social morale.

It would be much better if the producers and the National Board of Review could work all this out without the interference of political censorships. It is simply up to them to do it or submit to the annoyances of legal interference. There is a growing feeling in the better class public mind that too much is "getting-by" that is objectionable. The Board of Review is made up of high-minded people. They are giving their services gratuitously for the public good. They are eager both to know the public mind and to cultivate in it an appreciation both of good pictures and of the fact that it is a new art and a new form of recreation whose canons are not yet fixed. No committee could satisfy every one, for what one thinks right another deplors; that fact emerges even in the reviewing committees. But by the sincere collaboration of many upright minds the best possible may be done. The producers hold the issue largely in their own hands. If they allow commercial interests to irritate public opinion into a reaction against the Board of Review as a sufficient monitor they will get official censorship for their pains.

ALVA W. TAYLOR.

CORRESPONDENCE

Meeting Strategy with Strategy

EDITOR THE CHRISTIAN CENTURY:

SIR: As a matter for editorial comment I want to refer to you the seeming endorsement of the Hoover committee on European relief of the Sunday moving picture show.

In this state, as in many others, Sunday movies are in direct violation of state law. Yet in the literature sent out by the Hoover committee, if I am correctly informed as to the origin of what has come into my hands, today, Sunday, January 30, was requested to be observed by the amusement enterprises all over America as European Relief Day in the effort to raise the sum of two million and a half dollars for that fund. Plans were on foot in this city to carry out this program, and preparations were made by the sheriff to arrest the proprietors and all employes of the theaters, and the prosecuting attorney had determined to prosecute. A conference of the movie men and the ministers, the mayor, and the assistant prosecuting attorney late last week resulted in an agreement to carry into effect a combined community affair this afternoon, the theaters cooperating with the distinct and definite pledge that it is to be no precedent for Sunday shows, and no part of any effort to undertake propaganda in behalf of such a project. One of the ministers will speak at each meeting and in addition to a plea for the cause to which the funds go the clear agreement under which the meetings are held will be made. Whether some such arrangement can be made elsewhere I do not know. With us the picture is only part of the program, and the money will be taken up as a collection with baskets.

Whatever may be the attitude of the Hoover committee this is a fair specimen of the advantage the moving picture people are taking to encourage sentiment for Sunday desecration.

Denison, Texas.

I. E. REED.

Church Unity Must be Democratic

EDITOR THE CHRISTIAN CENTURY:

SIR: I would like to know whether the current plans for church union are democratic. If "government of the people, by the people, and for the people," is a true definition of democracy, then the originators and promoters of church union have made a very serious omission in their plans. None of the recent plans takes into consideration the will of the people comprising the different denominations. Reading these plans one wonders whether church union means nothing more than the theological pooling of the officials of our respective denominations.

It appears to me as if a very serious error has been made by the promoters of union, when they failed to begin with the people and their desires and preferences. Whatever our opinions or convictions are in the matter, church union must be at least a conscious, intentional, and intelligent union of the Christian people comprising our churches. Whatever else it may mean, it must at least be a union of aims, ideals, purposes, and programs of American Christians for the redemption of the world. Surely, the church of Jesus Christ, above all other institutions should be democratic, that is, all its plans, programs, and policies should be carried out only by the consent and will of its constituents. This means that not only the end of any interchurch program but the manner of securing that end should be by the will of the people. Now, if church union, which is one of the great problems confronting American Christianity at the present time, is to be more than a favorite object of discussion, controversy and prayer, if it is to become a gradually established reality in our church communities, cities and in the nation at large, it must come by way of the people in the churches of our different denom-

inations. For democracy, even church democracy, cannot afford to mean less than a government of the people, by the people, and for the people.

If this principle is granted, it follows that any plan for church union must consider first not the amalgamation of church boards, but the will of the people, their opinions and convictions in the matter, for after all they are the constituents of the church. They should be educated on the necessity, advantages and even some possible disadvantages of a united church. Let the heads of the denominations confer on this matter, let them work out plans whereby the people in the churches could be intelligently educated on church union, and then if it meets with the approval of these men, let the people in the churches be given a chance to vote on this matter, after a carefully conducted campaign of education.

I offer not a plan but merely a suggestion that might be considered by all intelligent and earnest workers for church union. It is my sincere conviction that the present and proposed plans for union are essentially undemocratic. The deciding voice must be with the people in the pews as well as with the officials. In religion, as in government, we must trust the people, or else refrain from believing in democracy.

I think that the membership of the churches would be greatly honored if they knew that the issue of church union rested with them. They would consider the matter seriously and intelligently for a number of years and then would be in a position to vote on the matter. The other alternative would be for the representatives of the churches to confer together, reach a conclusion, declare the long hoped-for union, and notify the individual churches that the victory is won.

Shall the Protestant church in the United States be demo-

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cratic in its plans for union, or shall it continue its inter-church policies with no regard for the people who compose it? Shall church union be accomplished on bureaucratic or democratic lines?

I hope that some brethren who are more conversant with this subject will discuss it further and develop a plan for church union that will commend itself to the leaders of this most important movement.

Westville, Ill.

Z. IRSHAY.

Thinks Mr. Spargo Misses the Point

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just read the article by Mr. Spargo, "The Truth About Bolshevism and the Jew," and feel that Mr. Spargo has dodged the issue, just as other writers have who are defending the Jews.

The Dearborn Independent has been publishing articles about the "International Jews" for some time and evidently Mr. Spargo has read these articles.

Why is it that men like Mr. Spargo attack the origin of protocols and neglect to deal with the way in which the protocols seem to be in process of fulfillment?

The facts set forth in the pamphlet issued by the Dearborn Independent covering issues of that paper from May 22, 1920, to October 2, 1920, have not been refuted by anyone to date that I know of. Why does Mr. Spargo not refute the statements made in that pamphlet instead of trying to show that the protocols are a myth?

Plain statements are made in this pamphlet called "The International Jew." If you do not have it you can get it for 25 cents from the Dearborn Independent, Dearborn, Mich.

One can't help but feel that the Jewish problem is a real problem when you read the mass of evidence, which no one has yet refuted, therein contained.

I should be glad to have it done and until it is refuted it seems to me such articles as "The Truth About Bolshevism and the Jews" are not worth publishing.

St. Luke's Parish, Ypsilanti, Mich.

B. S. LEVERING.

In a Book Store

EDITOR THE CHRISTIAN CENTURY:

SIR: A few days before Christmas I was in a prominent bookstore in a large city looking over the tables of religious books. I was eliminating many and selecting a few, when suddenly I thought of a book I hadn't seen and which I believed a friend would appreciate.

I asked the nearest clerk whether they had what for want of a better name I will call "The Best of Paul's Epistles," by Dr. P. H. D., and quite a few other editors.

"Yes," he replied, "we had a pile of them here. Let me see. I'm from another department and not fully acquainted with these shelves."

He called another clerk for help, when I spied the book. The other clerk came part way over, however, and said to me, confidentially: "We keep them covered up."

He left with that and my original friend took up the conversation.

"Yes," he went on, "there's been a lot of trouble about that book. It's too liberal, to begin with."

He spoke very loudly, and might have been heard anywhere in the store.

He attacked some of the editors, saying that they knew nothing about the Bible, though what I had heard them speak or read by them had always seemed to me very Godly indeed. But he went on without giving me any specific information in regard to the ignorance of the editors.

"Quite a few rich women come in here and buy a lot of books; and if they saw that book for sale there'd be a lot of

trouble, and they wouldn't buy any more," was the next I heard.

It was time for another purchaser, a keen old man, to interrupt. He might have been a certain kind of a pastor, or a professor at a few of our theological seminaries. He asked in a kind and firm voice: "What's the matter with 'The Best of Paul's Epistles'? I had a few conferences with Dr. P. H. D. when he wrote it."

"I am opposed to abridgements on principle," replied the clerk, who became very much wrought up over the matter. He stated he would be opposed to a book giving the best in American poetry. He tried to prove his point by bringing to us a very small New Testament, smaller in size than the edition of "The Best of Paul's Epistles," and saying that that book was small enough for him.

"Even the higher critics," he went on, "who think the same way as P. H. D. on most matters, have knocked this book of his to pieces. * * * Of course it's all right if you know the other side. * * * Now, I'm not narrow either."

"I'll take these three," said I, for I had to break away.

"And 'The Best of Paul's Epistles' is among them," said the certain kind of pastor or professor, in high glee.

How could I have refused to buy in the face of such recommendations from such a salesman?

New York City.

B. Y. LANDIS.

A Denominational Community Church

EDITOR THE CHRISTIAN CENTURY:

SIR: The question has been recently mooted in The Christian Century whether a denominational church can become a community church. My experience may have a place in this discussion. I am a Congregationalist, both by choice and by ecclesiastical relations. The denomination is democratic in polity and theoretically requires every member to form his own

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creed and determine his own life. Every church is independent, limited only by fellowship. It may and often does become a community church.

When I had been in the ministry twenty-five years, the opportunity for which I had been praying came to me to become the pastor of a new church. It was in a thrifty New England city of about fifty thousand population. We had a section of three thousand inhabitants to ourselves. Most of the families were Protestants. When I was installed pastor, in my statement of faith and purpose in entering the ministry I said that my aim would be to make this church a religious home and social center for all the people irrespective of creed or nationality. During a pastorate of eighteen years, we procured an acre of land at the natural center, built an ideal church and parsonage adjoining the church. When I left the active pastorage eight denominations were represented in the church. There are now eleven. It is in all essentials a community church, though Congregational in denominational relation. This is of great value. The community was made up of working people. We had no rich families and had to go outside the parish for much of the money to secure our equipment. Not only the Congregational churches in our city, but the whole conference of churches helped us in our building. We now have a church property of fifty thousand dollars value and it is a social and educational center as well as religious. It is now thoroughly organized, equipped and trained for its work, and is measuring up to the opportunities and needs of the community. The population has increased to six hundred families and is one of the most prosperous and attractive portions of the city. The church will eventually become an institutional church with a branch of the Y. M. C. A. in connection. All these achievements could not have been realized had we been a community church. Besides we would have missed the fellowship and missionary opportunities which came through denominational relations.

I am pastor emeritus of this thrifty Congregational and Community church.

Haverhill, Mass.

GEORGE L. GLEASON.

Bishop Nicholson Explains

EDITOR THE CHRISTIAN CENTURY:

SIR: My attention has been called to an editorial in The Christian Century of January 27, regarding the reading of books by Bishop Thomas Nicholson. Bishop Nicholson has given me the following statement, which I hope you will use in part or entire.

Chicago.

J. T. BRADNER SMITH.

Rev. John T. Bradner Smith,
740 Rush Street,
Chicago, Illinois.

My dear brother Smith:

My attention has been called to statements in several of the secular papers which purport to quote something which I said in a brief discussion speech at the Area Council which convened at the LaSalle Hotel two or three weeks since. May I say in the first place, that the remarks referred to were not in a set speech, and were not in any wise intended for publication. They occurred in a heart-to-heart talk, particularly with the preachers, which I supposed was in the nature of an executive session.

In the second place, I am quoted as saying that I had only spent three hours in my study in a year, and by another paper I am quoted as saying that I had only read two books since I had been a bishop. These plain and unqualified statements seem to me too ridiculous to have credence, and I can hardly understand the temper of the editor who allows that kind of a statement to be printed about a man of my position, without at least seeking verification.

The fact is that I referred to the changed character of our episcopacy since the General Conference of 1912 created the Area superintendency. I explained the difference between the

older type of bishop who was selected preeminently as a preacher and a platform man, and who seldom or never held the same conference more than once in a lifetime. His mission was largely inspirational. He had no close supervision of the details of administration and leadership in any given area. Since 1912 our men were chosen more particularly with reference to emphasis upon the administrative leadership of a great section of the country, and in this transition period, I explained the strain we had in readjusting. There has been almost no opportunity during the war period for regular hours in the study for the preparation of sermons or addresses, or for the reading of books. This must be done on a train, in hotels, often late at night, or in the early morning, and in a more or less irregular way. I was urging upon the preachers that nevertheless, it must be done, and was counselling with them as to how both the district superintendents, who are in a sense sub-bishops, and myself could not get these better conditions for work, and yet do the thing we were set to do.

It was almost a cruel misrepresentation to tear two or three sentences out of their connection, making no reference to the other situation, and the statements as they have been quoted in the public press, are not only misleading, but standing alone by themselves, they are absolutely false and should be corrected.

Chicago.

THOMAS NICHOLSON.

Easter and Disarmament

EDITOR THE CHRISTIAN CENTURY:

Just at this time when Congress seems interested in the subject of disarmament, ought not the voice of the American church be heard in behalf of this great cause? I suggest that coming Easter Sunday be observed as "National Disarmament Sunday," at which time every church in the United States be asked to assign a place in the day's program for the consideration of this subject.

The Resurrection of Jesus is the triumph of the spiritual over the material. What surer evidence could the churches in America give that they "have passed from death unto life" than to plead with one voice for the nation to abandon that most hideous of all forms of materialism, war?

Should this suggestion meet with your approval, will you not seek to obtain the aid of the Federal Council of Churches of Christ in America, the great peace societies and all the other great Christian organizations and agencies which look forward to the day,

"When from the cannon's rusty throat
The bluebird's song is the only note."

El Paso, Ill.

R. L. BESHES.

YALE TALKS

BY CHARLES R. BROWN, LL. D.

ALTHOUGH these "Talks" were delivered at Yale, Harvard and other colleges, they afford a wealth of illustrative material for addresses and sermons to young people, especially to young men. Among the themes are "The True Definition of a Man," "Unconscious Influence," "The Lessons of Failure," "The Men Who Make Excuse," "The Wrongs of Wrong-doing," etc.

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THE SUNDAY SCHOOL

Lamps—But No Oil *

THEY were foolish because they took no oil. They were prepared for no emergency. If the procession came by right on the minute they could get in line, but if, delayed by festivities, the bridal group was slow in approaching, their lamps would have burned out and there could be no place in the procession for them. How often has it happened! No reserve power. I remember in college, the captain of the football team, a man of tremendous energy, gave an oration in chapel on "Reserve Power." He showed how football games were won many times by the reserve in power possessed by a team or by one or more men on that team. Many a team lost because it lacked the punch to put over the last drive; the "wallop," as the boys say, was not there. Reserve power means victory.

In these days we are hearing much about the sub-conscious mind. Whatever you may think about it there does seem to be some force in this conception. William James used to say that the mind is like an iceberg, nine-tenths out of sight. The upper part is apparent and can be studied and in a way scientifically analyzed, but by far the larger part is down out of sight. Up, out of this hidden treasury, we do seem to draw rich stores. Out of it come suggestions, urges, tendencies, strengths that cannot be accounted for by cause and effect. May it not be that our good ancestors have stored away in these mighty vaults vast treasures of race experience? May it not be that we ourselves have made deposits there that can be drawn upon in the hours of need? Just as, in a fire, a man will pick up a chest that ordinarily he can hardly budge and carry it out into the street, so, sometimes, in times of frightful stress of temptation, hidden and unknown forces come up to the rescue. Whether this be the contribution of the subliminal self I cannot prove, but that such experiences come we cannot doubt. Unusual bravery, unusual fidelity, unusual strength—all out of this reserve strong-box.

Wise is the man who saves and stores against the time of need. Into his savings account he steadily puts his dollars, into his Life Insurance he regularly stores his wealth, into his Real Estate he constantly adds his money and when the crash comes he smiles and goes his way. There is a Treasury of Merit in each man's heart, into it he can store good deeds, good thoughts, brave resolutions, kind experiences. In mid-winter I can still smell the roses in my garden, when the icy blasts roar through the woods I can still look up through the branches and remember the gold and red leaves of last autumn when the sky was turquoise-blue. "Thy word have I hid in my heart that I might not sin against Thee."

"Each victory helps another to win." That is true. The memory of defeat robs me of strength, the memory of victory gives me power and confidence. I have watched men addicted to drink. They have gone out of my study resolved never to drink again, then face to face they come with temptation; the recollection that hundreds of times before they have not had the strength to resist acts as a force to batter down their wills and all the good resolutions are defeated as they yield again to the subtle appeal. On the other hand, a man faces daily strong temptations to dishonesty or other sins and the very fact that hundreds of times before he has met and vanquished these foes gives him the ability to overcome. But I like to think that the "Oil" is the Holy Spirit. We may quench the spirit and we may make it burn more brightly. If my heart is an altar and His love the flame, I shall have power to meet and conquer the various temptations as they come. O God, help us to heap on the fuel that the fire may blaze in our souls.

JOHN R. EWERS.

*Feb. 20, "The Wise and Foolish Virgins." Mt. 25:1-13.

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By ALBERT PARKER FITCH,

Professor of the History of Religion in Amherst College.

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Half Million Given to Bethany College

The mid-year meeting of the trustees of Bethany College, a Disciples institution, has been made memorable by the gift of a half million dollars. President Cloyd H. Goodnight had planned a campaign for three-quarters of a million when unexpectedly two-thirds of this was pledged by M. M. Cochran, one of the trustees. It is thought that it will be an easy matter to secure the quarter of a million on which the half million gift is conditioned. The college already had accumulated endowment reaching a total of \$625,000. A little over a decade ago it was thought the old college founded in the wilderness of West Virginia by Alexander Campbell might have to discontinue, but such a question would not now be raised. Under the new president the standards of scholarship are being raised, and the student body is increasing.

Well-Known City Evangelist Refuses Call

Rev. F. L. Bowen has been for many years city superintendent for the Disciples of Kansas City. His method has been to organize a church and then remain on the field until the church could support a pastor. By this patient, persistent work many Disciples churches have been planted in Kansas City. He was called to Los Angeles recently to take up the same kind of work, but after careful consideration decided to remain with his old friends in Kansas City.

Baptist Dean Makes Many Addresses

Among the platform interpreters of Christianity in this country few have a perennial popularity equal to that of Dr. Shailer Mathews, dean of the Divinity School of the University of Chicago. He has accepted an invitation to give the George Slocum Bennett Foundation lectures at Wesleyan University, Middletown, Conn., early in March. In connection with this trip Dean Mathews will also speak at Columbia University and Vassar College, March 13; and at the Columbia Institute of Arts and Sciences, and Brooklyn Institute, March 18. During the spring vacation Dean Mathews is to speak at various colleges and universities in Texas, including the Southern Methodist University at Dallas and Kidd-Key College at Sherman, Texas. He will also speak at the Dallas Open Forum.

Lenten Meetings for Business Men

The keeping of Lent grows more significant every year and among the announcements for this spring is one that the Boston Federation of Churches will sustain a daily downtown prayer-meeting during Lent. In Chicago there are several denominational noon meetings, among the denominations which have

preaching in a theater being the Episcopalians and the Lutherans. The Lenten meetings this year should command an increased attendance from business men in view of the widely expressed view of these men that religion is absolutely essential to the welfare of business. Business men have been challenged by Mr. Babson and others to give more of themselves to the building up of organized religion in the nation.

New York Episcopalians are Radical

An outbreak of radicalism in the fellowship of the Protestant Episcopal church is one of the interesting phenomena of the times. The election of the bishop of New York has given the editor of the Churchman a chance to say that the diocese of New York would be panic-stricken if God should send the kind of a bishop that the diocese needs. Dr. Karl Reiland has been making light of the Lambeth proposals for union. He says their spirit, in spite of all pretensions at humility, is "Come to me and I will eat you up." Dr. Percy Stickney Grant criticizes the costliness of the bishop's establishment, and the costliness of the cathedral.

Chesterton Runs Afoul the Sects

Gilbert K. Chesterton has spoken very positively on the subject of religion, and as he tours this country he is paying his respects to the various Protestant sects. Christian Science is for him a revival of Gnosticism. Unitarianism is condemned on the theory that it is not good for God to be alone. The lonely God of Mohammedanism scourged the world with a scimitar. The work of Luther was all a mistake. In religion Chesterton advocates a return to mysticism and medievalism. He loves to trace the downfall of one heresy after another, catholicism alone continuing as a living force in the world.

Minister Will Lecture on Homiletics

In the absence of President Charles M. Stuart on a financial mission for Garrett Biblical Institute during May, Rev. O. F. Jordan, pastor of the Evanston church of the Disciples will deliver a series of lectures on sermon making to Dr. Stuart's class. Garrett Biblical Institute is closely related to Northwestern University and is the Methodist theological seminary of the middle-west. President Stuart is engaged in some vigorous promotional work this year as the institution needs more adequate buildings.

Instruction for Young Christians

The interest in training children for membership in the church is growing in all communions. The General Assembly of the United Presbyterian church has

a committee which is working on a revision of the shorter catechism while another committee has prepared a manual for young communicants. The latter work is called "Children of the Covenant" and it affords the additional instruction of a more practical nature which is necessary to make loyal church members of new converts. The Methodist Episcopal church has recently provided similar manuals for the use of its pastors. "Decision day" and other mass evangelism practices in the Sunday-schools are making way for the instructional methods by which more enduring victories are won through the gospel.

Getting the Newsboys Out to Church

The minister who has the vision to find and win the neglected groups in a great city is the one who is really successful in this difficult and important field. Recently Rev. A. T. Abernathy, pastor of Richmond Street Christian church of Cincinnati, invited the newsboys of the city to hear a sermon on "The First Newsie." Nearly five hundred of the city's newsboys attended the service. The newspaper managers took notice of the occasion, and a number of them were in attendance as well as several editors. The gospel is good news, and this minister had an excellent opportunity to establish a point of contact with hundreds of lives not ordinarily influenced by the church.

Hiram College is Starting a New Drive

The General Educational Board has offered Hiram College \$200,000 for endowment and \$32,000 for current expenses provided the college will secure pledges from other sources of \$400,000 for endowment. The money given by the General Education Board is given on the condition that it be used in salaries for teachers. The gift is made after a visit to the college by Dr. Buttrick, president of the board, and is regarded as a significant endorsement of the work that is being done at Hiram College. This college is a foundation of the Disciples, and had for its president at one time Dr. James A. Garfield, who became president of the United States. A campaign will be begun in the near future to meet the conditions of the gift.

Miss Royden Hunting for a Church

Miss Maude Royden, the popular woman preacher of London, has been preaching for the past year at Kensington Town Hall. She feels the need of a better environment for her work and a committee is hunting for a church. Four Congregationalist churches are under consideration. She is planning to found a Fellowship guild of preachers, most of whom shall be women. These guild preachers would be at the service of

Christian communities needing aid. While the Established church accords Miss Royden the freedom of the platform at a church congress, she has no opportunity of serving as minister within her own religious fellowship.

Unitarian Seeks Orthodox Fellowship

Rev. Walter Murray recently made application for recognition as a minister in the United Free Church presbytery of Glasgow. He is a highly educated man who for many years followed the profession of letters. Among his other scholastic achievements he has won a London B. D. He says he went into the Unitarian ministry rather because of his desire for freedom than because of deep interest in the teachings of Unitarianism. He makes the astonishing report that the freedom he sought in the Unitarian fellowship he did not find. The presbytery has given favorable consideration to his application, and has sent it on to the Assembly. It seems likely that he will be given recognition in the ministry of the United Free church. While defections from orthodoxy to unitarianism are not uncommon, the return from the Unitarian fold is not so common.

Wants Quakers and Unitarians in Union

The talk of church union in England takes a radical turn at times. Recently Rev. Arthur Pringle, of Purley, England, an evangelical minister, spoke before a group of Unitarians on "Life the Creed-maker." He proposed to his audience that religion should be given to the people in a fresh vocabulary just as William James popularized philosophy by ridding it of a dead vocabulary. On the subject of church union, he was even more radical. In this connection he said: "The man in the street today would not be won by any reunion based on the exclusion of Quakers and Unitarians. Let them declare boldly that the way to reunion was for all the churches to drop exclusiveness and petty, shop-keeping competitiveness, and state frankly that all communities which have the Spirit of Christ belong to his church."

City Church Needs Money

The tragedy of the religious situation is that men of vision often see the possibility of great service, but have no tools. Just as Buffalo University was about to erect a five million dollar university plant adjacent to University Christian church, Buffalo, the church building burned down. The congregation is still young and small, and it will be difficult to erect a \$45,000 plant, although the needs of the situation demand a much larger plant. The congregation is being aided by a large grant from the church building department of the United Christian Missionary Society to erect the \$45,000 building.

Community House

First Christian Church of Rochester, N. Y., has recently purchased new property and will henceforth carry on, under

the leadership of Rev. B. T. Smith, a community work. Two distinct institutions will carry forward the work, one the church itself and the other a "Community house." A large residence property has been purchased for the community work and nearby there will be an auditorium in which the more formal work of the church can be carried on. The ideal of the minister is set forth in these words: "The church is announced to be: not a rich man's church; not a poor man's church—not a church for the masses nor a church for the classes—but it is a church of Jesus Christ where all are brethren and on an equality. It is a Community church in that it tries to serve the community. It is a Christian church in that its method and message is Christian."

Sunday Movies an Issue in Many Towns

The drive of the moving picture interests to have Sunday theaters all over the nation is a significant fact in the life of today. In the state of Indiana there is a law forbidding the opening of theaters on Sunday. This law is violated in many cities of the state, among these being Portland. In this growing city the ministers have raised a common fund with which to fight the movie interests, and the first case will come to trial shortly. In Evanston, Ill., the theaters are closed by city ordinance, and for two years an alderman has represented the theaters in political action looking toward a closing of the theaters. Two years ago the churches defeated the theaters in an open appeal to the city through a paid advertisement. The fight has opened again this spring by the circulation of a petition by the alderman to make the subject a matter of referendum at the spring election. The issue has been discussed in a number of pulpits, Rev. O. F. Jordan of the Disciples church taking the position that movie operators, ushers and musicians should be protected from Sunday labor just as most other workmen are.

Religious Migration from Canada

Some of the most courageous peoples in all history have been those who have suffered for conscience sake. The way of the Mennonite has never been easy and recent events seem to indicate that his cup of sorrow is not yet full. The Continent reports thus some recent facts with regard to Canadian Mennonites: "Because the Canadian government has passed laws compelling Mennonites to send their children to public schools and because of other educational and religious restrictions imposed on them by authorities, the Mennonites in Manitoba, Canada, are selling their property as rapidly as possible, preparatory to moving to Mississippi in the spring. Prior to the war there was little opposition to this sect among Canadians, and its members were respected because of their thrift and honesty. The restrictions which were imposed and rigorously enforced upon them by Canada during the

war have not been withdrawn, however, and the former guarantee of freedom in religious and educational matters having been taken away, the Mennonites have been looking for three years for a place to which to migrate. The language used in their religion is German, so they have been accused of pro-Germanism. There are said to be more than 150,000 adherents of this sect in Canada, and its leaders declare that the younger generation will move with their parents. Most of their land thus far sold has been bought by American farmers. There has been considerable opposition in Mississippi to permit the sect to settle there. The American Legion and other patriotic bodies have urged Governor Russell to withdraw the welcome extended and the religious guarantees given them. He appears uninfluenced by the protests, however, and agents of the Mennonites have purchased more than 100,000 acres of land in Green and Wayne counties in the southeastern part of the state on the Alabama border, and have taken options for 100,000 acres more."

Christian Unity Conference in Southland

Under the auspices of the Association for the Promotion of Christian Unity, a Christian Unity Conference was held in Dallas, Tex., immediately following the one held in St. Louis. The conference was in charge of Dr. Peter Ainslie, president of the Association for the Promotion of Christian Unity. Other speakers were Dr. Henry A. Atkinson, of the Carnegie Peace Foundation; Bishop G. H. Kinsolving, of the diocese of Texas, of the Episcopal church; Dr. Ivan Lee Holt, formerly of Dallas, now pastor of St. John's Methodist church of St. Louis, and Dr. F. W. Burnham of St. Louis.

Presbyterian Heads Great Methodist University

Prof. Walter Dill Scott is the new president of Northwestern University. He is a Presbyterian and a graduate of McCormick Theological Seminary. Recently he spoke before the Methodist Ministers' Meeting in Chicago and outlined his plans for a greater Northwestern. He has vision and enthusiasm and the Methodist dominies are in a mood to give loyal support to their Presbyterian leader. One of the first achievements of President Scott's administration has been the establishment of a school of journalism with some of the eminent newspaper men of the city on the staff of instructors.

Layman States His Views on the Sabbath

The Philadelphia Church Club held a debate recently on the keeping of the Lord's Day. The Rev. Dr. Tomkins and Mr. George Wharton Pepper discussed the question from the standpoint of the lawyer and of the minister. Mr. Pepper has been known as an advocate of more liberal laws. He stated his position in these words: "The Sabbatarian group has done a wonderful service in checking a tendency toward undue laxity. They are a small minority, but in-

sists, as people with principles generally are. It makes them a politically significant group, and they have it in their power to check changes in the existing blue law. As long as they remain powerful politically there will be no change in the Sunday law. If their power wanes, we may obtain a system of Sunday regulation in which these four things will be emphasized; first, protection to religious opportunity; second, prohibition of unnecessary business or industry; third, restriction of every amusement not readily pursued in harmony with the religious observances of the day; fourth, uniformity in the regulation, both as it affects rich and poor. The gravest reproach of the present law is that the poor and unprivileged get the greatest pressure of its restraint, because there are many ways in which the rich evade the code."

Boston Wants Next Methodist Conference

The next quadrennial conference of the Methodist church will be a history-making one as it will have to do with the union of the north and south Methodisms. There is more than the usual rivalry among the cities to secure this meeting. The Methodists of Boston and vicinity have already organized to capture the honor for their city. The next quadrennial conference will be held in May, 1924.

Dr. Clifford Recovers from Serious Accident

The accident to Dr. Clifford, veteran Baptist minister of England, has been chronicled. After being knocked down by a taxicab, he is back in the public ministry again, and declares himself in fine form. He is a great favorite all over England and there are many calls for his services.

New York Ministers Interpret Sunday Agitation

Seven ministers of New York connected with prominent churches have recently investigated the nation-wide agitation on the matter of Sunday laws. They report that there is before Congress only one bill and that relates to the Sunday law for the District of Columbia. The ministers assert that the International Sporting Club, the Exhibitors' Bulletin for moving picture operators, and a number of similar influences have made the agitation a camouflage for their efforts to secure more liberal laws this coming year. The moving picture people cannot run Sunday shows in some states, and these shows are known to be very profitable financially. The seven ministers who signed the statement on the work of the Lord's Day Alliance were among the most prominent of New York, but they were not able to get their statement into any of the papers of their city.

Palestine Has Gone Dry

With the coming of British rule in Palestine, the liquor dealers hoped to open up traffic where they had previously been kept out by Mohammedan religious

influence. First Roland Storrs prohibited the open bar in Jerusalem. This decree by the governor of the city has been followed by an order from Sir Samuel Montague, British High Commissioner of Palestine extending the prohibition principle to the whole of Palestine. The action was doubtless taken under the influence of Mohammedan opinion, but it is none the less disappointing to those who had hoped for a new market for booze.

Disciple Embarks for Africa Inland Mission

Highland Park Christian church of Los Angeles recently held a farewell service for Miss Helen Edith Mead who is going to central Africa under the African Inland Mission. She will face one of the most dangerous tasks that remain to be

done for the church of Christ. In her home church she has been a strong promoter of the Life-Work Recruit Band. Her church has been very zealous in committing its young people to the task of world-wide missions, and nineteen of them are pledged to enter the religious field.

Hope to Create a Jesuit Saint

A new candidate for sainthood in the Roman Catholic church is Cardinal Bellarmine. About a hundred and fifty years ago an effort was made to secure his canonization, but this was defeated on account of the unpopularity of the Jesuit order. Recently the pope declared that the celebrated cardinal had practiced the virtues of the Christian faith in an unusual degree. This is the beginning of

Unity Conference at St. Louis

MORE successful than even its promoters dared to expect, the Midwest Conference on Christian Unity, held last week in St. Louis, opened new channels for the freer flowing of sentiments of fellowship among churchmen of widely separated ideals. It was planned for the sessions to be held in the chapel of Second Baptist church, but at the first session the room overflowed and the assembly was moved to the capacious auditorium, which it came near filling. At the night sessions the house was well filled. Between eight hundred and a thousand persons were in attendance. For three days the various movements for Christian unity were interpreted by authoritative spokesmen and discussed with great freedom from the floor. There was the Lambeth proposal interpreted by Bishop Ethelbert Talbot, of the diocese of Bethlehem, Pa., who was a member of the Lambeth committee which formulated the now famous Appeal. There was the World Conference on Faith and Order interpreted by its patient and far-visioned secretary, Mr. Robert Gardiner, of Boston. There was the American Council on Organic Unity of Evangelical Churches, interpreted by Mr. Henry W. Jessup, of New York, who framed the "Philadelphia Plan." There was the Federal Council of Churches of Christ in America, interpreted by its General Secretary, Dr. Charles S. Macfarland. And there was the Universal Conference of the Church of Christ on Life and Work, a new movement launched at Geneva last summer by that dynamic personality, the Bishop of Upsala, interpreted at St. Louis by Rev. Frederick Lynch, editor of *The Christian Work*. Besides these organized agencies dealing directly with the problem of church unity, there was the World Alliance for the Promotion of International Friendship Through the Evangelical Churches, represented in the absence of its secretary, Dr. H. A. Atkinson, whom illness detained, by Dr. Nehemiah Boynton, of Brooklyn. Dr. Arthur Judson Brown, of the Presbyterian Board of Foreign Missions, spoke on

"Christian Unity in the Mission Fields." Rev. Samuel McComb, of Baltimore, Canon of the Cathedral of Maryland, spoke on "Causes of Disunion and the Path to Reconciliation." A picturesque and charming figure in the conference was Bishop Velimirovic, of Serbia, who wields an influence in the Eastern Orthodox church said to be second only to that of the metropolitan of Athens. His two addresses, spoken in beautiful English, were memorable in their impressiveness and their refinement of spiritual understanding. The bishop's prayer and benediction, which closed the Thursday evening session, will linger always with those into whose hearts his exquisitely gracious words fell.

This was the first time in American church history that a common platform has been provided for those who from different angles of approach are working at the task of Christian unity, to come together for comparative testimony and discussion. In providing such a platform the Disciples Association for the Promotion of Christian Unity, headed by Dr. Peter Ainslie and Rev. H. C. Armstrong, has rendered a distinct service to the cause of unity and reflected credit upon the communion which the Association represents. The temper of all the discussions lifted the great theme far above the sectarian levels of controversy and denominational dogma. Each man came as if saying: "This is my conviction; I bear testimony to what seems to me true. What have you to say to it? And what testimony have you to bear to the conviction which you cherish?" A wider and more sympathetic mind was bound to be created in such an atmosphere. Fellowship was discovered where without such candor in conference none would have seemed possible.

This Midwest Conference is the first of a series of similar assemblies to be undertaken by the Association for the Promotion of Christian Unity. A second is being held this week in Dallas, Tex., and it is hoped a third may be found practicable at Cleveland, Ohio, before the end of spring.

a process which leads to beatification and finally to canonization. The members of the Society of Jesus are very greatly pleased with this recognition given one of their great leaders.

Great Cleveland Church Has Strong Missionary Organization

Euclid Avenue Christian church is one of the strong missionary forces among the Disciples of Christ. This congregation supports a whole mission station at Bolenge, Africa. A study of the missionary interest in this congregation reveals the important place occupied by the woman's missionary society. This organization has a circulating library of two hundred books which are kept busy. Three hundred and fifty women are subscribers to the missionary magazine of the Disciples, the World Call. Every Thursday afternoon a group of women meet at the church for prayers, and a program of personal visitation is carried on continuously. The missionary idea is the outstanding interest of the congregational life.

Advice on the Erection of Educational Plants

Some of the most expensive church plants in the United States are found to be utterly deficient in equipment for modern church work after they are finished. Particularly does the ordinary architect fail in providing equipment for the educational and social work of the modern church. The churches are entering now upon an era of building in spite of the high prices, and the southern Baptist denomination has anticipated this by appointing an Architectural Secretary in connection with the work of the Baptist Sunday-school Board. This secretary, P. E. Burroughs, has issued some small manuals showing plans and pictures of up-to-date plants, and is prepared to recommend architects who understand the needs of the modern church.

Church Industrial Conference Hears Radicals

The industrial conference held in Chicago January 24, under the auspices of the Church Federation was conventional so long as ministers and church workers talked, but at the evening session, some of the prominent labor leaders of the city were present. This session was animated and had a late adjournment. The editor of the "New Majority" was among the speakers. He is an interesting figure in Chicago life by reason of the fact that he is a wealthy man who has espoused the cause of labor and is one of its most radical interpreters.

Union Missions Started in San Domingo

The first Protestant mission work was started in San Domingo the past year, with five Protestant organizations co-operating. This new method of opening up mission work is regarded by Rev. S. G. Inman, executive secretary of the Committee on Cooperation in Latin America, as the most important achievement of the organization during the past year. A budget of eighty thousand dol-

lars has been provided for the new work and Rev. Philo W. Drury, a United Brethren missionary of Porto Rico, has been secured to head the new task. A fifty thousand dollar stone building has been purchased in the heart of Santo Domingo city. This will serve as a chapel, school, social center and clinic for the work of the new union station. The new church will be known simply as an evangelical church with no denominational labels attached to it whatsoever.

Evangelical Magazine Floated in South America

The interpretation of current events in South America has been given either by journals hostile to all organized religion, or by journals under the control of the Roman Catholic church. The Committee on Cooperation in Latin America has been able to establish a journal the past year under the name of "The New Democracy." Its editor is Dr. Juan Orts Gonzalez. This journal will promote friendship between North and South America, and give a Christian view of world events. A dozen of the more prominent publicists of South America

have become staff contributors to the magazine.

World Conference Needs Money

An appeal has been sent out by the Continuation Committee of the World Conference on Faith and Order for fifty thousand dollars. Up to the present time the committee has been financed by a few laymen of the Protestant Episcopal church. It is now felt that the cooperating denominations should bear a proportionate part of the insignificant burden of financing the conference.

Practice Christian Union in Washington

The duplication of churches on the frontier by state and national missionary societies was a crying abuse until the present era of conference and cooperation. The Presbyterians have recently given evidence that they take their union talk seriously by turning over two congregations to the care of other denominations. The Presbytery of Central Washington disbanded their Zillah church and advised the members to unite

Workingmen and the Churches

C. R. ZAHNISER has rendered a real service to the Christian world by gathering data on the subject of men and the church. It is commonly believed (by journalists who seldom attend) that there are few men in the churches. Mr. Zahniser in his recent article in the "Continent" shows that the number of men as compared with the women is in the ratio of 4 to 6. While this proportion is not satisfactory to religious leaders, the story is not so bad as many believed it to be. Mr. Zahniser gives the following account of the methods by which his questionnaire was conducted:

"In order to ascertain something of the facts in the matter, so far as one community is concerned, a questionnaire was sent to fifty representative churches. The list was proportionally distributed both as to denominations and as to size and location. For example, along with a wealthy church in one of the most exclusive districts was selected another doing institutional work in a congested district, another in a middle-class residential section of the city and another in a neighboring borough. Replies were received from thirty-eight churches of ten denominations, having a total membership of 21,915. The list is so representative that the facts secured can be taken as fairly indicative of all the churches of the community.

"The questionnaire grouped the adult male membership of the churches as follows: Professional men—teachers, attorneys, chemists, physicians, architects, etc. Capitalists—business men having more than four employees. Small business men—in business for themselves, but having fewer than four employees. Wage earners—clerical, office and store clerks, salesmen, agents, etc., skilled

manual, machinists, carpenters, etc., unskilled manual.

Following is a tabulation of the results:

Total number of churches	38
Total membership	21,915
Percentage of membership male..	40
Average membership	576

Analysis of Adult Male Membership.

Classification	Per cent of Total
Professional men	9.5
Capitalists and large employers....	6.5
Small business men.....	7.0
Wage earners, total.....	77.0
Wage earners, clerical.....	32.0
Wage earners total manual.....	45.0
Skilled mechanics	28.0
Unskilled labor	17.0

"In order to know to what extent relatively the church is reaching people of different industrial classes, it would of course be necessary to know the percentages of each in the entire population of the community. These figures are nowhere available. In the census reports for 1910 are tables covering part of the population of the country, which show the following proportions:

Classification	Percentage
Professional men	4.0
Capitalists and large employers.....	0.8
Small business men	15.0
Clerical employes	11.0

Mr. Zahniser reaches the conclusion that the church is not a class institution and not an institution for women and children. Unskilled labor is not reached by Protestant churches as largely as should be, but a large part of this population is Roman Catholic. Were Catholic figures added to Protestant, it would probably be seen that religion knows no class lines.

with the Disciples of that community. The members of the Toppenish church were told to unite with the Congregational church. This action of the Presbyterians has been favorably commented on by the secular press.

King of Siam Will Marry a Presbyterian

Announcement has been made in the kingdom of Siam of the betrothal of the king to Princess Vallabha Devi, daughter of Prince Naradhip. She was for a number of years a student at the Harriet House School, operated at Bangkok by the Presbyterian Board of Foreign Missions. Following the betrothal the father of the bride sent an invitation to the pupils and teachers of the school to attend a reception at his home. The king of Siam is known as one of the best informed men in his kingdom, and his union with a woman who has the best Christian training may mean much to the ongoing of civilization in the orient.

Provide Correspondence Courses in Rural Church

The Christian Work of New York will sponsor a number of correspondence courses on the rural church. It has secured as director Dr. Edmond deS. Brunner. The course he will give takes up such problems as organization and finance, survey of the parish, religious education for the local church, worship, evangelism and preaching. A number of rural experts of various denominations have been associated with Dr. Brunner in an advisory capacity.

"No Man's Land of the Churches"

Rev. B. F. Lamb, secretary of the Ohio Federation of Churches, has called the attention of the village and small town pastors to a problem which must be met if the cause of religion is not to suffer greatly. In a recent letter addressed to them he mentions a "no man's land of the churches." This is described as the territory outside a town or village which is not ministered to by a church. There is a great deal of such territory in Ohio, in spite of the over-churched condition of many neighborhoods. Country people come to town for recreation, and the consolidated school has increased the tendency to center the social life in the village or town. Country churches of the one room type have been dying, and the village churches are urged to reach out into a wider area. This wider parish idea is the more feasible in view of the common use of the automobile by farmers.

New Woman Congressman Asks Prayers

Miss Alice M. Robertson, recently elected as congressman from Muskogee, Okla., and the only woman who will sit in the new congress, was for many years a Presbyterian home missionary among the Indians. She recently sent a request for prayer to her home mission board and expressed the hope that she might continue to be of service to her Indian wards, many of whom she regards as

"still children and unable to walk alone." A part of her platform is: "I am willing to give six days full service a week and work as hard as any man for the six days, but on the Sabbath I will rest."

Modern Methods Win in Texas

Rev. Tolbert F. Weaver is the aggressive leader of the Disciples church at Houston, Tex. Moving pictures are being used on Sunday and Thursday nights in this community, and large audiences are reported. During the past year one hundred new members were received into the church. A new building is being started, the first section of which will cost seventy-five thousand dollars.

Chicago Y. M. C. A. Has Good Year

Renewed emphasis upon the religious phases of its work characterizes the annual report of the Chicago Y. M. C. A., recently issued by the General Secretary, L. Wilbur Messer. The total attendance at religious meetings the past year was 170,931, a net gain over the previous year of forty-five per cent. The number of men and boys pledging themselves "to begin or renew the Christian life" was 2,946. There was a twenty per cent increase in the Association schools in the city. The increase in the average daily attendance at the Association buildings was thirteen per cent. One of the very significant developments is a great increase in "Hi-Y" clubs, made up of Christian young men in the high schools. There are now thirty-eight such clubs organized in nineteen high schools and two preparatory schools. The Y. M. C. A. hotel on Wabash Avenue is an enormous structure. It once seemed that it might prove a white elephant, but the past year's report shows that it has operated at 97 per cent capacity in spite of the fact that it limits its service to young men who are recent comers to the city. Loans have been given to 1,491 young men and boys, and ninety per cent of the \$6,043 has been returned. Mr. Messer is be-

ginning his 34th year as general secretary, and is one of the most successful executives to be found anywhere in America.

Will Talk on Industrial Problems

The Presbyterian Board of Home Missions maintains Dr. John McDowell as secretary and as a specialist on industrial problems. His early experiences fit him for his tasks. He has recently prepared an address on "The Challenge of the Present Unrest to the Church." This address will be given over a wide itinerary beginning at Auburn, N. Y., on February 7. The whole month of February will be devoted to the giving of this message before influential groups of Presbyterians.

Federation Secretary Becomes Pastor Again

Rev. W. S. Lockhart has been serving the churches of Louisville, Ky., as Federation Secretary during the past year.

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Most of his life has been spent in the pastorate, and when Central Christian church of Youngstown, O., called him recently to become the successor in the pastorate to Rev. W. D. Ryan, he accepted the call. He will begin his new work some time in March. Mr. Lockhart was trained at the University of Chicago, and has held several important pastorates in various sections of the country. He is going to a church that has been known for its progressive spirit and missionary program.

"The Journal of Religion"

The University of Chicago Press has discontinued both the American Journal of Theology and the Biblical World. These two journals, with a long and honorable history, have been merged into the Journal of Religion. The change is significant. Educated religious leaders are less interested in the minutiae of biblical criticism than in former years. The Journal of Religion will contain a minimum of this kind of material. Neither, on the other hand, is there any gripping interest in systematic theology as it was once schematically presented. The present interest is in a scientific study of religious experience and of religious society. This does not bar out biblical study, the study of church history or even systematic theology, but it makes the soul of the believer and his social relations the primary concern. In the initial issue of the Journal of Religion are some challenging titles. Among these "The Religious Breakdown of the

Ministry," by Professor George A. Coe, and "Why Do Religions Die?" by Professor James Bissett Pratt. The tone of the journal is not popular but academic in the better sense. One may be sure that it will never drop down into "journalese." On the other hand it will probably avoid such discussions as "The Origin of the Iota Subscript." The editor of the journal is Professor Gerald Birney Smith. Dr. Smith has won his place in the university world as an authoritative scholar. His "Guide to the Study of the Christian Religion" showed an encyclopedic grasp of the data of the religious field, and a viewpoint that could have been acquired only through years of careful study. With the current events of the Christian world the new journal will have little to do; it confines its attention to the underlying problems.

Live Discussions of Religion in England

Some of the most eminent men of Great Britain outside the fellowship of the Established church will speak at a series of meetings arranged by the church at Queen's Hall early in February. Mr. Balfour will challenge the ecclesiastical leaders on the subject of the unity of Christians. He will probably say a good many things not very agreeable to the feelings of ecclesiastics. The Archbishop of York will reply to his speech. On another night a representative of the Dockers' organization will challenge the church on its industrial record. Out of these meetings it is hoped there may come a clearer idea in England of just

what the church does stand for. Many people still ascribe to the church opinions and attitudes which have been outgrown for several decades.

New Membership Rule of Y. W. C. A. Works

Much controversy was occasioned at the last national convention of the Y. W. C. A. over the question of membership terms. It was finally decided to abolish the so-called evangelical test and receive all believers in Jesus Christ. This change was made because of the needs of college and industrial communities. Reports are now coming in from the various educational institutions of the land, and it is reported that Allegheny College in Pennsylvania has 100 per cent of the girls of the freshmen class as members of the Y. W. C. A. There are 750 colleges in America where the Y. W. C. A. is organized, and the reports coming back are uniformly favorable.

Rev. Harry Foster Burns Goes to Baltimore

Rev. Harry Foster Burns has resigned his pastorate in First Church of Dorchester, Boston, and accepted a call to First Unitarian Church of Baltimore. He has spent three years with the Boston church. While there he has been a frequent contributor to Unity, and has spent his summers in England where he often spoke in leading pulpits. Mr. Burns was trained at the University of Chicago and he has belonged successively to the Baptist, Disciples, Congregational and Unitarian denominations.

The Daily Altar

AND THE EVER Y-MEMBER CANVASS

MANY churches are promoting the idea of the devotional life in connection with the every-member canvass. For instance, in Central Church, New York, every canvassing team has been supplied with a copy of "The Daily Altar" by Herbert L. Willett and Charles Clayton Morrison. They will discuss not only the financial support of the church but will present also the privilege of personal and family devotion, suggesting to each home the regular use of this beautiful manual throughout the year. Why not try this plan in your church?

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Monday

Theme for the Day—*The Blessedness of Daily Work.*

Our daily work is part of God's plan for us—and a large and basic part. We must avoid that fallacy so common among religious people that work is secular and worship is religious. Work is religious, if it is good work well done. Indeed, good work, be it ever so commonplace, is a form of worship. Out of it grows character. God reveals Himself increasingly in our times in the work-a-day life of men. He calls us to take up our tasks, with all their drudgery and exactions, in a spirit of joy and patience and courage.

+

Scripture—Man goeth forth unto his work, and to his labor until the evening.—*Psalm 104: 22.*

+

Forenoon, and afternoon, and night;—Forenoon,
And afternoon, and night; Forenoon, and—what?
The empty song repeats itself. No more?
Yea, that is life; make this forenoon sublime,
This afternoon a psalm, this night a prayer,
And time is conquered, and thy crown is won.

EDWARD ROWLAND SILL ("The Day").

+

Prayer—Good Father, Thou hast set before us a goodly heritage, and the lines are fallen to us in pleasant places. We have our daily work and our nightly rest, and blessings enough to make us ever grateful. Save us, we pray Thee, from discontent, from depression of spirit and from thanklessness. Make us strong and of good courage. Suffer us not to grow weary in our task, nor to faint in our pilgrimage. So shall we be fitted for higher blessings and nobler service in a world without end.—*Amen.*

[185]

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The CHRISTIAN CENTURY

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THOMAS CURTIS CLARK, ORVIS F. JORDAN, ALVA W. TAYLOR, JOHN R. EWERS, JESSIE BROWN POUNDS

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EDITORIAL

A Lenten Prayer—For Strength in Temptation

STRONG Son of God, who became our Saviour through the stern discipline of Thy manifold temptations, in Thy presence is our refuge and hope. We are ever calling upon Thee for aid, and Thou art ever offering Thyself to us in grace and strength and infinite understanding. Yet there is no moment when Thou art more near to us than when we feel the promptings and lure of evil. Thou wert tempted in all points like as we are. Thou knowest how frail are our wills, how easily baffled and ensnared are our judgments, and how inconstant are our loyalties. It is in Thy knowledge of our weakness that we find strength, and in Thy triumph over just such temptations as we face that we keep renewing our hope of victory for ourselves.

Go with us, Thou comrade of the spirit, into our lonely wilderness, that we may meet our adversary in Thy company. And walk with us amid the crowd in the city's streets, that we may have a defender against the wiles of evil and a strong tower from the foe. As Thou didst share our struggle against all base promptings of the flesh, may we share Thy courage, Thy vision, Thy soundness of soul, and Thy perfect faithfulness to the Highest. May our comradeship with Thee in our moral struggle rest upon the sure conviction of Thine utter and most real humanity. Show us that all the resources that were open to Thee are open to us, that God is near us as He was near to Thee; and that angels wait around us to minister to us if we but yield our wills into the Father's hand.

Give us, in our humble degree, O Master, some clear sense of a divine commission for our lives like that with which Thou wentest to Thy temptation. As thou did'st carry in Thy heart the sin and hope of the world, may

we meet our temptation with the strengthening thought that the destiny of other lives is staked upon our loyalty and our obedience to the heavenly vision. May no base or sordid act of ours hurt or befoul any innocent life or add to the burdens and weakness of others who lean upon or look up to us. Watch with us, O Lord, over the imaginings of our minds lest we be surprised into some action that will not only overthrow our honor but bring shame and trouble upon those who trust us and whose love is the dearest treasure of our hearts. For Thy name's sake. Amen.

Evangelism in the Lenten Season

NEARLY all of the great evangelical bodies now have an organization which directs their evangelistic activities. The secretaries of evangelism are urging the Lenten season as a proper time to stress the work of recruiting the church. Those few communions which still have the professional evangelist are hearing protests from the professionals against using the Lenten season. It seems to the silversmiths that trade all the year around may be interfered with. It is perfectly true that the doors of the church should always be open. But a thing that is a perennial interest may fail entirely for lack of concentrated attention. At this season, the wiser churches gather their children into classes, and instruct them in the way of salvation. All who are prepared for it in mind and purpose accept church membership. This is accomplished without the aid of a high-priced evangelist and without the excitement which has so often alienated the more thoughtful in the community and misdirected the purposes of the children themselves. If educational evangelism among the children were properly cared for by all the churches, there would be little clamor for the

professional evangelist. Roman Catholics are not getting up recurring excitement to hold their people. They educate loyalty into their young, and it lasts. Protestant loyalty can be built by the same process whenever evangelicals are wise enough to work by methods which have the approval of common sense and the centuries of Christian experience. Churches of modern spirit will want to teach religion in this spirit. They cannot use the old theological catechisms of the past. Just now there is particular need of a thoroughly pedagogical and informed manual to guide pastors in their evangelistic work with the children.

Shall the Churches Sponsor Dances?

THE question is not as absurd as it may sound in some communities. Of course some communities have always sponsored dances. The guilds and societies of Roman Catholic, Lutheran and Episcopal churches, all of them old communions, have often given room to the dance. Unitarian churches have often used the dance as a device for socializing the young people. The evangelical attitude has been quite different. During the war the Y. M. C. A. conducted dances in France, the only women on the floor being those in the association uniform. No soldier might take a woman to her home after the dance. The "Y" now faces a demand that dances be permitted in the association buildings. Experiments are being conducted in some associations. The magazine, *Association Men*, condemns the dance on the ground that when it is select enough to be safe, it is no longer democratic. This judgment will bear pondering. A Christian Endeavor dance is not an unknown thing now. The Methodist denomination faces every year an insistent demand that its rule against prohibited amusements be amended. Perhaps it will be some day. Many of the evangelical bodies have no rule, but their protest is as well defined and vigorous as that of the Methodists. It is one thing to tolerate church members who dance. That lies in the field of liberty of conscience. But it is another thing for the church to sponsor the dance. So long as the popular dances are those encouraging the most intimate bodily contacts, and are the occasion of grave anxiety to wise parents everywhere, our Protestant churches will probably continue to refuse to house the dance in their parish houses.

Why the Ministry Holds Men

IT is well to turn a proposition around once in awhile. We used to ask, Why do so few people go to church? Now we ask, Why do so many go to church? If anyone is inclined to inquire, Why does not every able-bodied man leave the ministry, the answer is another question, Why do thousands of young men still choose the service at the altar? The ministry is one of those professions which furnishes opportunity of community leadership.

Some ministers are not community figures because they are not big enough, but the man of honest scholarship and earnest life is sure to be heard. The newspaper considers his remarks upon a public question "news." The clubs and lodges open their doors to him. In time of emergency the community turns to the minister if the issue is a moral one. The ministry is one of those professions which has room in it for an intellectual life. There is little room for books in the life of the average business man. The successful physician can do little more than keep up with professional journals. But the minister is allowed to make a place for the companionship of great books and world-moving journals. The ministry also means friendships, the tenderest that any man forms. Through the years this wealth accumulates until the aged man of God goes down to his grave wept by thousands. He stands beside the souls of men at the greatest moments of their lives,—in sickness, at marriage, at the time of the dedication of little children and at the time when the soul finds the Saviour. People never forget the man who has given them new treasures of faith, of idealism, and of character. In so far as an age appreciates rewards like these, there are young men volunteering for the ministry. In this time of lucre, speed-mania, and materialism, the spiritual goods of life may be held somewhat cheaper by some. But in the long run the gospel ministry will not lose its appeal, unless indeed the church loses its religion.

Running the Liquor Blockade

THE first action of the irreconcilable minority following the coming of federal prohibition was a wave of interest in home brewing. This interest has to a considerable extent passed. Brewing is an art that requires months of careful study under laboratory conditions, and the home brews are either too vile to drink or they promote the undertakers' business to such an extent that home brewers become discouraged. Just now the interest lies in smuggling through from Canada. Bootleggers get from twelve to twenty dollars a quart for Canadian whiskey. With these large profits they figure they can afford to try to bribe officials. It is evident that they succeed sometimes. The liquor is transported around the country under many interesting disguises. One very enterprising bootlegger has in the past been a peddler of nitro-glycerine, and thinking that bootlegging was somewhat less hazardous as an occupation he took his nitro-glycerine truck and drove through the country with whiskey, safe from molestation for a season, since the ordinary official or private citizen is not apt to tarry long around nitro-glycerine. But, after all, it is evident that prohibition is pretty fairly effective. Whiskey at twenty dollars a quart, and an uncertain supply at that, is not a beverage to tempt the ordinary working man or the factory boy. One has to be a confirmed alcoholic to see twenty dollars worth of satisfaction in a quart of whiskey. Meanwhile the government, with that impartial efficiency which has made federal justice more respected than any other, is closing

down the lid tighter every day. Running the blockade with liquor is an increasingly hazardous sport, hardly on a par with bass fishing. Besides, styles in recreation change from time to time. It will be only a few years until whiskey will be just one of the drugs down at the drug store, of interest only to physicians who are having medicines compounded, though our physicians tell us that they can get along very well without it.

Shall We Wait For the Next Strike?

THE history of the steel industry in America is the story of a series of conflicts, sometimes armed conflicts, as at Homestead in 1892 and sometimes **unarmed conflicts**, as in 1919. The steel industry is a basic industry, and in the periods when these struggles are being carried on thousands of men in various other industries must await the settlement of the dispute in the steel industry. The report of the Interchurch Commission has been challenged, but the main contentions stand. The steel industry does have a twelve hour day for part of its men, and a seven day week. It does have an arbitrary management which admits of no collective bargaining, either in the form of recognizing the unions or in the form of a democratic shop organization such as prevails in the shops of McCormick Harvester Works in Chicago. In view of this the industry goes on under strain while everybody talks about the next strike, knowing full well that the steel industry as now conducted invites periodic labor disturbances which rock the economic boat for the entire country. The Interchurch Commission proposes that the federal government shall set up an organization similar to that which has handled the troubles in the coal mining districts. This commission, recognizing that a twelve hour day and a seven day week are incompatible with good citizenship or competent parenthood, would seek to arrange conferences between employers and employees which might lead to the abolition of the conditions in the steel industry which have occasioned an industrial war in a fundamental industry running through a whole generation. The Interchurch Commission also urged the abolition of the company's detective system by which continual espionage is on the lookout for the expression of any opinion adverse to the management. Only by establishing justice in the steel industry by government action may we escape the fear of the "next strike" that now haunts the nation.

The Employers and the Y. W. C. A.

SINCE the Y. W. C. A. at its Cleveland meeting a year ago adopted the social ideals which are now commonplace in church circles, and which are also professed by the Y. M. C. A., the organization has been meeting embarrassment all over the country in its canvas for funds. In Los Angeles earlier in the year, certain business men opposed the organization when it sought public support. In this issue of *The Christian*

Century, Professor Taylor refers to the campaign for funds put on in Pittsburgh which resulted in the raising of only \$90,000 for the welfare work of the Y. W.'s instead of the \$200,000 which was asked for. In making examination of the causes of this failure, it was found, he says, that the Employers' Association of Pittsburgh, had sent out a letter to Pittsburgh employers. The social position of the Y. W. C. A. was recited, and then followed the following judgment: "The Y. W. C. A. has done and is doing a good work along some lines, and it is greatly to be regretted that they should have taken this excursion into a field about which they know practically nothing, and thus lend encouragement to what every man conversant with industrial problems knows to be destructive of the very basis of America's progress and civilization." As soon as the church begins proclaiming in any effective way its social ideals, it will meet similar discrimination. It has so far escaped persecution in much the same way that a young man did who went into the army. On enlisting, he expressed the fear that he would face ridicule on account of his religion. After three years in the army he was asked how he had gotten along. "Fine," he replied, "they never found it out on me." The churches have the shameful record of a set of ideals hidden away in documents. The Y. W. C. A. should not be left to bear this burden alone. Every instinct of chivalry and fairness demands that in every city where there is discrimination against them, the church should make their budget safe by unusual activity among the friends of justice and righteousness in industrial life.

Books in the Scheme of Redemption

MINISTERS of today who have been piloting the good old ship mother church through the stormy waters of the reconstruction period find that a good many of their passengers have taken to the sea in open boats of modern manufacture, and they are now carried about with every wind of doctrine. If the average layman was as well read in religion as he is in politics, history and economics, he would be more certain in his beliefs. The society woman who joins a sun cult or runs away with some other kind of oriental religion which at its heart despises women, is another example of what happens to religious illiterates. The only remedy for the uncertainty and vacillation of faith of the religious people of the day is a wider circulation of religious books. A pastor in New Jersey, realizing this, has established a self-service religious library at his church. On a book-table are twenty or more volumes. The borrower promises to write his name on the fly-page of the book, and return it to the church at an early date. As the names increase on the fly-leaf of the book, religious conversation becomes possible in that church. People who have read the same great book have a theme that makes religious fellowship more intelligent and genuine. The fifty dollars put into the book shelf by that church will bring returns for many years. It is quite as well justi-

fied as the hundreds of dollars that go into Sunday School papers for the juveniles of the church. The big objective of the minister, however, is to get good books into the homes. Let him observe March 13 as religious book Sunday. All over America one can find the works of Pastor Russell which have been hawked at back doors. These proved disappointing to the purchasers, and since then many have not bought religious books. Into the homes should go the most interesting and the most thoughtful of contemporaneous religious literature. While so much of this is directed at the layman's head, the tables may well be turned. If the layman suspects his minister of living in musty tomes, he can improve the preaching by presenting the minister with some up-to-date volumes. More than one man has had a theological rebirth through the reading of a single modern volume on religion.

The Bread Problem

IF we are to believe the cries that proceed now from all quarters, the problem of this world is hunger—actual, physical, death-bent hunger! There are some complications to the problem—but at root it is a simple demand for bread. We stand aghast at the figures which announce the state of wretchedness in China where ten thousand daily die of starvation. We read with horror of living conditions in Russia where even those long inured to such poverty as we Americans could not possibly understand, much less endure, cry out that they can go no further. We are appalled at cablegrams from the war-devastated countries of Europe where fully thirty million little children are barely kept alive through the generosity of strangers in foreign lands. And always a large block of India is in a state of slow starvation: the only reason we do not observe her plight, at this moment, is because these European dead, closer to us by common ties, and miles, and racial stock, emit a phosphorescent glow that obscures India's suffering. How to find bread to eat—this is the problem.

Little good can come of spending our time in an attempted analysis of this condition to determine its exact causes. Some of them are patent. It is beyond thought that the greater nations of the world could spend four years firing off high explosives, all of which contained the potentiality of food, and could take out of the normal walks of life millions of men habitually productive of such supplies, without inviting the disaster now so pitifully paraded before the eyes of all the world. This cause is obvious enough.

Neither need any mystery be made of the fact that organized greed has capitalized this emergency of war for all that the traffic would bear. Not one government on earth has had the facilities to deal with this menace, so strongly entrenched was it, and so skillfully operated. Our own nation, very much better situated to handle the problem than any of the others, has regis-

tered the most spectacular failure of them all. So rampant and inclusive has greed become, and so triumphant, that those who have been going through the motions of checking it feel ridiculous and ineffective when they lay hands upon any single individual and say, "You are guilty."

There have been other causes; but these two will suffice to explain the world's present predicament. The world is hungry! The problem of the moment is bread! This is an economic consideration. Everybody is thinking, talking, writing economics! We must produce more food; plough more deeply; sow more grain; develop a larger arable acreage through fertilization, irrigation, and other reclamation activities; increase the merchant marine, build more gondola-cars; and entice young men into the open country. Food! Bread! That is our need!

In this penitential period of 1921, we turn naturally to the story of our Lord's temptation which provides a reason and a setting for this Lenten season. And we find, to our surprise, that the ancient narrative is vital, vascular, directly apropos of our present anxiety. The temptation followed the baptism immediately. Rising from the water, bearing in his soul heaven's confirmation of his messiahship, Jesus went into the wilderness. Apparently he felt that he was not ready to face the crowd whom John had astonished with the announcement that the Messiah was among them, or any crowd, until he had struggled further through the problems vexing the world he had come to save. The first question thrust into the active consciousness of the young Galilean, after his voluntary exile into the wilderness, was essentially this: "What do men live by?" At the moment, he was able to answer the question promptly, decisively. So far as he was concerned, the greatest thing in the world was *bread*! Because he happened to be hungry, the world's problem seemed to be a clear case of economics! The cry of his people and the call of his own appetite united to tempt him to command the very stones at his feet to be transformed into bread! We need not debate whether this narrative is wholly, or in part, allegorical. Of course, we are fully conscious of *our* power to turn stones into bread—at least so long as the saltpeter beds of Chili continue to provide our wheat fields with the nourishment that makes them productive. If we are minded to let the Master have the power to do the same, by processes unknown to any but himself, there is no reason why he should be deterred from it by our lack of faith. If any one sees it simply as an allegory, the lesson still stands inviolate. Those who cannot help viewing it this way rightly resent the charge that they fail to catch the point of the story.

The point at issue was this: Is humanity's problem a question in economics? Jesus thought it through, and decided in the negative. Man does not live by bread alone. Man lives through his discovery and acceptance of the will of God.

From that scene in the Jeshimon Wilderness, Anno Domini, 30, let us return and take another glance at what we have before us in the early spring of 1921. Exactly

how did our world get itself into its present miseries? We say that is an economic question. But is it? Well—say that the immediate cause of it was the war. Well—how did the world get itself head-over-ears in war? By walking in the ways of righteousness and brotherhood? By efforts at spiritual culture? By reliance upon his guidance who continually endeavors to attract our attention to the truth about human relationships? No; we got into war—the whole brood of nations—excusing nobody, laying the blame at every door impartially—through indifference to the cultivation of those principles which Jesus said would make for permanent peace!

Even now—with so ghastly and complete a demonstration of the fact that war solves no problems whatsoever; that war not only wastes while it is waged, but leaves a slimy trail behind it through uncounted years—there are plenty of us advocating more costly armies, more big gunboats, more deadly poison gas! In all the welter and wreckage—face to face with the problem of the world's starvation—still—still—“*armi virumque cano!*”

Fully satisfied that organized greed and diabolical selfishness has not only foisted war upon the world, time after time, but has stood by to loot the pockets of its victims while they went forth hypnotized to death by appeals to their patriotism, still do we sit, complacently, declaring that the world's chief difficulty is “a problem in economics.” Economics?—Nonsense! The world's problem, today, is a spiritual problem! Humanity's soul must be saved!

What may we do about it? There is much that we can do. We can turn the searchlight in upon ourselves to see how far we, as individuals, are menaced by this temptation to believe that our own problems are questions in economics! Do I live by bread alone? What inspired me to my choice of a life work—bread alone? What holds me to my daily task—bread alone? For what reason have I gathered friends about me—that they may use me, or I them? Have I cultivated them for bread alone? What is the main ideal and motive of my life—bread alone? Is success, to my thinking, the sort of thing that has cornered some market; stacked up corn in warehouses against years of idleness; nailed down natural resources to make them inaccessible to other hands as fully entitled to them as myself?

We do well who, through these Lenten days, assay the cre of our own characters, and assist other people to test the quality of their motives; to see if, perchance, we who have talked so volubly and knowingly of humanity's great needs—the causes of its distress—the reasons of its hunger—may not be housing and arming the forces which make these problems more and more acute and perplexing.

The Master found the complex problem of the world a simple spiritual problem at its root. Taking counsel of the God in his own heart, he found that man does not live by bread alone, but by the discernment and acceptance of his will who “standeth behind our lattice, keeping watch over his own.”

A Field for the Singing Evangelist

MOST of us have a clear memory of the singing evangelist over whom the churches were once enthusiastic. He was an ardent individual, who shook his baton expectantly while imploring us to brighten our particular corner, or to assert musically that the old-fashioned religion was as good as we cared to live up to. We remember his solos, too. There was “My Mother's Photograph,” and “Father's Old Arm-chair.” There were earnest inquiries as to whether we wanted to “go there,” and emphatic assurances that the singer not only wanted to but that he meant to and expected to. There were some solos in particular which were considered wonderful as crowd-attractions, particularly those modern and fetching ones which likened life to a railroad. In one the admonition was:

“Keep your hand upon the throttle,
And your eye upon the rail.”

Another ended in a splendid burst:

“Jesus is your Conductor
Leading through Beulah Land;
Soon he will guide you safely
Into the Deep-oh Grand!”

Usually the singing evangelist was a fine fellow, and in love with his work. Often he liked better music than he sang. He had merely fallen a victim to the popular idea that people would come together in the church to sing only when they were given something perfectly new and in many instances utterly foolish.

Is the singing evangelist needed today? Yes, as never before. That is to say, his supreme gift is needed, the gift which may perhaps be said to have justified his work in the past in spite of its many crudities—the gift for inducing all the people to sing.

In our studies of community life and especially of the community church, nothing is demonstrated more plainly than that one of the surest means of unifying the different elements in any country or village neighborhood is song practice. When people begin to forget their self-consciousness through joining their voices in song, the sense of social aloofness begins to disappear.

The church will miss much if it does not take advantage of this opportunity. It has a place of meeting which is suited to a community musical program and it already uses, in its regular services, the music which is most universally known. What is needed is the leader who can get the people to sing themselves into forgetfulness of themselves and at the same time can awaken in them a real spirit of worship.

Do the people really care for the good old music? Do they not? For example, the other night a director who has studied the subject of community singing widely, both in this country and abroad, was leading a great audience in a village church, apparently with every person singing

and the selections were: "Adeste Fideles," "St. Christopher," and the "Italian Hymn." Certainly no congregation ever sang "The Old Fashioned Religion" with more fervor. The special music was from "Elijah" and was sung by a women's choir; and the people really seemed to like it better than "The Mountain Railroad." (The railroad, by the way, is out of date, and the evangelistic singer, if he were keeping up with the times, would be obliged to change the illustration to a flivver or a plane, whereas the juniper tree—there will always be a juniper tree!—which is one but not the only reason why "Elijah" is preferable.) Community singing does not depend upon novelty but upon quality, and if there shall arise an evangelistic singer who will add a recognition of this fact to his genius for inducing participation he may make the church of our day immeasurably his debtor.

The Musical Education

A Parable of Safed the Sage

ONCE upon a time there was a man who had a daughter. And he loved Musick. And as the damsel grew, she sang; and the singing gladdened his heart and the heart of her mother. And they bought her a Piano and hired a Teacher, who came to the house and gave her lessons at Fifty Cents an Hour. And the lesson was worth every cent of it. For the damsel soon could play Scales and Exercises, and between times would pick out Tunes with one finger, to the great joy of her father.

And when the time came that she could take the Hymn Book and sit down on Sunday afternoon, and play The Sweet Bye and Bye without very many Mistakes, her father wiped his eyes and thanked God for his daughter and for her Musickal Attainments. And there were evenings when the young folk gathered, and she seated herself at the Piano and played the Suwanee River and Seeing Nellie Home, and they all sang and were glad.

Now there came an evil day when one spake unto the father, saying, Thy daughter hath Musickal Ability. Now therefore, send her away that she may study Musick.

So they sent her away to a Conservatory; and they shut down the cover of the Piano. And on Sunday afternoon her father said, It is lonely, but when she returneth she will play to Beat the Band.

And it came to pass that at the end of certain days she returned with a Musickal Education. And I was among Those Present on the evening when they gave a Welcome Home Party. And the father said, Tonight we shall have Musick.

But on that night none of the other girls dared play, for they had not been away to a Conservatory. And the daughter would not play, for her Sheet Musick had not arrived. Neither would she sing, for she said that she was Out of Practice, having recently studied only Theory and Composition and Fugue and Counterpoint.

And I said unto her, It is not an Excess of Musical Culture that aileth thee, but the need of Chastisement. In the days when thou couldest barely play The Sweet Bye

and Bye so that it might be told from Yankee Doodle thy Musickal Talent was good for something. Thou wert a joy unto thy father and a comfort to thy mother; and thou couldest add happiness to the life of thy friends. But now thou knowest just enough to be Useless.

And I asked, Knowest thou any of the sweet old Ballads, as The Last Rose of Summer, or Coming Through the Rye?

And she said, Yea; but they are very Old and Simple.

And I said, Go thou to the piano, and play and sing. Thou hast given this party a Frost, and chilled the heart of all present. Go thou back and warm them up with something that they love.

And she did as I told her. And the heart of all present was warmed. And certain of the other girls played.

And as the hour waxed late, some of the young folk said, Let us sing some of Those Good Old Timers that we used to like. And she played for them.

So her Musickal Education did not quite spoil her after all. And when she hath a Musickal Education that is much better, she will know better the worth of my lesson to her.

The Dreamer

HE knew the curse of poverty,
But, lighted by his dream,
He could not see the clouds of night
That covered him. The gleam
Of high ambition led him on
Through cruel years of fate
Until he entered, heaven-led,
The pathway of the great.

He found, amid the sloughs of youth,
A path of blessedness,
And, as he walked the stony road
Of eminent success,
He kept his lofty dream of truth,
Nor left her righteous way
Until the crown of martyrdom
Brought sunset to his day.

O tender ruler of our hearts,
Bequeath to us the grace
That shone from heaven's inmost shrine
Upon thy saintly face.
On selfishness and greed and pride
We rear our mighty State:
Inspire in us again the Dream
That made thy leading great.

THOMAS CURTIS CLARK.

For the Church Door

THIS is God's House.
The Master's spirit broods about.
Keep silence as ye enter here;
Wait till his blessing ye have caught
Then burst these doors with cheer!

WILLIAM WORTHINGTON.

Is Our Civilization Christian?

By Charles A. Ellwood

IN the autumn of 1913 the writer spoke before a large church in one of our great cities pointing out the trend in recent years toward a recrudescence of pagan ideals and practices in our civilization. To his surprise he found, the next morning, not only that he was denounced in the city's newspapers as a "pessimist," but also that all, except two, of the Christian ministers of the city who had been interviewed on the subject disagreed with him and apparently thought that he was attacking the church. Within a twelvemonth, however, the Great War had broken out, and the atrocities of the German army in a score of Belgian cities had given startling evidence to the world of the existence of pagan elements in our civilization.

PATTERNS OF CIVILIZATION

Every civilization is a complex of innumerable "patterns," as anthropologists and sociologists call them, or of "ideals," as plain people say. These patterns go back in many cases to immemorial antiquity and are very seldom in complex civilizations entirely harmonious. The patterns or ideals of Western civilization, while derived from many sources, have come to us mainly from three ancient cultures—that of the Hebrews, that of the Greco-Romans, and that of the ancient Teutonic tribes. The Christian pattern or ideal was, of course, a development from Hebraic culture. On the other hand the patterns furnished us by the Greeks, the Romans, and the old Teutons were distinctly of a different stripe. The Greeks, with their childlike joy in life, their love of pleasure and amusement, their sensuous æstheticism, gave Western civilization a set of patterns distinctly antagonistic to the ideals of the great Hebrew thinkers. The Romans, with their frank acceptance of power as the only end of the State, with their brutal predatory militarism and with their subjugation and exploitation of weaker peoples, gave the modern world again another set of patterns distinctly at variance with the ideals of a social life based upon love, as demanded by Jesus. The ancient Teutonic tribesmen, with their joy in battle and in the exercise of ruthless might, furnished again another set of patterns opposed to the Christian ideal. We cannot deny these facts and we should not ignore them, because civilization is a product of tradition; and these facts are living, vital forces still in our world. Modern civilization has thus far been an inharmonious synthesis, or rather a continuous conflict, of the antagonistic ideals of social and moral life of the three ancient cultures from which our civilization is derived.

How shall we explain the existence of pagan ideals and practices in our civilization? Sociologically, only in one way. They are "survivals" of the ancient cultures from which we have derived our civilization. It is true that the best thinkers of Greece and Rome approached to Christian ideals, even though they did not quite reach them. But the continued influence of Greece and Rome

upon our civilization has not been altogether that of their "best thinkers." Rather it has been more the influence of the "mass impact" of their civilization upon ours. And from the standpoint of social evolution there can be but one judgment regarding the main features of Greco-Roman civilization, even though it had many excellent traits; and that is, that it was but a step removed from barbarism in its moral characteristics.

PAGANISM AND BARBARISM

All barbarous peoples possess as a dominant characteristic of their culture crude ideals of power and pleasure as the proper ends for action of both individuals and groups. Indeed, other ends of action scarcely occur to them; and, as these are the ends set before both individuals and groups, such peoples are possessed by illusions of advantage to themselves in the domination, spoliation, and exploitation of others. "Paganism" is therefore the moral and religious equivalent of "barbarism" as a cultural term. Sociologically, Christianity is an attempt to get rid of the patterns of conduct established in barbarism, and to replace these by universalized humanitarian standards. Evidently, however, it was the patterns of "paganism" which underlay, in the main, the culture of Greece and Rome. Evidently, also, these same patterns still persist in our civilization. This is not an accident. We must strip the halo from Greco-Roman civilization before we can have a Christian world!

Modern civilization is troubled by the recrudescence of pagan ideals only because it has not definitely accepted the Christian ideal of life. Power and pleasure still remain its chief ideals. Even when they are not held up as ends for individuals, they are held up as ends for groups. We must not, of course, blame the civilization of Greece and Rome, or the cruder culture of our ancient Teutonic forefathers, too much for this. While the world has never succeeded in ridding himself of the traditions of barbarism, the conditions of our own time are perhaps even more responsible for the recrudescence of paganism among us than the traditions of the past. Many conditions in the modern world have released and powerfully stimulated the original selfish and animal impulses of human nature.

CIVILIZATION AND ACHIEVEMENT

Man is not by nature a civilized being, to say nothing of a Christian. He attains civilization and Christian living only by slow and painful discipline, only by the careful building up of the habits, standards, and values of civilized Christian living. But when the old supports of these habits, standards, and values drop away, men may easily revert to the barbarous, and even to the savage, level. Now, external authority in both Church and State has been on the wane in Western civilization for the past three centuries. At the same time through new inventions and discoveries and the opening up of unexploited regions of the earth, wealth has increased to an extent beyond

the dreams of previous ages. Even though this increase of wealth did not occur in all classes, the increase has affected the standards of living and conduct in all. A greater number of individuals have found it possible to devote themselves to selfish ends, to the getting of money, of power, or of pleasure than ever before, and they have set patterns for the imitation of individuals in all classes.

Thus by the decay of external authority and the increase of wealth human nature suddenly emerged in the nineteenth century from its swaddling bands, as it were. The flood gates of human selfishness were opened wider than they had ever before been opened to the mass of men. A gospel of individual and national self-interest was preached everywhere. Material standards of life came to dominate among the masses. All these things made a swing back toward paganism inevitable.

In the later years of the nineteenth century literature began to take on a pagan cast, such as it had not had even in the Renaissance. In commerce, in business, in polite society, and in amusements pagan standards came more and more to the front, that is, the standards of power and pleasure. A large element in the privileged classes refused to recognize or to conform to any standard at all save their own pleasure and their own wishes. They belittled, by contemptuous indifference, if they did not ridicule outright, Christian standards in living and in conduct. Scandalous divorces and marriages became common to an extent that the world has not seen since the decadent days of Rome. The wealthy set examples of extravagance, luxury, and fast living which inevitably demoralized the rest of society.

STRAWS UPON THE SURFACE

But these were only straws upon the surface of society. The program of self-interest, material satisfaction, and brute force came to extend through and through the fabric of Western civilization. It was not simply the moral standards of individuals which were re-barbarized, but, as we now know, the life of whole nations. It was in the realm of politics and international relations, a realm which had never been greatly influenced by Christian standards, that the recrudescence of paganism was chiefly to express itself. It made the coming of the Great War inevitable.

Men may strive to ignore it as they may, the real causes of the Great War were in the pagan "mores," or standards, of our Western civilization. In concrete terms, the causes of the Great War were pagan mores in political life, in business life, and in social relations in general. Anti-Christian politics, anti-Christian business, and anti-Christian ideals of life, not pressure of population upon material resources, not geographical conditions, not biological necessities connected with race, were the real causes of the great conflict. These causes were everywhere in Western civilization, but they particularly came to a head in Germany. Germany, however, can be blamed for the Great War only to the extent that Germany led in repaganizing the world. The dominance in Germany of the militaristic tradition, the rise there of im-

perialistic commercialism, and the undermining of Christian ideals of life among the German people by these two causes, and also by the rise of a destructive criticism of religion and of ethics and of a materialistic science, fitted Germany to bring to a focus all of the anti-Christian forces in modern civilization. She thus became the "scourge of God" to show the nations the evil of their ways.

GERMANY NOT ALONE

For, of course, these pagan tendencies were not confined to Germany. At the very time the odious pagan political philosophy of Germany was taking shape, Great Britain and Russia were permitting no ethical scruples to stand in the way of their imperialistic ambitions. European nations in general, whatever their attitude toward Christianity as a private faith, deliberately accepted the thesis of its social impracticability. The statesmen responsible for the diplomacy of the various countries took it for granted that self-interest must be the supreme law of nations, and public sentiment sustained them in this attitude.

Back of this anti-Christian politics stood anti-Christian business. In an era of the world-wide expansion of industry and of the economic exploitation of the earth, it was easy for the economic doctrine to grow up and receive general acceptance that business was for profits only. An imperialistic, capitalistic industry set before itself, as its one end, the domination of the world's markets for the sake of profits. This imperialistic capitalism found a ready tool in Machiavellian politics, and in the growth of a hypernationalistic spirit. The whole commercial and industrial world became organized on essentially pagan lines. Profits, dividends, economic success were aimed at no matter what the expense to humanity. Self-interest was held to be the only possible basis for business enterprise, and the self-interest was usually interpreted to mean merely the interests of the business men as an individual. The obligations of business even to the community were overlooked, to say nothing of its wider responsibilities to humanity at large.

GOSPEL OF SELF-INTEREST

The gospel of self-interest came to dominate practically every phase of life. Self-interest and class-interest became in the nineteenth century the maxims of the laboring class also. The ideal of public service in laboring class movements was subordinated or forgotten. As the gospel of self-interest dominated the relations of employer and employee, the interests of the two were held to be diametrically opposed. Consequently there grew up a doctrine of class war, with at least an implied correlated doctrine of class hate. Christianity, rationality and altruism began to be scouted and even scorned as possible means for the solution of economic problems. The only solution of the problem of the relations between economic classes, Marxian socialism held, was the forcible overthrow of the capitalist class by the working class.

In other words Marxian socialism openly advocated the settlement of economic grievances between classes by re-

sort to force. By the end of the nineteenth century, accordingly, Western civilization was confronted by a well-organized movement among the laboring classes which was openly anti-religious, materialistic, and consciously aimed at class domination. But it is well to remember that this adoption of the predatory standards of paganism by a part of the laboring classes in Western civilization was largely, if not entirely, a reflex of the practices of the socially more fortunate classes. In other words, anti-Christian business was largely responsible for the anti-Christian phases of working class movements.

MARXIAN SOCIALISM

Deeper than anti-Christian politics or anti-Christian business were anti-Christian ideals of life in Western civilization in general. Civilization is made up of traditions and traditions are made up of thoughts. The thinking class in any cultural group, therefore, are ultimately responsible for the guidance of its civilization. That the mores of our civilization are still largely pagan is abundantly evidenced by our literature, our art, our philosophy, our science, and even our religion. We can but glance at a few of these.

If we turn to literature first, we find that a large part of the literature of the later nineteenth and early twentieth century was totally regardless of Christianity, that it derided or ignored Christian ideals. We are not, of course, speaking of Christianity as a theology, but of Christianity as a system of ethics and social life. Christian ideals in the family, in business, in politics, and in general social relations were regarded as worthless or impracticable. The representatives of these tendencies were not a few minor literary men with no standing, but included the foremost names in the literature of the day. Moreover the writers who exploited these tendencies were usually the most popular ones, especially among the educated classes. These classes revelled in writers whose works, as one of their ardent advocates says, it was irrelevant to criticize as immoral, because they did not intend to be anything else.

INDIVIDUAL STANDARDS

While the best of nineteenth century philosophical thinkers sought strenuously to transcend pagan ideals and put philosophy upon a truly social and humanitarian basis, yet the more popular philosophy of the nineteenth century remained enamored of pleasure and power as the chief values of life. It sought for a standard of right in these abstractions, and ignored the social life of man. It contended that the standard of right lay wholly within the individual, in his own happiness or self-development, and not in the interdependent life of all men. It is evident that this popular philosophy of the nineteenth century was more pagan than Christian, and it made it impossible to discredit the predatory ethics of barbarism.

Even the Christian church itself became subtly affected by the pagan tendencies of the times. We do not refer to the growth of "worldliness" in the church (though "worldliness" is usually only a euphemism for paganism), nor to the growth of merely negative criticism, but rather to the whole spirit developed by nineteenth century

Protestant Christianity. As one of the most enlightened religious thinkers of the present has said: "There grew up a conception of Christianity . . . in principle largely self-centered and individualistic. The energies of Christians found sufficient outlet in the preparation of the individual for the life after death, and the winning of new candidates for the citizenship of the future kingdom. Not transformation of this world, but escape from it became the Christian message; not social leadership, but protest the function of the church."

CHRISTIAN MYSTICISM

Alongside of this comparatively common unsocialized type of Christianity existed less common but even more unsocialized and pagan types, such, for example, as so-called Christian mysticism. Mysticism belongs to paganism, rather than to Christianity; yet it was rampant in pretty nearly all branches of the Christian church during the nineteenth century.

The statements thus far made seem to the writer indisputable facts. They are not made, however, as a basis for any pessimistic conclusions. They are offered simply as evidence of what all intelligent observers of our civilization know without elaborate proofs; namely, that it is as much pagan as Christian. But our civilization has now come to a point where it can no longer remain half pagan and half Christian. Science has put in the hands of man such tremendous weapons of destruction that civilization can no longer tolerate pagan standards in business, in politics, in education, in art, literature, science and philosophy without running the risk of encompassing its own destruction. The half and half standards of our civilization will no longer work in the complex and tremendously dynamic social life of the present. Good will is needed in the world as never before. We dare not leave self-interest and class-interest longer to guide us.

THE CHRISTIAN IDEAL

The remedy is simple. We must get rid of the mores of barbarism, or paganism, which still survive among us. We must get rid of the power and pleasure standards of life in business, in politics, and in our social life generally. We must put in their stead the Christian ideal that the only possible service of God is the service of humanity. It is just as possible to bring our children up in the ideals of humanitarian service as it is to bring them up in the standards of self-interest. The thing which is needed to begin with is a revival of vital faith in ideals of Christian living within the Christian church itself. While it is perhaps not true that as much paganism exists within the church as outside of it, yet it is a truism that in our day it is often difficult to distinguish the church from the world.

The world, to be sure, through the so-called Christian centuries has been slowly approaching the Christian ideal. In the nineteenth century we find the dawn of a better civilization breaking everywhere, in spite of all the pagan tendencies which we have described. Indeed, it was only in the last few decades previous to the beginning of the great war that there was marked retro-

gression in certain circles and classes toward pagan and barbarous ideals of life. This rekindling of paganism found the world poorly organized to resist its spread. Everywhere practically the forces of good were disorganized. Good men emphasized their differences, and instead of pulling together, pulled apart. This was especially true of the Christian church. Surely by this time the church should have learned its lesson! A disorganized and divided church made possible the war. But now even greater tasks confront the church than if there had been no war, for temporarily at least, the war has rebarbarized and repaganized the whole world.

Let the church, while it is advocating a League of Nations, see to it that it is united within itself! Let it en-

visage its true task, that of the redemption of the world, and then center its undivided energies upon it! Let it find unity in essentials and leave liberty in non-essentials. Let it lay aside, therefore, theological disputation and devote itself to the practical application of Christian ideals to every day living. Let the recognized basis of religious fellowship, accordingly, become full consecration to the service and redemption of mankind. Then the church will get rid of the paganism within itself! Then, too, the church will be able to win the moral opinion of mankind, and to create a public conscience which will sweep away the violence and fraud which characterizes present civilization, and to create a true, that is, a Christian civilization.

A Messianic Portrait of Jesus

A Lenten Appreciation

By James Austin Richards

THE greatest and most prophetic fact in the world today is the reappearance of the historical Jesus before the imagination, thought and conscience of the race. Out from behind the church that has often hidden him whom it was meant to reveal, out from behind the creeds that have often obscured him whom they were meant to explain, the actual historical Jesus who was born at Bethlehem and reared at Nazareth, who labored at Capernaum and was slain at Jerusalem, has, as by a second resurrection, appeared again before the astonished gaze of mankind. This phenomenon is in part the result of the new historical spirit which is reconstructing the entire past. It is in part due to the unrequited labors of our New Testament scholars, now all in hell or hasting thither! It is part due to our weariness with the pretensions of ecclesiasticism and of dogmatism. The actual historical Jesus is more clearly seen now than he has been at any time since the first half of the second century.

The results of this vision are manifold and fascinating. In great areas the Christian life has been redefined. It is not a bargain for the escape of future punishment. It is not purely intellectual, or even primarily so. It is not getting aboard an ark of salvation, certified as the one boat fit to ride out the coming gale. Christian and churchman are not synonyms. The Christian life is again conceived to be what it was when Jesus was here among men. It is following Jesus. It is toiling for his purposes. It is thinking out all the problems of life, great and small, eternal and transient, at his feet and in clear recognition of all he said and did and was. It is sharing his faith, trusting him enough to trust as he trusted.

JESUS AND HIS BACKGROUND

Can we see the events of this swift and tragic career as a unit, bringing one consistent meaning to the world? Can we in all reverence draw a consistent spiritual portrait

of Jesus? I want particularly to study him from one definite point of view. The direction of my approach to his essential personality is determined by his background.

I see Jesus against a background of messianic ideas. With the origin and the history of the messianic ideas of Jesus' time we need not necessarily have much to do. It is not with their origin and history, but with them as they actually existed in Jesus' time, and chiefly, I suggest, with two diverse elements within them, that we have most to do. Their antiquity, however, must be invoked to explain their complexity. When we recall how old they were, how long and stormy had been their history, we cannot be surprised that in Jesus' time some men expected the messianic era to come gradually and others expected it to come catastrophically. Some expected the messianic reign to be the direct rule of God, others that it would be the rule of a nation, others that it would be the government of one in human form. Some expected the messianic method to be that of force—Jesus taking precedence over Rome and the Messiah out-Cæsaring Cæsar—while others expected the method to be that of service, suffering and sacrifice. Of principal importance for our present purposes are the facts that many, if not most, expected the Messiah to appear in human form and that almost everybody expected his methods to parallel those of

THE BAPTISM

Against this background Jesus appeared, born, we believe, in Bethlehem, reared, we have no doubt, in Nazareth. It was at Nazareth that he "advanced in wisdom and in favor with God and man." Though the wisest of beings and the best of teachers, he was not an intellectual freak. He "advanced in wisdom." His books were nature, humanity and the Old Testament. His schools were the village synagogue, the home and his own conscience. As an intellectual Hebrew lad, he of course learned early

of the messianic system of ideas prevailing in his day, and something of that system's inconsistencies.

JESUS AND JOHN

Then one day it was noised abroad that John was baptizing at the Jordan. He brought a symbol of penitence and forgiveness. Jesus felt neither any place for penitence nor any need for forgiveness, but he did desire to identify himself with the best movement of his time. So he, who was ever identifying himself with men, came in consecration to the baptism of John. Then it was that he also came to one of the crucial hours of his life. Mark describes it as inward and private. In that case, Jesus was the reporter of his own experience. He felt there at the baptism the down-rush of the Spirit of God, yet gently, as a dove alights. He felt there there he had no longer to ponder and await the coming of the Messiah. "Thou art my beloved Son." He who had been advancing in wisdom now came to the full knowledge of the meaning of his life. You can liken that hour to the hour of Isaiah in the temple when he saw the Lord sitting upon a throne high and lifted up, or to the hour on the Damascus road when Saul of Tarsus saw a great light and became Paul of the Roman Empire, or to that hour in the garden at Domremy when Joan of Arc heard the voices that made her the heroine of France. You may liken this hour to any of the others, and yet it is more than them all. For they gave us but Isaiah, and Paul and Joan. This hour gave us Jesus Christ. In his own thought, Jesus is now more than Jesus. He is Messiah. In this young man there now lives the amazing conviction that he is the One for whom ages have waited, One destined for a unique part in the world's redemption.

But for Jesus to hold this idea was for him to face a dilemma. What was to be the method of his messiahship? There was no doubt what method the people expected, what would be popular! They were all for armies, for political revolutions, for earthly thrones. But that was not the only possible method. Jesus' mind was full of echoes from the nobler paragraphs of the prophets suggesting the place of service, suffering and sacrifice in the divine working. Moreover, in those thirty years upon which he could look back with no reproach of conscience, years in which he knew God had been well pleased, he had spent much time—shall we say all his time?—in communion with God, and in that fellowship some things had been written in his heart. Here, then, was the necessity for reflection. What method should he use? Yes, here was the certainty of moral struggle. The popular expectation had its appeal, both because it was popular—who does not like to go with the crowd?—and because of its content. To command seems pleasanter than to serve, to rule more desirable than to suffer, to sacrifice better than to be sacrificed. Therefore, from the scene of his baptism Jesus goes yet further into the wilderness.

THE TEMPTATION

There is no place where the messianic background leaps into the foreground more insistently than here. To be the

Messiah of the popular expectation was to be princely, spectacular, to vault into world dominion. That is exactly what the temptation of Jesus was. Indeed, two out of three of the temptations are prefaced with the words, "If Thou art the Son of God." It is with the interpretation of the messiahship that Jesus is struggling. "If thou art the Son of God," make these stones into bread. Surely a prince ought neither to hunger nor to labor. "If thou art the Son of God," amaze the people by a leap from the pinnacle of the temple. Surely the Messiah ought to be spectacular. From the spirit of the occasion we may supply the same words for the third temptation. "If thou art the Son of God," take immediate imperial rule without being too careful of the means. Vault into authority. But steadily, step by step, Jesus chose God's way instead of man's. He would eat bread on the same hard terms as his fellows. He would wait until the spiritual perceptions of man grew up to an appreciation of him, although his heart break in the meantime. He would make no compromise with Satan, even to win a world.

We who are so little trained in the messianic ideas and who so little appreciate the imperial consciousness of Jesus, have all too dim an imagination of the struggle that Jesus fought out in the wilderness. But we might at least grasp its critical nature and see its connection with the messianic circle of ideas. Had he yielded—(and he might have yielded, let us insist on that. This is no stage nonsense; it is a real struggle)—had he yielded, we might have known him as one like unto Judas Maccabeus. We should never have known him as the spiritual leader of the world.

THE CONFESSION

Two great steps have now been taken. Jesus is aware that he is the Messiah. Jesus has determined the method of his messiahship and is sure the method he is taking is God's own way. But the first of these steps was, according to the oldest authority, private to Jesus. It is certainly best understood by us. The second step is by all the accounts an experience in solitude. Jesus can have no significance to the world until others know what he knows.

I fall back here again upon the chronology of Mark. I find in Mark no clear assumption of the messiahship before the visit to the parts of Cæsarea-Philippi. To be sure, in the second chapter he is twice called Son of Man. The second instance has to do with the lordship of the Sabbath, and is probably an editorial note. The first instance has to do with the forgiveness of sins and, in view of a silence running into the eighth chapter of a book only sixteen chapters long, may surely be considered as out of order. Moreover, every time in the first, third and fifth chapters where the demons get too talkative about Jesus and approach to messianic language, Jesus either orders silence or abruptly changes the subject. In other words, Jesus carries his unique self-consciousness and its interpretation as secrets in his heart. Then came the journey to Cæsarea-Philippi. Again, as at the baptism, it is a crucial hour, only here more and

different persons are involved. It is a dramatic hour, too. I wonder that the painters have not revelled in it. He asks his disciples what men have been saying about him. Either because of their tact, or because such things seem to them absurd, they do not remind him that he has been called a gluttonous man and a wine-bibber, nor of the taunt of his being a friend of publicans and sinners, nor that he has been called a blasphemer and a libertine, nor that Beelzebub has been quoted as his source of power over the demons. Instead, they tell him the great things that have been said about him, that he is John the Baptist, or Elijah, or Jeremiah, or one of the prophets. We can think of Jesus listening to see if anyone has hinted at the full truth. No one has.

"WHOM SAY YE THAT I AM?"

But perhaps his friends have done better. "But ye, whom say ye that I am?" To get the tenseness of that moment, remember that Jesus has not told them who he is, and they have not heard any other one name him correctly. We can almost see him leaning forward and peering into one face after another waiting for the proper answer. That word which no rational person has as yet spoken of him, shall he hear it now? That secret that has long been pounding in his heart, shall someone share it now? "But ye, whom say ye that I am?" Then a very wonderful thing happened—a thing so wonderful that Jesus said it was not the doing of flesh and blood, but that here, as at his baptism, the Father above was whispering to his children. On the mind and in the heart of one of them the great truth dawned, and from the lips of Simon came the words, "Thou art the Christ."

We of today are standing so very far away from that scene at Cæsarea-Philippi that we can hardly begin to grasp its dramatic significance. But we can at least propound to ourselves great questions for reverent reflection. How much must it have meant to Jesus? How much joy must at that moment have come into his lonely, ardent heart? How much must it have meant to the spokesman and to the world? Two words are symbolic here. Here in Mark for the first time except in the catalogue of the twelve, Simon is called Peter, and never again is he called Simon except when he failed his Lord in the garden. Here for the first time in the New Testament the word "church" appears. When Jesus is seen as the Messiah, then it is time to build. Jesus was baptized at the Jordan. Christianity was baptized in the parts of Cæsarea-Philippi.

THE TRANSFIGURATION

But as the baptism of Jesus brought the necessity of the temptation, so the baptism of Christianity made necessary a struggle within the disciples like the earlier struggle within Jesus. They, too, must reckon with the two inconsistent elements in the messianic ideas of that time. Jesus sees this. His experience is a prophecy of theirs. At once he begins to tell them of the great sufferings he must undertake, sufferings even unto death. How acute was the struggle this precipitated is shown in the prompt-

ness with which Simon, who has just won the name of Peter, earns also the name of Satan.

The temptation of Jesus continued with him throughout his ministry and even into the Garden of Gethsemane. The corresponding struggle of his disciples was also long-continuing, but in the experience called the Transfiguration, it touches a point of triumph. I am utterly impatient with those who tarry over the physics and the chemistry of this high scene. There is here something much better than that. There is a disclosing of a necessary step in the development of Christianity. Men who believed that Jesus was the Messiah, but who were far from accepting his interpretation of the messiahship, went with him up a mountain. There he was transfigured before them. There they saw him glorious. There they perceived a Christ about to die as being surpassingly great. There they saw such a Christ no longer as an isolated puzzle. They saw him in the company of Elijah and Moses. They saw him in the sweep of history. They saw him fulfilling both prophecy and law. Yes, and as we read of the heavens opened at the baptism, of the ministering angels in the temptation, of a revelation from the Father above at Cæsarea-Philippi, so here also we learn of divine help. The "cloud" which is but a Hebrew way of naming God, overshadows the mountain. They have there a special realization of the presence of God. Out of this cloud—out of this Presence—they are taught to think of Jesus as greater even than Moses and Elijah. "This is my beloved Son." A serving, suffering, sacrificing Christ—not now a princely, spectacular, domineering Christ—but a serving, suffering, sacrificing Christ, is now seen as glorious, as standing nearer to God than any one in the past experience of the race. To be sure, the disciples did not hold steadily to this vision. But they had seen it, and that meant quite enough to give point to the remark that the transfiguration on the mount was not so much the transfiguration of Jesus as it was the transfiguration of his disciples.

THE CRUCIFIXION

The messianic approach to the interpretation of Jesus has been useful thus far. *But we note at the same time that, as we use it, we discard it.* We are moving from the messianic toward the universal, from politics toward morals, from theocracy toward fatherhood. It remains to speak of the crucifixion and of the resurrection.

The crucifixion narratives are permeated by messianic ideas. We need those ideas to understand the triumphal entry, to understand Gethsemane and the trial, to understand Judas and Pilate. But our present concern is that we need them to understand Jesus. He believed in something mightier than kings and governments had yet learned to use. He believed in a better kind of messiahship than his times were able to comprehend. He believed that to die in love is actually mightier than to slay in hatred. Therefore, when his sky darkened with storm, he remained quite unafraid. Indeed, he felt an impulse toward the storm rather than away from it. He steadfastly set his face to go up to Jerusalem. His friends

feared that he was traveling toward his death, and he spoke only to confirm their fears. But even they could not fail to see that he walked as toward a throne.

A DEMONSTRATION OF FAITH

I do not like to call Calvary a test. This is the language of unbelief. It was not that of Jesus. For Jesus it was a demonstration, a demonstration of the faith that Jesus in some sense brought to his baptism and heroically affirmed in his temptation and which his disciples had at times seen clearly. It was a demonstration of the faith that that service and suffering and sacrifice are more God-like than anything else, that God is on their side more than he is on the side of anything else, and that to die in love is actually mightier than even to slay in hatred. These two ideas, both of them in the circle of messianic thought, come into clash when the respectable people of Jerusalem—the men whom you and I would have liked to call upon had we been tourists in the city—cried, "We have nothing but Cæsar!" and hung Jesus on the tree.

It was a demonstration for Jesus, a completion of his revelation of God, an unloosening of God's power on the world as it had never been unloosed before, a finishing of the work that God had given him to do. But to the followers of Jesus it was a test, and a test before which for the moment they utterly failed. We are all familiar, but can never be too familiar, with the plight for the disciples when Jesus was laid in the tomb. All that we know of them then is a picture of unrelieved gloom. They "had hoped" that it was he that would redeem Israel. They knew nothing better than to embalm him and then return to their fishing, to be twitted for the rest of their lives as the erstwhile followers of a now crucified hope.

THE RESURRECTION

But by and by they bring hope out of the past tense and into the present, and affirm it as they had never done before. They know other interests than to embalm him. They do not go back to their fishing. They go out into the world to preach Christ and him crucified. And why? Since they do, may not we put it in messianic terms? They preached the Messiah and him crucified. They reached the conviction that he was the Messiah even as he had learned at baptism and they had learned in Cæsarea-Philippi. They preached the conviction that to be crucified was the highest conceivable expression of the messiahship even as he had seen in his temptations, and as they had seen on the mount of transfiguration, and as they now were convinced forevermore through an experience they called the resurrection, an experience over whose physics and chemistry we may hold endless and fruitless debate, but whose meaning we may not doubt, and of whose reality its effects are sufficient proof. They, too, believed that service, suffering and sacrifice are more God-like than anything else, that God is on their side more than he is on the side of anything else, and they, too, had the faith that to die in love is actually mightier than to slay in hatred.

VERSE

Home

MASTER, I know that there are many mansions
Prepared above, of which Thou art the light,
Where no wild tempests shake their noble stanchions;
Across whose towers falls no wing of night;
I know it hath not entered our conception
The things which there Thy tender hands have formed;
Sweet feasts of heaven waiting our reception,
Hearth fires of love where cold hearts shall be warmed.
And yet, I pray that here upon this sojourn,
While weary oft', the pathway hence I trace,
Thou'lt grant a little respite at each even',
The refuge of one dear, love-hallowed place.
A haven separate from the world's confusion,
Whose sheltering walls close out its strife and din,
Far from all tawdriness and bold intrusion,
Guarding affection's holy reign within.
For less, I think, our pilgrim feet would falter
Could we resume that steep, ascending way,
Rested, refreshed at such a wayside altar,
At morn's rebirth, and through the long, long day.

EDNA MARIE LE NART.

Lincoln the Democrat

UPON him fell a heritage of hate,
And he, who loved the fields of rustling corn,
Took up the load; and then a Thought was born—
A Thought that soon would shake the walls of state.
The dream was his, that government should be
Unselfish, open as the morning sun;
Unwearying, alert, lest wrong be done
To any man or child. No vanity
Of pomp and power could move him from his will
To champion the cause of truth in public life.
He bent him to his task; but in the strife
That noble form was felled. His foes could kill
The mortal man, they could not stay his dream,
Which now, on darkened earth, casts far its gleam.

THOMAS CURTIS CLARK.

Reciprocity

I DO not think that skies and meadows are
Moral, or that the fixture of a star
Comes of a quiet spirit, or that trees
Have wisdom in their windless silences.
Yet these are things invested in my mood
With constancy, and peace, and fortitude,
That in my troubled season I can cry
Upon the wide composure of the sky,
And envy fields, and wish that I might be
As little daunted as a star or tree.

JOHN DRINKWATER.

Aftermath of the Steel Report

SIX months have passed since the Investigating Commission of the Interchurch World Movement issued its report on the steel strike of 1919 and on labor conditions in the industry. A brief review of the reception accorded it and an inquiry into influences it has aroused may be of interest to those who believe it is the business of the church to exert pressure on untoward industrial or other social conditions.

Readers of the Report will recall that it found against the twelve hour day, the seven day week, the denial of the right of organization and collective bargaining, and in favor of the rights of representation and conference on the part of the men. It also found that the strike was not a "radical" movement and warned that all the conditions that brought it on still persisted as fruitful source of further trouble, and pointed out that the next strike could much more easily be delivered over to radical influences.

So far as partisans to either side of the controversy are concerned the effect seems to have been simply to bring them to take a more determined grip on their adopted course. The steel magnates proceed with grim determination to carry on their autocratic labor policies while the A. F. of L. is perfecting organization to unionize the mills. The labor leaders have accepted the criticisms of their tactics in good temper, but the steel employers have reacted rather bitterly to the criticism of their tactics.

Meanwhile the Report itself has been one of the "best sellers" and has furnished the funds to make possible the second volume, or the "Sub Reports," which is now being prepared for the press. It will cover the "undercover" or spy system in the industry, the manner in which the Pittsburgh press reported the strike, the immigrant mind as involved in the situation and perhaps some other matters of interest. The type of subject treated in this second volume may prove even more disturbing to the bourbonistic temper than did the first volume.

* * *

The Answer of Steel

Senator Walsh of Montana recently introduced a resolution in the Senate to make the Report a public document. It was referred to the Committee on Education and Labor, of which Senator Kenyon is chairman. The Investigating Commission and the steel employers were invited to present to the Kenyon committee their respective sides of the case in person. The commission attended a committee meeting in person and answered questions frankly without advocating the Walsh resolution. The steel employers sent a lengthy document prepared by W. S. Horner, president of the National Association of Sheet and Tin Plate Manufacturers. As a matter of information it deserves more space than can be given it in this article. Suffice it to say that it makes no defense of the twelve-hour day, the seven day week or the denial of conference and representation, but covers many pages with diatribes against the commission and their special investigators. From this document down through the Wall Street Journal, the Iron Age and other financial and trade journals to the depths of mental obfuscation displayed by certain clerical defenders of medieval labor policies there has been no other answer.

The most direct answer of employer temper in Pittsburgh, not to the Report but because of it and all that sort of thing, is displayed in the attack of the "Employers' Association of Pittsburgh" on the local Y. W. C. A.'s campaign for funds. "After the misuse of funds by the recent ill-fated Interchurch World Movement, we have felt it to be our duty to advise you of some of the purposes to which your money will be put if you contribute to the Y. W. C. A.," they say.

The reader will recall that at the Y. W. C. A. convention in

Cleveland last summer the "Social Ideals of the Churches" as adopted and twice confirmed by the Federal Council of Churches and as adopted by the national Y. M. C. A. convention, was adopted by the Y. W.'s after a rather warm discussion, and that this action was made dramatic by the withdrawal of Mrs. Helen Gould Shepperd from the Association Committee. The Association had previously undertaken industrial work of the social welfare type and had espoused the cause of limited hours, minimum wages and other ameliorative legislation for women workers.

The Employers' Association of Pittsburgh denounces the Social Ideals of the Churches as adopted by both Y's as "quite in line with some of the recent radical and ill-advised efforts of religious and quasi-religious bodies to 'regulate industry'," and while acknowledging that it has done much good work thinks "it is to be regretted" that they have taken this stand which "every man conversant with industrial problems knows to be destructive of America's progress and civilization." These "destructive" things are industrial democracy, collective bargaining, a share in shop control and management by the workers, and experiments in cooperative ownership, the minimum wage, government labor exchanges, protection of the workers from enforced unemployment and labor's desire for an equitable share in the profits and management of industry. All these are named in the letter of warning, but the chief bete noir seems to be those things that look to sharing control, management and ownership, as these are all capitalized in the letter. The Survey reports that only \$90,000 of the \$200,000 sought has been obtained.

* * *

The Answer of the Public

Senator Walsh's resolution is significant of the interest aroused in legislative halls. The leading progressive Senators are frankly desirous of obtaining such circulation of the Report as will give public opinion at large a chance to know the facts as there set forth. The resolution may be crowded out by the over-full calendar and the political filibustering usual at this short session, but its contents will be made known in one way and another. The denunciation of the investigators severally or *en groupe* will not serve to deflect public opinion to the unanswered facts in the Report, and the revelations of the Lockwood committee in regard to the efforts of steel makers to carry their lock-out against union labor into the building trades will only confirm the public judgment. There are also significant discoveries impending concerning the work of the same influences in the West Virginia miners' war.

The best index to the influence of the Report on public opinion is not to be found in the denunciation of financial and trade journals, but in the editorial columns of the daily press, ninety per cent of which has been of the type here quoted. The practically uniform comment of the religious press favorable to the Report has perhaps a more prophetic significance, but that of the daily press reveals the attitude of the larger public. Christian Century readers will be interested in it and we here give a few quotations from clippings that fill a large volume:

Brooklyn Eagle: "(The Report is) a challenge for the right of the churches to hold business morality to the standard of Christ's teachings, and the question raised is whether business men inside the churches will permit that right or will try to prevent its exercise."

Chicago Post: "It carries a weight and influence that cannot be ignored."

Oklahoma City Leader: "It was an audacious thing for organized religion to do, but if more clergymen understood

and sympathized with the aims of labor it is possible it might be easier to fill pews."

Springfield Republican: "A challenging document," and lengthy editorial argument in its favor.

N. Y. Tribune, in a criticism of the church for doing such work: "It carries a weight and influence that cannot be ignored" (the answer of a very conservative paper to criticism of the investigating personnel). It adds that the commission had adequate technical equipment and honesty.

Rocky Mountain News: "The most significant achievement

in recent years in the field of religious activity—it carries a weight and influence that cannot be ignored."

London, Eng., Statesman: "The Report is a gallant and resonant deed."

Kansas City Star: "A searching inquiry."

New York World: "The Report is a challenging document, not to be set aside by any suspicions of radical prejudice on the part of the commission or its agents or by any theory respecting the proper sphere of church activity."

ALVA W. TAYLOR.

British Table Talk

London, January 24, 1921.

THE various parties in the churches have never been more interesting and never more mixed than they are today.

If the few stern, unbending followers of the varied traditions are excepted there is movement everywhere. New groupings are discerned; new estrangements between old friends. The Catholic party in the church of England is showing itself concerned not only with its relations to Rome and the Eastern church, but also with its bearing to the free churches. It sees the weakness of a church which is between two communities, one of which it cannot recognize and by the other of which it is itself unrecognized. It shows signs that it is becoming tired of this isolation on both sides.

But even more remarkable is the movement in the evangelical party within the church of England. They have just had their annual conference called still by the name of "Islington," though it meets now in Westminster. It is true that there is still an old guard amongst them, uncompromising in its attachment to the traditional views of biblical inspiration; but the younger evangelicals show a willingness and even an eagerness to understand and to learn from the others who do not share these views. And they are bent upon bringing the great evangelical inheritance of theirs into the common store, unencumbered by the "anise and cummin" of other ages.

* * *

"The Gloomy Dean" Triumphant

Evangelicals met in conference seem to have given a cordial welcome to that very fearless broad churchman, Dean Inge. It is difficult to explain to those who hear of this country chiefly from its press, how great a place the dean has come to hold in the national thought. In his first days at St. Paul's he was dismissed by some lively pen as "the gloomy dean." The adjective dogged him like an assassin, but he escaped, and in our usual English fashion, when we have done our best to dismiss a teacher, and he will not be dismissed, we take our places humbly at his feet. So the "gloomy dean" has become one of the greatest forces in the spiritual and intellectual life of Great Britain. Before the evangelicals he spoke candid words upon the Lambeth proposals for reunion. Quite clearly he believes that the gulf between the Anglican church and other Protestant communities is the first that must be bridged.

"It is the ignis fatuus of reunion with Rome which blocks the way to reunion with our Protestant brethren and I maintain that we cannot allow the road to be permanently blocked in this way." But even more important was the dean's declaration that "the disruptions of Christendom have been mainly political, not religious."

Many of us believe this to be profoundly true. We find no difficulty in sharing the religious treasures of others not in our own church. "In the purely religious sphere there has been no schism. No form of Christian piety has separated itself from Christ and therefore there is nowhere any real obstacle to prevent Christians from returning through their fellowship

with Christ to fellowship with each other." The diagnosis stands. The facts are clear in the history of the past and in the experience of today. And yet just because the dividing motives are political and not religious they have a strange power of survival; they find great allies in the natural man. Then there is always the machine in every church—and the engineers who work it. They naturally consider the machine most sacred. Yet still we move.

* * *

Canon Barnes and the Evolutionary Doctrine

Dr. Barnes, Canon of Westminster, is another of our leading preachers whom it has proved impossible to silence, and now that this is clear, the multitude settles down to listen to him. When he preached upon "The Fall of Man" before the British Association, he must have hesitated from the fear that he was only saying what everyone believed already. But

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the storm burst upon him and the letters of protest probably threatened to break his waste paper basket. But such storms are not what they once were. Still it was evident that by vast numbers of Christians and non-Christians the changes made necessary by evolutionary science had not been grasped. The orthodox were horrified; the opponents of Christianity rubbed their hands with glee. Some defenders of the faith declared that with the surrender of the Pauline doctrine of the fall the entire scheme of redemption toppled to the ground. "Exactly," added the opponents of the faith, "we always told you so; it all hangs together." But Canon Barnes is not only an accomplished scientist, he is no less a brave preacher, one not to be moved by popular clamor. Therefore he has returned to the charge and in Westminster has developed his teaching upon evolution in its bearing upon the Christian faith. This is a service which is of value to the whole Christian church; and it is an illustration, if such were needed, of the practical fellowship which is in being. Canon Barnes preaching in Westminster is not preaching to his own church or indeed to any church or group of churches. He is preaching to the soul of a people, troubled and hungry for truth. It is no small gain to have a preacher ready to bring knowledge out of the academies to the untrained and perplexed man in the pew or in the street. This is the sum of the preacher's message:

"Thinkers with whom I range myself are forced to believe that life was endowed with its capacity for evolution for a definite purpose by a being who had that purpose in mind before the process began. It is to them inconceivable that the whole course of evolution has no meaning. It must be, they hold, due to a settled plan; it bears, for them, clear evidences of design; and, as man is obviously at present its final product, we must interpret the end which evolution serves by the highest qualities which have come to exist in humanity. Thus they are led—and they see no satisfactory alternative—to the view that God, a being who has the necessary power, will and purpose, designed, set in motion and sustains the process of evolution; and we must derive our knowledge of the nature of God primarily from a study of the most distinctive elements in ourselves."

* * *

Turning of the Tide

To turn to other matters, it is encouraging to learn that the melancholy drift away from the free churches, so far as their roll of membership is concerned, shows signs of arrest. The Baptist handbook for 1921 reveals a turn in the tide. There is the large increase of 11,000 in the number of Sunday School scholars; more than 1,300 new teachers are reported and there is no falling off in membership. For some years the Baptists have had to report a falling-away. It is good news that they, the first to report their returns for the year, have good news for us. May this be a happy omen for the others!

The new Chairman of the Congregational Union, the Rev. A. J. Viner began his year of office in January. He is already moderator of the Northwestern Province, which includes Lancashire of whose County Union he is secretary, and now he takes the place in the chair of the Union for which he has worked most unweariedly for many years. Mr. Viner is an excellent speaker, a sound counsellor in committees, an administrator who inspires confidence; one of those enthusiasts who try in vain to hide their enthusiasm beneath an appearance of stoical calm; a fighter who rather likes a good fight, and yet a man and a brother to whom ministers and other hardy northerners in Lancashire look never in vain for sympathy and counsel. Altogether the new Chairman is a representative of a type of which British Congregationalism has no need to be ashamed.

* * *

A New Style of Debate

A new style of meeting was planned by the Life and

Liberty Movement for the week beginning February 6. This movement is beginning Chapter II of its life. The plot of Chapter II is to bring before the nation the need of Fellowship between the churches, between the nations and in industry. At each meeting there will be a challenger or challengers who will be followed by the speakers for the evening. The interest of this method will be seen from the programme of the meetings which is interesting enough to give in full. At each meeting Dr. Temple, the new Bishop of Manchester will preside.

Monday, 7th—Fellowship Between the Churches. Challengers: Maj.-Gen. Sir F. Maurice, K.C.M.G., and Mr. A. Clutton Brock. Speakers: The Archbishop of York, the Bishop of London, the Rev. Principal Selbie.

Tuesday, 8th—Fellowship in Industry. Challenger: Mr. Ernest Bevin ("The Dockers' K. C."). Speakers: The Rev. G. A. Studdert-Kennedy ("Woodbine Willie"), Miss Maude Royden, the Rev. Dr. Orchard, Mr. Rigby (chairman, Stockport Labor party).

Ash Wednesday, 9th—Penitence for Broken Fellowship. Speakers: Unnamed.

Thursday, 10th—Fellowship Among Nations. Challenger: The Rt. Hon. Sir John Simon. Speakers: Lord Robert Cecil, the Rt. Hon. W. Runciman, Miss Ruth Rouse.

It will be a gain to the liveliness and reality of public meetings if this method proves to be a success. It might even be adopted in churches. The only instance known to the writer of such a practice in church service was reported from the east end of London where in a Catholic mission service one priest took the part of the man who objects to Christianity and the other priest answered him. But there it was an arranged affair. The real thing would be more exciting and in our more conservative churches has not been tried.

* * *

International and Interracial Discussion

The first anniversary of the League of Nations has been observed in London; the chief prophet of the League in this country, Lord Robert Cecil, spoke hopeful words about its progress. An Aspiration, a Hope, a Fact—these were the three stages which he reported. It is not denied by the best friends of the league that it has only touched the fringe of its work. But they rejoice in that beginning, and the League of Nations' Union is full of life and go, and it can be claimed by the most sober observers that there is a growing concern for the League in the heart of the average man, and this is the man who decides things in the end.

If we remain in the dark about the racial problem of today, it is not for lack of counsellors. Every week new books appear on one or other aspect of the one problem upon the solution of which the immediate future of the world depends. Those of us who are committed to the missionary cause find our own peculiar fields of knowledge and interest explored by many strange feet. We are like those who find their by-paths becoming highways. The politician is beginning to see things which the missionary student has known for a long while. There are many, for example, who are reading "Darkwater" and the sheets of our greatest journals are open to discussions

Contributors to This Issue

CHARLES A. ELLWOOD, Professor of Sociology,
the University of Missouri.

JAMES AUSTIN RICHARDS, minister Congrega-
tional Community Church, Winnetka, Ill.

of such a question as this, "Are the Whites Doomed?" And even if there is some danger of extravagant fears, it is a gain to have the mind of a people exercised in the great matters which are before the world now.

One of our best "Internationalists," Mr. Basil Matthews, the editor of "Outward Bound," has been ordered away for a couple of months by his doctor and he is now sailing for Madiera. He has done much and he has still more to do as a mediator between the missionary societies and the men of goodwill outside their range. His countless friends wish for him a prosperous voyage and health completely restored.

* * *

Alexander Whyte's Preeminence

The amazing tributes to Dr. Alexander Whyte from statesmen, writers, scholars, ministers and others confirm the faith that the pulpit may still be the mightiest force in the life of a people. Dr. Whyte was a preacher first and foremost and all the time. Almost all his books were preached first. He lived for Free St. George's and he had his reward at the last. We are given to criticism of our preachers. We make fun of them; we bitterly lament the idle word when we hear it. But our very bitterness and severity are evidences of the real value we put upon the pulpit. It might be so great: that is why we cannot bear it to become so small. Let a man like Whyte live among us and we give to him a place above other men because we know that he is at work in the real power house of the world.

EDWARD SHILLITO.

THE SUNDAY SCHOOL

Fidelity*

IF there is one word in the English language which I love it is this same word, "Fidelity." I like fidelity in a dog, I love fidelity in an associate. It is eloquent not only of trust in you but loyalty and devotion to you—even unto death. God has that element and Paul thrilled to it when he said, "I know whom I have trusted and I know that he will guard what I have trusted to him." Christ has this element and Peter felt it when he said, "You know that I love you." Within a week I have talked to a man, the fire of whose eye, the tone of whose voice and the grip of whose hand filled me with exaltation—Fidelity. "A friend is one who knows all your faults—yet loves you just the same."

I am not surprised that Jesus placed the value upon fidelity which he did. Brilliance is not to be depended upon. Brilliant men join the church, flash across the sky and vanish in the blackness of night. Women of surpassing charm shine in their own splendor for an hour and then fade into shadows. Wealth, personal attractiveness, striking talent, dazzling mentality—flash and die. Judas was the aristocrat of the disciples. The Rich Young Ruler was the decoration of the synagogue. Both failed.

Are we not glad that Jesus did not say: "Blessed are the brilliant," but that he did say, "Blessed are the faithful?" We can all be faithful. This is the reason that the first shall be last and the last shall be first. How many high-talented people use all their talents upon themselves; how many one talented people make the churches succeed. The tortoise outruns the hare. Success is thus set within striking distance of all of us—we can all be faithful.

One does not need to be dull because faithful! It is not the dull scholar that is the regular attendant; it is not the dull member that is loyal to the services, it is not the sub-normal that keeps his dues paid up—there is no implied inferiority in faithful folks, rather there is a sense of proportion and bal-

ance. The faithful put the emphasis in the right place. In days of health they devote themselves to God's cause and dying they have an abundant entrance into heaven. I protest against this false notion that something is lacking in the faithful soul. The lack is to be found in the brilliant soul. Insanity and brilliance are not far apart oftentimes. Brilliance is often combined with sin. Think of your artists, musicians and writers. Was Byron brilliant? Do not eat your heart out because you are not some striking, unusual, flashing sort of person—no doubt you are better just as you are. You have read the story of Louis' court? Enough!

The disheartening factor in all church activities is to be located precisely in the quarter of the fluctuating, uncertain, undependable membership. Make a study of that Sunday-school class. If there are ten scholars you will find two or three who are noted for fidelity, the others vary perversely. They are here today and away tomorrow. They drive the teacher to distraction. Does a church possess one thousand members? Then you may count upon three hundred and thirty-three who will be fairly regular in attendance and giving, but the other two-thirds follow every passing breeze; they motor when the sun shines; they stay in bed when it rains; they go to the theatre when the missionary rally is to be held and to the concert when the annual meeting is in session. They pay when it suits their convenience, they entertain visitors on all important holidays instead of celebrating at the church, and they go to New York at the most inopportune times so far as church dates are concerned. Some of the unfaithful are business men, maddened by the pursuit of gold, some of the unfaithful are society queens seeking the place of influence, some of the unfaithful are careless young people chasing the fleeting phantom of pleasure, some are older folk who have sinned so often that their wills are broken. Running his eye over the church roster the average minister almost yells in sheer dismay—what an army he has. Fidelity, FIDELITY, FIDELITY—God give us that!

JOHN R. EWERS.

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*Feb. 27, "Rewards of Faithfulness." Matt 25:14-30.

CORRESPONDENCE

Wanted—A Definition!

EDITOR THE CHRISTIAN CENTURY:

SIR: The Associated Press makes a recent announcement that the American Legion has set out a program to rid our educational institutions of 8,000 disloyal teachers, 2,000 of whom are said to be in colleges and universities. Such an astounding number of persons slated for the pillory causes one to wonder what the definition of loyalty might be. Does it mean that any teacher who does not subscribe to the economic views of Judge Gary is less than one hundred per cent American, and must be crushed under the new Inquisition? No doubt, all the stock watering and melon-cutting corporations are elated over this new St. George, who has come to kill the dragon.

If such is the fate of the teachers, what of the preachers who have heretical social views? Here, also, is a field of investigation. Hosts of ministers are alive to the moral challenge of the present social crisis, and are keenly aware of the far-reaching social implications of the gospel of Jesus.

A well-known writer tells of some working-girls who asked Gypsy Smith to speak in their behalf in a strike which they were conducting to obtain wages to permit them to live decently. The evangelist is said to have replied: "Get Jesus into your heart, and these things will settle themselves."

We wonder what Jesus would have said to those girls, and what he would have said about their employer. Many preachers are now in the business of interpreting Jesus in terms of social righteousness. And so, perhaps, someone will next be setting up an Index Librorum Expurgandorum through which publishing houses shall be compelled to leave out of the Bible such radicals as Micah, Amos, Isaiah, Jeremiah, and James. They are not one hundred per cent loyal. It depends upon what is meant by loyalty.

A. F. LARSON.

Auxvasse, Mo.

Readers Should Beware!

EDITOR THE CHRISTIAN CENTURY:

SIR: Recently I have seen several copies of The Christian Century, and I have read with interest your editorials and contributed articles. I note that the paper is "published not for any single denomination alone," and that it is "an undenominational journal of religion." But I have noted also that The Christian Century is published by "The Disciples Publication Society" and that it is being quoted by the Literary Digest as a "Disciples" publication. Furthermore, I am informed that every member of the editorial staff as listed on your title page is a member of the one communion. There is apparent inharmony.

Surely there is no intention on your part to "Disciple" the churches insidiously, taking unfair advantage of them by your cloak of undenominationalism. Surely it is not your plan to publish a "Disciple" message while pretending to be undenominational. After reading your paper I have found nothing so far that even suggests "Disciples views." But then I have not read much, and it may be that The Christian Century with its claims to be an undenominational magazine, is but a journal of camouflaged Disciples propaganda. I surely would like to know the real truth of the matter.

Am very anxious, along with a number of others, to have this matter cleared up, and am the spokesman for a group of Christian workers. You will find enclosed a self-addressed envelope for reply.

Drumright, Okla.

F. H. GIEZENTANNER.

To Balance the "Knocks"

EDITOR THE CHRISTIAN CENTURY:

SIR: Enclosed are seven names and addresses of people to whom I have spoken of The Christian Century. I believe

most of them will certainly become subscribers. I'm sending in these names because I believe your magazine is worthy of a much wider circulation. I'm delighted with it! I read every word of it. You get "knocks" enough, judging from your "Correspondence," but they really don't count, for the writers have evidently been dead a long time, and are altogether unaware of the great movements of religious thought and life so ably dealt with in your columns.

It is difficult to interest men in a religious magazine, because they know the "piffle" usually found in its pages, but I'm trying to persuade a few that The Christian Century is different.

G. ISAAC.

Buffalo, N. Y.

From Overflowing Hearts

EDITOR THE CHRISTIAN CENTURY:

SIR: I cannot resist telling you how much I appreciate your paper, its crispness, saying much in few words, and above all its outspokenness. The poems too are quite different from the usual ones found in the religious press. I read them first usually.

There is certainly a place for a weekly like yours. Some of the matter it brings out—like that reference to the Sunday school by Professor Hoben—is not to be had elsewhere.

It is balm and refreshing to me to find a weekly which is through and through liberal and forward-looking. May nothing interfere with the long and useful life of The Christian Century!

J. E. LeBOSQUET.

First Congregational Church,
Fall River, Mass.

EDITOR THE CHRISTIAN CENTURY:

SIR: I just want to express my appreciation of The Christian Century. It is my ideal of a religious paper, as it deals with current problems in a manner that stimulates thought and also aids one's thinking. I read it through and then wish there was only more.

VINCENT GRAY.

Pastor Methodist Church,
Lomoni, Ia.

Ambassadors
of God

By S. PARKES CADMAN

In this book, just from the press, Dr. Cadman, well-known Brooklyn preacher, maintains that the outstanding truths for preachers to proclaim are few, simple and experimental. He bids them find these truths in the Scriptures and shows how their greater peers in the Christian church through all the centuries have taken this Scripture material, and shaped it, each to the needs of his own generation.

Price \$3.50, plus 12 cents postage.

THE CHRISTIAN CENTURY PRESS
1408 S. Wabash Ave., Chicago

BOOKS

WHAT'S ON THE WORKER'S MIND. By Whiting Williams. Mr. Whiting Williams' new volume "What's On the Worker's Mind," is a timely and important piece of work. It throws first hand light on the baffling industrial problem, and upon that phase of it which is least understood and least under control, namely, the worker's psychology. Its observations are especially important on the causes for the slowing up of production, the importance of his job to the worker and his insecurity, the inefficiency and tactlessness of most foremen, the dangerous overstrain of long hours and Sunday work, the inequalities under which foreign born workers suffer, the evil effects of bad housing, the essential integrity and good will of the workers and the importance of preserving that good will. Because of its importance to the employer who wants to understand his workers, and to ministers who want an insight into these human relationships, one could wish that every employer, every person who manages groups of men, and every clergyman might read this book. It can be recommended the more unreservedly because it is a fascinating human document, and well written. (Scribner's. \$2.00.)

THE ACQUISITIVE SOCIETY. By R. H. Tawney. In the state of Colorado it is not possible for a man to hold any property rights in the irrigation systems except what is known as a use right. No man can own what he cannot use. The whole system of absolute right in private property has given way to this system of use right and this fact alone probably stands between Colorado and a gigantic monopoly in the ownership and control of water. R. H. Tawney in his book, "The Acquisitive Society," applies this principle to the use and ownership of land and the great business corporations which have grown up under modern industry. He shows how the theory of individual rights was adequate when economic conditions were simple. As an alternative for a system which has, however, broken down, he suggests that rights of property and industrial organization should be based upon the principle of function. "What nature demands is work; few working aristocracies, however tyrannical, have fallen; few functionless aristocracies have survived. In society, as in the world of organic life, atrophy is but one stage removed from death. In proportion as the land owner becomes a mere rentier and industry is conducted, not by the rude energy of the competing employers who dominated its infancy, but by the salaried servants of shareholders, the argument for private property which reposes on the impossibility of finding any organization to supersede them loses its application, for they are already superseded." With a logic which is keen and thorough, the author follows this line of argument through all the problems of modern industry. The book is a splendid application of ethical theory to modern problems. The conditions of a right organization of industry are, therefore, permanent, unchanging, and capable of being apprehended by the most elementary intelligence, provided it will read the nature of its countrymen in the large outlines of history, not in the bloodless abstractions of experts. The first is that it should be subordinated to the community in such a way as to render the best service technically possible, that those who render no service should not be paid at all, because it is of the essence of a function that it should find its meaning in the satisfaction, not of itself, but of the end which it serves. The second is that its direction and government should be in the hands of persons who are responsible to those who are directed and governed because it is the condition of economic freedom that men should not be ruled by an authority which they cannot control. The industrial problem, in fact, is a problem of right, not merely of material misery, and because it is a problem of right, it is most acute among those sections of the working classes whose material misery is least. It is a question, first of function, and secondly of freedom." (Harcourt, Brace & Howe. \$1.50.)

THE RURAL COMMUNITY. By Newell L. Sims. Anyone who has looked into the literature of rural sociology must be impress-

ed that the number of titles is all out of proportion to the aggregate contribution which the books contain. Good books have been written, but the task of assembling the worth while literature has been very great. Professor Sims has done a much needed piece of work in compiling a number of the more important treatises and building them, with the addition of original interpretative material, both historical and critical, into a handbook that no rural educator, preacher or social worker can well afford to be without. Among the authors drawn upon are the well known experts—Butterfield, Wilson, Vogt, Bailey and others who have intimate knowledge of the field.

A historical and analytical section is followed by an extensive treatment of "community reconstruction"—the problem, the program and the agencies. The discussions are for the most part non-technical, and the whole area of rural community life is covered—the school, the church, the county fair, the community institute, and the many expressions of social impulse to which no formal name can be given.

The editor-author is one of the younger and one of the most vigorously critical thinkers who have devoted themselves to rural sociology. He presents the history of village life as a progressive social disintegration culminating in the incomparable individualism of the American country community. Even the rural telephone and mail delivery, he suspects, have isolated the farmer by making him a less frequent visitor at the village rendezvous. Rural America, suffering from the "balking" of social instincts and from "folk depletion," requires that its people learn to play together, to work together, to do business together in cooperation, and finally to seek cultural enrichment together.

Dr. Sims' book is a library between two covers. With it and a good textbook on the principles of sociology the country preacher or teacher will not want for trustworthy guidance. The preacher, especially, will find here his field surveyed, his social problem defined, his previous work evaluated and his tools and methods aptly suggested (Scribner's.)

THE NEW FRONTIER. By Guy Emerson. The thesis early announced by the author, but which can hardly be called the theme of the book, is that the distinguishing mark of American life "is the constant possession of a frontier whose creative forces have been continuously liberated—in other words romanticism constantly modifying the tradition inherited from the old world. Now that the physical frontier has well-nigh disappeared, a new frontier is before us, which is defined not in geographical but in social and political terms." Concerning this frontier the author avowedly finds the inspiration of his optimism in the spirit typified by Theodore Roosevelt.

But Mr. Emerson is chiefly interested in defining and applying what he calls "liberalism." To many of his readers it must appear that he is not discussing liberalism but an habitual attitude of compromise. In fact he commends the "policies of the middle of the road." Liberals in general will hardly own the description of them. Yet Mr. Emerson unquestionably has condensed, as a product of wide reading and practical good sense, a good deal of wisdom of the liberal variety in his little book.

The curious lapse from a sustained high moral tone of writing occurs when the author throws in a gratuitous enthusiastic endorsement of universal military training. And his account of Wall Street is naive. But one feels that he is reading in this volume, not without profit, opinions that are held by a large, important, and perhaps a growing, portion of the intelligent American public. (Holt. \$2.00.)

BOOKS

Any book in print may be secured from The Christian Century Press, 1408 South Wabash Ave., Chicago. Give name of publisher, if possible.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

President Harding Reads the Bible

President-elect Harding has recently given out an interview upon the subject of religion. For many years he has been a member of the Baptist church in Marion, Ohio, while Mrs. Harding is a Methodist. He said recently: "I don't like to talk about religion just for the sake of conversation, but I do believe that we need more of it in our American life, more of it in our government—the Real Spirit of it. I think there should be more of the 'Do unto others as you would be done by' spirit of service. It might interest you to know that, while I have always been a great reader of the Bible, I have never read it so closely as in the last few weeks, when my mind has been bent upon the work I must shortly take up. I have obtained a good deal of inspiration from the Psalms of David and from many passages of the four gospels. Yes, and there is still wisdom in the sayings of old Solomon, don't forget that. I rejoice in the inheritance of a Christian belief. I don't mind saying it, that I gladly go to God Almighty for strength in confronting the responsibilities that face me. I want America to be consecrated to the revival that was apparent in the early days of the republic. I don't think a government can be wholly just that has not in some way a contact with Omnipotence. In the convention of Versailles there was no recognition of Almighty God. I could not hope for a happy relationship among the nations unless there was a common thought among them in recognition of a Supreme Being."

Dr. Shannon the Easter Speaker

It is the custom in Chicago to arrange theater meetings during Holy Week. These meetings are largely attended by business men and shoppers. The Chicago Church Federation has chosen Dr. Frederick F. Shannon, pastor of Central Church of Chicago, and successor to Dr. Gunsaulus, as the speaker this year. The meetings will be held in the auditorium of the First Methodist church from 12:10 noon and continuing forty minutes. The Lutheran Lenten Meetings will be held in La Salle Theatre and will be addressed by Rev. John F. Siebert.

Federation Would Put a Man at Glenwood

The Chicago Church Federation will hold public meetings in many sections of Chicago on February 27 to secure funds for the federation work in public institutions. One of the new challenges is to place a young man worker at Glenwood Manual Training School. This is the school which received last year the 547 boys of Chicago who fell into serious trouble with the law. This school asserts that to "readin', 'ritin', and 'rith-

metic" it has added "plantin', printin', and poundin'." At the present time no religious work is done for the boys save some volunteer work by the Chicago Heights churches.

Socialist Mayor Will Speak in Presbyterian Colleges

The Hon. J. Still Wilson, former Mayor of Berkeley, Cal., has been engaged by Coe College, Cedar Rapids Iowa, to hold a series of meetings and conferences during February. Mr. Wilson will meet the students and give them counsel on various life problems, including the choice of vocation, the correction of bad habits and the working out of religious faith. Mr. Wilson was educated at Northwestern University, and held a pastorate with a Methodist church in Chicago. He later became a lecturer and was elected twice as a Socialist Mayor of Berkeley. He has a number of books relating to the "social revolution." Coe College has a thousand students, and is one of the strong institutions of the Presbyterian church.

Dean of Kansas City Ministry

While ministers look to the large cities as the goal of their ambitions, the history of city pastorates is very disappointing. Most ministers last less than two years in a city church. It is the exceptional man that ever stays ten years. The record of Rev. F. L. Streeter in Kansas City is therefore the more remarkable. He has been for 26 years pastor of First Baptist church. During the past nine years he has also been teaching in the Baptist seminary in Kansas City. His first work in Kansas City was in connection with a mission church more than thirty years ago. He has the distinction of being the dean of the ministry in Kansas City.

Ministers Use Literary Characters

Several ministers of Kansas City have recently been illustrating life problems by the use of well-known literary characters. Rev. Fletcher Homan, pastor of Trinity Methodist church, recently preached on "King Lear," talking about the different kinds of women in the play. He declared that the virtues of Cordelia were a dowry above a kingdom. Dr. C. F. Aked has been giving a series of evening talks on the plays of Ibsen. In discussing recently "The Enemy of the People" he declared that majorities were always wrong. He said: "The majority never rules. It is always controlled by the few who are animated by ideals. Hope lies in the fact that the majority can be led by those who are wise."

Who Will Head Trinity Church?

With the election of Dr. Manning, rector of Trinity church, as bishop of

New York, the foremost Episcopal pulpit of the country is left open. There is already considerable gossip around New York with regard to a possible successor to Dr. Manning. The two names most frequently mentioned are those of Rev. Joseph P. McComas, four years vicar of the neighboring St. Paul's church, and Rev. W. W. Bellinger, vicar of St. Agnes Chapel. Both of these men have been serving under the direction of Trinity church and are therefore well known to Trinity people. Rev. Milo H. Gates is also a strong candidate, but is declared to be too liberal for some of the people of the church.

Sunday Rights Association

The drive being made by various secularists in the country in favor of an open Sunday is having the effect of making the American people think as never before as to the investment of the one day in seven which some would abolish. Recently the Sunday Rights Association was formed in New York City. It will undertake to establish itself all over the country, and fight restrictive legislation as it affects Sunday. Martin Vogel, former assistant treasurer of the United States, presided over the meeting at the time the new organization was created. The declared object of the new organization is "to protect Sunday from such restrictive legislation as shall work against the customary enjoyment of Sunday as a day of rest and recreation by all the people of the United States." The new organization sees in Sunday a day of rest and of recreation, but not a day of worship. It would not be a very hazardous guess to suggest that the moving picture interests of the country are behind some of these secularist groups, for it is they who would be most benefited by the break-up of the Christian Lord's Day. Meanwhile many citizens who never go to church are taking interest in maintaining the present laws against secularist assault on account of the interest of their children. The battle on the Sunday question will be for the next year one of the live public questions.

Massachusetts Baptists Are Alive

The Massachusetts Year-Book of the Baptist denomination was published recently. The figures indicate that it is one of the liveliest Christian forces in that commonwealth. The giving to missionary and benevolent projects was last year \$13.73 per member, said to be the highest average ever reached by any denomination in that state. The accessions to the churches totaled 6,040.

Ministers Who Write Books

The pet ambition of most ministers is to write a book. The present crisis in the world's life has led many to believe that

the time is now. Publishers in the leading cities of the country have their desks piled with manuscripts. Many of these ministers inform the publishers that the Lord told them to write their book. Very often it is an exposition of Daniel, or a treatise on the end of the world. One publisher reports that he handles the manuscript on 750 books per year, and of these thirty to thirty-five are accepted. In spite of the low batting average achieved, the ministers continue to write books.

Congregationalists and Unitarians Unite in Ordaining Minister

When the son of President A. C. McGiffert of Union Seminary was installed in his church, the Congregationalists and the Unitarians joined in the service. Rev. A. C. McGiffert, Jr., is now settled as pastor of All Souls' church of Lowell, Mass. The father-in-law of the young minister is Rev. Samuel E. Eliot, a prominent Unitarian of Boston, who made the prayer at the installation. The installation sermon was preached by Rev. Henry Sloane Coffin, pastor of Madison Avenue Presbyterian church of New York. It was with the latter minister that Mr. McGiffert, Jr., was associated during his student days at Union, as seminary students are often assigned to large churches for practical experience in church leadership. A number of ministers of wide reputation both of the Congregationalist and the Unitarian denominations were present at the installation, and the incident is looked upon as one of the omens of an approaching reunion of the two denominations.

Discussion Club Talks About Armaments

The Discussion Club of East End Christian church of Pittsburg discussed armaments over their oyster stew on Sunday evening, February 6. Nearly a hundred young people were present and almost exactly half of them were young men. The discussion over armaments was not in any way controlled. One young man asserted that the next war would be with Great Britain, and he hoped it wouldn't be long delayed. Another looked for war with Japan. The cause of disarmament was defended by a Y. M. C. A. secretary, while a man from the bureau of ordnance of the United States navy dissented. Rev. O. F. Jordan, the supply minister of the day, in the absence of Rev. J. R. Ewers, the minister, was called upon for the concluding speech. He asserted that there must be an ideal, and then practical steps by which the ideal could be realized. Asserting the ideal to be universal peace, he asked for a gradual reduction of armaments by agreements until the police duties of the nations grew so meager as to permit the abolition of the weapons of force. Every Sunday evening this discussion club takes a live subject and permits the widest divergence of opinion in the discussion.

Will Visit House to House

The whole state of Ohio is to be can-

vassed from house to house by the Protestant forces this year if the plans of the Ohio Federation of Churches are carried out. In a pamphlet sent recently to all the churches of the state, the following questions and suggestions were made: "How many churchless homes does your community contain? Where are they located? How many times have they been visited by pastors during the past year? Do the children of such households attend Sunday school? Has any real effort been made to enlist the people of these families in any church? With what results? These are impor-

tant questions to any church. Can you answer them accurately and completely with reference to your community?"

Bishop Vetoes Right of Women to Vote

Radical spirits in the diocese of Texas of the Protestant Episcopal church undertook this year to give women a vote in the diocesan council. Most of the speeches made were in favor of woman's suffrage in the church. The vote was overwhelmingly in favor of woman's suffrage. Bishop Kinsolving heard the arguments, and overruled the action of the

Is the Protestant World Going Over to Liberalism?

SINCE the war the theological conservatism has been "seeing things at night." Many ministers who went into service as conservatives have come back again as liberals. These new liberals may not understand exactly all of the implications of their new attitude. Rev. Clarence Edward Macartney in a recent issue of the Christian Work tells how the progressive movement looks to him. According to his view, the church is in the midst of a great apostasy. He says:

"Yale Divinity School, an old and honorable school of the prophets, and traditionally associated with the Congregational Church, has ceased to be a seminary of Christian instruction, if we may believe its own declaration, and announces itself as a 'School of Religions.' The Congregational Church drifts steadily towards Unitarianism, of which it is still fair to say in the words of Coleridge, 'Unitarianism is not Christianity, but there are Unitarians who are Christians.' In New York the Unitarian Church of the Messiah has changed its name and broken its connection with the Unitarian body, even that pale cast of theology being too strong for its minister and people. It now calls itself a Hall of Worship, or some such name, where a sun worshipper, Jew, Mohammedan, and Christian would find nothing to 'hurt his feelings.'

"The Baptist Church, always independent in its organization, cannot be classified theologically. The former minister of the Baptist church which is my nearest neighbor was sad and depressed when Christmas and Easter came round, because he felt that he had nothing to say about the Incarnation and the Resurrection, as the church received these doctrines. But this man's successor started his work in the same church by calling for, and receiving, Christian decision at the close of an evening hour of worship. Confronted everywhere in the Baptist Church by facts like this, how could I, or anyone else, be expected to tell what the Baptist Church teaches or believes?

"In the Methodist Church we have the worst state of all. Fervor of great convictions brought the Methodist Church into being. Now the fire has died down; cold are the ashes on the hearth of for-

mer cheer and inspiration. Even the Presbytery of Denver, at a recent session, thought it incumbent upon them to warn students for the Presbyterian ministry away from Denver University with its Methodist School of Theology. Some time ago, when attending the General Assembly of the Presbyterian Church in St. Louis, I was asked to preach in the pulpit of one of the Methodist churches of the city. Where were the pious ejaculations, the fervent amens, the hearty singing? All were vanished, leaving not an echo behind them. The minister told of the Centenary Movement in the Methodist Church, an effort to celebrate the centenary of Methodist missions by raising a huge sum of money. The whole campaign, with minute men, and what not, culminated in a blaze of pageant glory at Columbus in 1919, with vast spectacles, tableaux, etc., to the accompaniment of moving pictures. And this from the church of the Wesleys!

"In the Episcopal Church we have the strangest hodge-podge that church history has yet afforded. Under the same skin you will find an out-and-out rationalist and an ultra-ritualist and churchman. I have just been reading a sermon on immortality by an Episcopal clergyman, and not only is there no Christianity in it, but the preacher goes out of the way to deny what Christianity, from the days of St. Paul down, has always taught as to sin, death and the life to come. Yet this same preacher has much to say about altars, sacraments, and so on. The more they strain at what few gnats of theology are left in Protestantism the more these Episcopal rectors swallow the camel of ritualism, incense, rubrics, apostolic ordination, and what not. The chief stock in trade of the Episcopal Church, just now is to talk about church unity, well knowing they themselves, so far as the branches of Protestantism are concerned, are the chief stumbling block in the way of unity by reason of the fable of apostolic succession. In contrast with all this it is refreshing to come upon Episcopal ministers who are more interested in the application of pure Christianity to the people committed to them than they are to changing the name of their denomination to the American Catholic Church."

council as it is his constitutional right to do. The bishop attended the Lambeth Conference, and was unmoved by the arguments that he heard there. He adheres stubbornly to his thesis, "Women were not appointed to be rulers in the church." He admits that the innovation may come sooner or later, but hopes he will not be here to see it. It was significant that Bishop Coadjutor Quinn favored the admission of the women to the council.

Chicago Disciples Rub Elbows with Russian Immigrants

The Brotherhood House of the Disciples in Chicago is located on Fourteenth street and is directed by Rev. Karl Borders. As the neighborhood is chiefly Russian, most of the people coming to the house are of that race. On a recent evening Mr. Borders arranged a dinner at the house which was attended by a considerable number of American Disciples and an equal number of the Russians. The idea was to get the two groups better acquainted. This social contact is the last word in Americanization. Americans have often been willing to patronize immigrant groups, but seldom have they been willing to eat with them. The Russians of Brotherhood House have a better view of American character now than they have ever had before while the American visitors are carrying back to the churches more accurate descriptions of the Russian in America. The Russian colony in Chicago is one of the most diverse of the immigrant groups. There are anarchists, socialists and those of quite orthodox political economy. Orthodoxy in economics has a tendency to go along with orthodoxy in religion.

Chicago Church Federation Has Child Welfare Meetings

A large part of the activity of the Chicago Church Federation is in connection with the public institutions which deal with juvenile delinquency. The annual assembly of the Federation will be held in the Association Auditorium on Feb. 21, afternoon and evening. Distinguished speakers have been secured for this meeting, including Miss Jane Addams, Miss Grace Abbott, Judge Victor P. Arnold, Rev. Theodore G. Soares, Rev. Ira W. Allen and Mr. Wilfred S. Reynolds. On the following Sunday there will be Federation meetings in many churches of the city, often arranged upon the group plan with some special speaker interpreting the work of the Federation.

Seminaries Popularize Their Work

Many of the theological seminaries are popularizing their work this year. The University of Chicago has Monday afternoon and evening courses for church workers which have commanded a considerable attendance through the year. These are taught by the professors of the seminary. Garrett Biblical Institute, connected with Northwestern University, has been sponsor for training courses in the high school building of Evanston at

which the Bible, psychology, pedagogy and many other themes important to a Sunday-school teacher have been taught. Union Seminary in New York has shown similar zeal in popularizing its service. A course on Interdenominational Movements has been given by Professor William Adams Brown. Dr. Sidney L. Gulick will lecture during the spring on the subject of international relationships.

Lutherans Not Exclusive

The Lutherans did not make up their minds about the Interchurch World Movement until the collapse of the Movement but they have since passed upon the general position of the church toward other denominations. They hold that "Wherever the word of God is preached and the sacraments administered, the Holy Spirit works faith in Christ. In every such place therefore, there are believers in Jesus Christ, and wherever there are believers, there the one holy church is present."

Decrease of Reverence on Board Ships

The globe-trotter has less religion now than ever. An Episcopal clergyman writing under a pseudonym in the Southampton Times asserts that during the war the attendance at divine worship on board ship was above sixty per cent. Since the war it has continued to fall until it is now about fifteen per cent. The world travelers give themselves to drunkenness, gluttony, gambling and other vices according to the clergyman. He asserts the church is not to blame for this condition but rather the people who have been prospered until they have forgotten God.

Church Union Has Some Set-Backs

The task of the peacemaker has ever been a difficult one and the work of those leaders who pray for the union of the church of Christ does not make uniform progress. Just now there are some disagreeable facts concerning the cause of unity in Great Britain. Some time ago a group of highly influential ministers and laymen of the Wesleyan Methodist church met in London, and held a protest meeting against the proposed reunion of the Methodist forces of Great Britain. It is said that these opponents to a Methodist reunion favor the acceptance of the Lambeth proposals and a union with the state church under the generous provisions of the recent conference. The action of the Presbyterians in Australia has not been favorable to church union. Forty per cent are still in dissent while even in the Congregationalist fellowship twenty per cent are opposed to the union of Congregationalists, Presbyterians and Methodists. The lesson of the set-backs is the need for patience. The Christian union egg cannot be hatched in a day.

Oriental Women in the United States

We are familiar with the large number of oriental men who are studying in the educational institutions of the United

States but it is not commonly known that large numbers of oriental women are here also. The Missionary Review of the World has gathered the facts on this subject. It says: "About two hundred girls from oriental countries are students in schools and colleges in the United States. Half of them are from China, and more than one-fourth from Japan, and the others are from India, Korea and the countries of the Near East. Many from China and a few from other countries are supported wholly, or in part by their governments. A few are supported by the mission boards of the schools from which they come."

Mormonism Strongly Entrenched

The Mormons now have a numerical strength of 450,000 members, most of whom are in the United States. Four great temples have been erected. One is in Utah, another in Alberta, another in Hawaii and a fourth is being completed in Arizona. The Mormons have swarmed into Idaho and there are now 80,000 of them in the southern part of the state. The attractive features of this religion in earlier days was polygamy, but in these later days, the binding tie is economic. The sugar-beet business is largely in the hands of the church, and some of the heads of this business have been charged with profiteering. The disintegrating force is the work of modern education. The church is now able to control the school system of Utah absolutely and many of the young people are now going to eastern universities. When they return they are never the same again in their attitude toward the church.

Business Men Form a Church Club

A group of men gathered at the City Club of Seattle on a recent Sunday morning at the call of one of the members, says the Churchman. They were challenged by their leader, Mr. Ben C. Holt, to perform their community duty to the churches of the city. The whole party then set out, and attended the service at the Episcopal Cathedral. A belated member asked at the City Club desk where the "crowd" was, as the club was almost deserted. The reply was, "They have gone to church." "Don't lie to me, I am a member here," responded the indignant member. But he later found that the report was true.

Methodist Church Block in Chicago

The Methodist church block in the loop district of Chicago will soon be a reality. The plans have been completed and the building committee is making arrangements to proceed with the demolition of the old building. Mr. George W. Dixon, chairman of the Board of Trustees of the First Methodist church, gives the following account of their plans in the Northwestern Christian Advocate: "The First Methodist church block will be one of the most commanding buildings in the city of Chicago and will stand on the most strategic site in the very heart of the city's rest-

less life. It is diagonally across from the city hall and county building, and will be, in itself, at once a union of the commercial and the religious. Its position and structure will suggest the marriage of commerce and religion. It will be a twenty-one-story skyscraper, with large space for offices of every kind. Ample provision will be made in the most available, suitable sections of the building for the larger ministry of the church. Convenient Sunday school facilities, attractive social rooms and rooms for small church gatherings, combined with one of the most artistic, beautiful, and churchly auditoriums to be found anywhere in the land will make it a unique building in Christendom. The plans are developing rapidly. The old church for many years has been a source of income for the building of Methodist churches all over the city. One million dollars has been given out by the board of trustees for the erection of Methodist churches. This source of Methodist support must be guarded in the new structure. The trustees are fully conscious of their responsibility to the larger interest of Methodism and to the challenge of the kingdom in these great new days. The cost may run beyond the three million dollar mark."

Servian Bishop Now in the United States

Bishop Nicholai of the Servian Orthodox church is touring the United States in behalf of the Servian Child Welfare Association. He is one of the most eminent scholars of his communion. Taking

his rise from a peasant community, he has had a thorough education, including studies at the Russian University at Kief and the University of Leipsic. He holds an honorary degree from the University of Glasgow. He is telling the story of the suffering of the Servians during the war, a story unmatched in pathos by any other, and collecting funds for the children of his native land.

Tribute to Emperor Stirs the Orthodox

An incident in connection with the World Sunday school convention has deeply stirred the orthodox. The emperor's picture was in the hall and all the delegates were asked to bow to the emperor. This was interpreted as worship by the conservatives. By the missionaries and those familiar with Japanese custom it was simply a courtesy. Courtesies to Buddhist workers were also misinterpreted. One of the missionaries of acknowledged leadership and power declares: "Without doubt I think it the biggest thing of a Christian sort that we have ever had in Japan."

Presbyterians Take in Money

The statistics are in for three-fourths of the current fiscal year of the Presbyterian church. The collections for that period were \$309,000 better than for the same months of the year before. In addition to this there was a contribution of \$363,000 to the Interchurch World Movement deficit. The Presbyterians are now working through their New Era Move-

ment which budgets the work of the different societies together and the plan is working very successfully to increase the income of the church.

Issues Irenic Pamphlet for Jews

Large numbers of Jews are quite outside any religious faith at the present time and within a few years there has been a great renewal of efforts to bring the gospel to the lost sheep of the house of Israel. The Hebrew Publication Society announces that it has prepared in Yiddish a pamphlet written by Rev. B. A. M. Shapiro entitled "The Similarity between the New Testament and the Talmud." A gift of three hundred dollars has enabled the society to issue ten thousand copies of the pamphlet for circulation among the Jews.

Wesley Foundation Building Will Be Dedicated

The Social Service Building of the Wesley Foundation at the University of Illinois will be dedicated by Bishop Nicholson on February 15. The building is so correct in its architecture that it recently won a commendation from Lorado Taft. A great number of notables will be present at the dedication, among them being a representation from Lincoln College, Oxford, where John Wesley was a student. One-fourth of the students of the university this year are Methodists, and this makes a group of 1,878 students for the Methodists to care for. The Foundation has been able to interest 1,100 of these students this year.

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Trinity church is the University church, and its building has been so crowded this year that many Sundays the students could not get in. A quiet campaign is now going on to erect a new Trinity church building that will be adequate to the new responsibilities which have come to the church. The Centenary fund of the Methodist church has made it possible for Methodists to go forward with their plans while other denominations are still in the talking stage. The Disciples of Christ have a program which calls for \$800,000, and a considerable part of this fund is raised, but it may be some years yet before they begin any building operations. It is significant to note that practically every religious denomination in the state has more students at the state university than it does in its own denominationally controlled institutions.

Garrett Men Engage in Evangelistic Work

The students of Garrett Biblical Institute, the Methodist Theological institution at Evanston, Ill., are organized this year for evangelistic work. Gospel teams will visit churches in the middle west. The teams receive no remuneration, but the churches visited pay transportation and other necessary expenses. The services of these young men is bringing new life to a number of churches which need just the rebirth of enthusiasm and consecration which these young men can give.

Chicago Presbyterians Try to Get Summer Camp

The Board of Church Extension of Chicago presbytery has for a considerable time been engaged in giving needy people an outing across the lake, and last year 2,000 people were given a week's outing. These people were scattered in many separate camps. The administration of the camps was in consequence very difficult. The Presbyterians are now negotiating for the purchase of Camp Gray near Saugatuck, Mich. This camp has been previously operated by the Forward Movement Association.

Popular Missouri Church is Over-Crowded

A traveling man visited Columbia, Mo., on a recent Sunday and although he went early, he found only one vacant seat in the Disciples church auditorium. This church recently called W. M. Haushalter to the pastorate and he is proving very popular with the students of the state university. The Disciples there have a beautiful stone building that is architecturally correct, but they will have to enlarge it this coming year to accommodate the crowds. It is said that twenty-five hundred people attend this church every Sunday.

Great Song Leader Recovering from Illness

Professor E. O. Excell, the well-known song writer and music publisher, has been ill during recent weeks in the Wesley Memorial hospital. He so far recovered within the past week that he

was able to sing in the chapel service of the hospital. He was accompanied by Professor Charles H. Gabriel. His choice of song was "When I Go Home."

American Minister Will Return from England

Rev. Leslie W. Morgan is a Disciples minister of America who for the past twenty-one years has been residing in England. He maintained American citizenship until the war, when, disappointed at the delay in American participation, he took out his papers as a British citizen. He served for many years as pastor of the Disciples church at Hornsey, North London, but for three years has been in the service of the Y. M. C. A. He has not been in America for many years, but will return this coming year. He is a graduate of Drake University, of Des Moines.

Kansas City Minister Goes Into Service of Near East

Rev. Joseph Myers, pastor of Budd Park Christian church of Kansas City, resigned his pulpit recently to take charge of the Near East Relief work in western Missouri. He has made application to go to Armenia, and may be assigned to service across seas. He is under contract to lecture with the Redpath Chautauqua during this coming summer.

Pan-Presbyterianism Is a Growing Idea

World organizations of the various denominations are coming as a result of the demand for a more catholic fellowship in the church of Christ. The Presbyterians have created the Alliance of Reformed Churches, which is made up of churches which have the reformed faith and the presbyterian system of church government. The Council of this organization will meet in Pittsburgh next September. Some denominations are making application for membership in the Alliance, and their qualifications for this fellowship will be the subject of a quite lively debate at the coming meeting.

Friends Reap Harvest of Good-Will

The Quakers have used the war situation for a powerful testimony to their faith. They have proven that their attitude is no mere negative one of refusing to fight. They have agents all over central Europe distributing relief funds, and no philanthropic work in the world is better administered. This service has turned the hearts of many to Quakerism.

Tells Facts About Missionary Colleges

There was a real sensation in the meeting of the Foreign Missions Council in New York recently when Professor Paul Monroe, of Teachers' College, New York, made the statement that the missionary colleges of Japan got only the second-rate students. He said unless improvements were made in the Christian schools in China, precisely the

same thing would be true there. A Committee of Reference and Council has been appointed to visit the Christian schools of China. It is expected that this committee will bring back an exhaustive report on the situation.

Roman Catholics Have Ambitious Plan for China

In proportion to their numbers and wealth the Roman Catholics have not been as generous to missions as their Protestant neighbors. The dream of a Catholic church that unites all the world has but little foundation unless a church is missionary. It is evident that Roman Catholic leaders see this, for recently the plan has developed of raising ten million dollars in the United States and ten thousand missionaries with which to carry out a twenty-year program in China. This money would send out not only priests, but doctors, trained nurses and teachers in the Protestant fashion. Even though the old mother church never changes she has shown an astonishing ability in recent years to learn a lot of things from Protestantism.

Large Prayermeeting in Los Angeles

Immanuel Presbyterian church of Los Angeles has adopted the method of a church dinner every Wednesday evening to increase the attendance at prayermeeting. From three hundred to four hundred and fifty people gather every Wednesday evening. Part of the evening is given to social intercourse and a part to an open forum. After that comes the devotional meeting to which practically all stay. This is believed to be one of the very largest meetings in the country.

Chicago Church Fifty Years Old

The leading Presbyterian church of Chicago is Fourth church, located in the heart of the "Gold Coast," the aristocratic district of the city. The church has about rounded out fifty years of history and the anniversary will be celebrated on Feb. 11. The speakers will be Dr. John Timothy Stone, the pastor; President McClure of McCormick Theological Seminary; and Dr. Gunsaulus.

Quiet Talks in Oldest Methodist Church

John Street Methodist church of New York is the oldest Methodist church in this country. S. D. Gordon, whose "Quiet Talks" have edified an ever wider circle during the past generation will speak in this church every noon for eight weeks. The meetings will last just forty-five minutes each day. As the Lenten period is on, he hopes to make the series have evangelistic value.

Ministers Want Greek in the High Schools

While in some cities there is a protest that the high schools teach nothing of practical value to the pupils, in Pittsburgh, Pa., the Presbyterian ministers insist that the practical disciplines have been given too much advantage. It was found by these ministers that not a single

high school pupil in the city was studying Greek. Dr. James A. Kelso of Western Seminary in addressing the ministers recently told of a high school in Cincinnati which had revived the study of the classics, and it had become one of the most popular schools of the city. The classical studies were thought to be a better preparation for religious work than the more severely practical ones.

Well-Known Preacher Ill

Dr. E. L. Powell has been for many years the pastor of First Christian church of Louisville, Ky. His pulpit in that city has formed the public conscience on many questions, and his pen has extended his influence among people who have never known his face. He went to a hospital recently where he underwent a severe surgical operation. At the present writing he is seriously ill, but it is believed that he will recover.

Long Beach Citizens Help Church

Just as the new Disciples church building was nearing completion at Long Beach, Cal., the structure gave way and the building was almost a total loss. The blow was a very heavy one to the congregation but the men's class canvassed the community recently and more than two thousand citizens of Long Beach outside the church contributed to the rebuilding project a total of \$35,000. The church is not daunted by its heavy loss, but will carry its enterprise on to victory.

Divisive Theological Movements

The conservative mind among the Disciples is greatly troubled by the advance of liberality and union sentiment in the organization. This has resulted in the organization of various national and state "congresses" and in the creation of a national evangelistic agency which invades the different states and carries on work without conference with the regularly organized church organizations. Recently the city of Indianapolis gave birth to the "Central Indiana Christian Institute." This organization proposes to disseminate "primitive Christianity" in central Indiana where most of the churches and ministers are supposed to have aposticized. The Christian Restoration Society has been organized to teach the young people that salvation is of the Disciples. Meanwhile the great body of Disciples moves steadily forward toward greater brotherliness and better understanding of essential Christianity.

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Pleads for More Cordial Relation to Newspapers

Rev. W. H. Cawardine, religious editor of the Chicago Herald and Examiner, asserts that ministers are unfair in their treatment of newspapers. They point out the faults of the papers without ever commending their virtues. This view is also supported by Rev. J. T. Bradner Smith, of the publicity department of the Committee on Conservation and Advancement of the Methodist Church. Mr. Smith says: "Criticism of the newspapers, unless it is just, is harmful and there should be cordial relationship and cooperation between the pulpit and the press. Both, if conscientious, are striving for the uplift and betterment of humanity. They may do it in different ways, but their motive and objective is the elevation of human society. Every preacher should know something about journalism, especially the conduct of the great daily newspapers. Preachers should be taught the elements of journalism. Too many preachers are fond of, and seek public notoriety. The clergy should have cordial relations with the editors

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Mr. Page, associated for years with Mr. Sherwood Eddy, has come close to the stupendous—and unpleasant—facts that must be faced in modern Europe. He holds that "all indications point to further wars between nations." "It is utterly impossible," he says, "to predict the course of events during the lifetime of the present generation. It may be that we shall witness scenes surpassing in horror even those of the recent war."

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EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR
THOMAS CURTIS CLARK, ORVIS F. JORDAN, ALVA W. TAYLOR, JOHN R. EWERS, JESSIE BROWN POUNDS

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EDITORIAL

A Lenten Prayer—For a Revisioning of Christ

TAKE us up to the radiant mount, O Father, that we may see our Lord in his true character. As we walk with him in valley and field, our eyes are holden. We do not discern the imperial grace and authority with which Thou hast clothed him. The charm of his companionship we feel, and the comfort of his healing touch upon our hearts. But we have not yet fully given over our will and our destiny into his hand and keeping. We hear his voice, but we do not hear him. We are drawn to his side, but we do not obey him. We worship his name and his memory, but our faith falters when he bids us follow him in the great adventure of the cross.

Lift from our eyes, O Father, the veil of illusion which keeps us imagining that we are Christ's disciples though we do not the things that he says, nor trust the invisible forces into whose keeping he committed his life. May we see him transfigured as we tarry with him in the mount. Above the noise of our selfish strife, above the harsh clangor of the market place, above the roar and shriek of our battlefields and the anguished cry of our millions left orphaned and hungry by man's inhumanity, may we hear the voice of Christ calling us to the untried way of love, of brotherhood, of fellowship, yea, and of sacrifice, as the way of happiness and progress.

May Thy church hear Thee, Lord Jesus, in this day of her humiliation. Wavering of purpose, but penitent, we her children confess with grief her failure to guide the state in love and to mould a social order according to the laws of the Kingdom of God. Give the church Thy word of authority to speak to a world still en-

thralled by its age-old lusts and hates and foolish rivalries. Open her eyes to see in Thee, her Lord and Head, the only solution of the problems that vex and grieve mankind. We wait for Thy word. Speak, Lord, for Thy servant heareth. Amen.

Honoring Lincoln in Dixie

LINCOLN'S birthday has again passed with but scant recognition in the states south of the one-time Mason and Dixon's line. It was said of Robert E. Lee after the war that if he was called a traitor the world would be made respectable. Is not Lincoln now above all sectional lines and should not his memory be revered without trace of sectional bias? The South which now accepts the abolition of slavery as a boon both to itself and humanity would honor itself by linking the name of Lincoln with that of Washington as its foremost national heroes. The memory of George Washington is now honored in Great Britain far above that of anyone who opposed him. Progressive Englishmen say, "When Washington won your independence he won ours too." So too the South can say that when Lincoln emancipated the slaves he emancipated the South also. Had he lived through the reconstruction days there would have been no carpet-bag rule and there would have been, so far as he could have won it, an application of the loftiest Christian principles of reconciliation and brotherly love. In every land that now seeks republican government after the downfall of kings in the late war the name of Lincoln is the name to conjure by. Lincoln has long been the hero of democrats in all European lands from Russia to England, and the young democracy of China

lips his name in adoration. His statue is found in every new republic and he has become a symbol of democracy and the common people's cause. More books and major papers have been written about him than about any other personality in history excepting only the Saviour of mankind. Next to Christ's his name is the most honored and adored in the world today. The South will honor itself when it comes to honor him in every school house and to consent to making his birthday a national holiday as is that of Washington.

Religion in the White House

THE White House will be divided in religion once more as it was in the days of Mr. Roosevelt, but these divisions are never serious. President Harding will attend a Baptist church, while Mrs. Harding will seek a conventicle of the Methodist faith. They will often go together to the same church. We cannot believe that their recent professions of interest in the prayer-life and in Bible-reading are press-agenting. The record of their life is all consistent with the stories we read. If they have never delved much into the modern problems of religion, they are thoroughly convinced of the worth of the church of Jesus Christ. By the side of the President will sit as private secretary a young Presbyterian who is also an ardent church worker. The religion of Mr. Harding has had much to do with the problem of the individual soul, for that is the kind of religion our Protestant evangelicalism is. But the President faces now national and international problems where religion must be interpreted in social terms if it is to be effective. What should a Christian ruler do about armaments? Christians are divided on this in every city. What should a Christian President do in the face of threatening labor troubles? The problem is yet to be solved in a Christian fashion. No man since Lincoln has ever faced more urgent duties. Many have thought the new President is not big enough for the new duties. They said that of Lincoln. Carrying his religion to the White House, the great Emancipator sought to solve every problem that arose in a Christian way. Prayers should arise in all the churches that our new President may in like manner carry to the White House his religious ideals. His reassertion of them at this time is distinctly encouraging.

Knights of Columbus and Y. M. C. A.

THE big war drive left a number of welfare organizations with enormous funds of money on hand at the time of the armistice. The disbursement of the money since then shows the fitness of these organizations to meet new situations. The Y. M. C. A. has continued its service with the soldiers who are still in Germany, and has followed the other men home again. Still possessed of funds, large amounts have been given as grants to men who would take up some form of special vocational training. There are college men this winter that are be-

ing aided in their college work to the extent of fifty or a hundred dollars. The money was raised for the boys. It has been faithfully spent on them, even if it could not be spent in France as was originally intended. On the other hand the Knights of Columbus had a large sum of money left on their hands. The organization is largely controlled by the hierarchy. Under the guidance of the priestly counsels, a plan was drawn up to build in Washington, D. C., a memorial building for the use of the American Legion. This clever plan would have definitely allied the Legion to a religious sect. It would have provided Washington with one more fine building to be shown to tourists as an achievement of the Roman church. Money raised for the common needs of soldiers would thus have been made to do duty in the work of religious propaganda. Although the American Legion greatly needs a headquarters building, it is to the credit of the organization that it did not accept the offer of the Knights of Columbus. Meanwhile the Knights of Columbus have on hand several million dollars which they do not seem to know how to spend. They cannot do any better than the Y. M. C. A. has done. They should put their money into vocational and cultural training for the soldiers, making no exceptions among men on account of race or creed. By this means they will keep faith with the great public that contributed impartially, not to a fund for Catholic propaganda, but to a fund for the young men of America.

Libel of Religious Organizations

A BILL is pending in the legislature of Pennsylvania providing that libel against a religious organization shall be punishable in a court of law whether this libel is committed by printing, signs, pictures or other means. It has been suggested that the Roman Catholic church is behind the bill and for that reason certain Protestant influences will oppose it. Probably neither Catholics nor Protestants are considering the fundamental issue in this bill. Roman Catholics have unquestionably suffered at the hands of professional libelers. Whenever a Roman priest has been bad, it has been heralded to the whole country by anti-Roman papers. If a Catholic institution developed abuses, this is likewise the stock in trade of the professional Catholic-roasters. Were all bad Protestant ministers and all unsuccessful Protestant institutions written up, there would be grist for another kind of paper, for a little while at least. Meanwhile the aloofness and anti-social attitude of many Roman Catholic priests subjects them to continual misunderstanding. Most of them are really likeable persons who hold the loyalty of their people through real merit. If they would eat with Protestant ministers once in awhile, they would make the work of the professional libeler quite impossible. Meanwhile we have had enough of the limitation of the freedom of the press. There is no reason why the church should not be criticized quite in the same way as any other institution. If the criticism is unfair, the remedy is clear. Let the loyal churchman reply, arraying his

facts. In the long run unfair criticism of the church will be corrected in a free press. On the other hand suppression and threats of libel suits under restrictive laws would leave the public with a permanent impression that something was rotten in Denmark that might not be spoken of openly. Right-minded citizens will want fair treatment for the church, but not preferential treatment.

Students Want to Know About God

A GROUP of Chinese students of the University of Chicago have sent out a questionnaire to a mailing list of a thousand men asking these men whether they believe in God, and what they believe about him, and why. When the responses come in, these oriental visitors will be in possession of certain facts about occidental attitudes toward religion which few of us have in our possession. Their inquiries are very timely just now in view of some contemporaneous books. The past century was chiefly concerned about the person of Jesus. The center of theological gravity has shifted to the study of God. The old apologetic which proved God by arguments from design, miracle and prophecy have been greatly damaged by modern criticism. There is need of a new apologetic, at which some attempts have already been made by Bruce, Clarke and Garvie. The wide-spread differences with regard to God indicate the need of some fundamental thinking. Christian Science holds to an impersonal principle as God. The premillennialist believes in an Old Testament monarchical God. The new theology advocates stress the Fatherhood of God. H. G. Wells, representing in popular literature the pragmatist view, talks about "a human God." In Roman Catholicism and in orthodox Protestantism there is not much talk about God beyond the assertion that he is. He has been overshadowed by the saints in the one case, and by Jesus in the other. Certain secularists are still interested in relegating the idea of God to the limbo of the past. The religious world is nowhere more at sea than in its thinking about God. On what ground can the idea of God be held? Can he be proved like a theorem in geometry, or must we always hold to God as a hypothesis until we prove him in experience? On such questions as these the religious world would likely divide.

The Lord's Day and Commercialized Recreation

NOW that the Lord's Day Alliance disclaims any purpose of promoting any so-called "blue laws" relating to the Christian Lord's Day, one wonders how the clamor arose which has been heard all over the country. Usually in these days of press-agenting, there is something behind such national campaigns of publicity. It is not always possible to trace pro-German propaganda to the door of the Kaiser, for many a red herring is drawn across the trail. Neither is it possible to complete the evidence which traces this national movement of publicity to the door of the promoters of commercialized recrea-

tion. There are many, however, who are willing to believe that much of the noise that has been made is a barrage preparing for the moving picture assault upon states where theatres are barred out on Sunday. As is well known, the moving picture film corporations are largely in the hands of wealthy Jews in New York. These gentlemen could hardly be expected to be defenders of the Christian Lord's Day since they are not even good Jews any more, in matters of religion. They have long since forsaken the prophets for profits. Dividends on the capital stock is the urgent thing. There are many states in the union where the shows cannot be given on Sunday. Among these are Pennsylvania, New York and Indiana. In many other states, commercialized recreation is regulated by local ordinances and in many cities the Sunday movies are barred out by local action. The movie theater is a dead investment on Sunday. Most of the labor in these theaters could be commandeered for a seven day week and the same rent and the same labor cost would bring the additional profits of an extra day if the laws were amended. It sounds liberal to some citizens to be in favor of an open Sunday. When it is known, however, that the chief consideration is not human welfare but dividends, liberal-minded men will not be in a hurry to amend our present Sunday laws.

The Churches and Charity

ONE city in America, Toledo, O., has already established the soup kitchen to help during the general unemployment. During the war when every man in America was employed if he really wanted to work, the charity activities of the churches dwindled to nearly nothing. Even such organizations as the Salvation Army and the rescue missions of the great cities were compelled to modify greatly the methods which were employed. Once more the ministers are facing the requests of men who want breakfast, or the price of a ticket to a distant city. The hazard of unemployment is that many men will find how easy it is to live by mendicancy, and not look for an honest job again. The churches and the ministers have done more to make professional beggars than any other institution in America. The literal application of the Tolstoian rule means giving to every man that asks some material thing. The church should give to every man that asks, but to the dishonest man seeking an easy living it should give a thrust in the direction of self-support and honesty. In Evanston, Illinois, the problem of mendicacy grew to such proportions before the war that the Social Service League was organized. The church people bought books of meal and lodging tickets. No money was ever given to strangers, but the tickets were issued. In this way, the professional beggar must continually come back again to the same place. If he really wanted to work, he was set to sorting paper, fixing old shoes, repairing discarded furniture or some other job that he was fit for. From this labor he secured a small compensation until he could find better paying employment. In a year a community that had been infested

with tramps from all over the middle west was largely cleaned up. Only honest people really in trouble ever applied. The church in this time of unemployment should never refuse to hear any man's story and investigate it. It should never refuse aid, whether it be physical or spiritual, that is most needed. But it should by no means fall into the easy method of indiscriminate charity which still commands a good deal of public approbation, but which is a socially dangerous policy.

Christian Unity and History

LESS fruitful than any other portion of the finely conceived program at the recent St. Louis Conference on Christian Unity was that session in which representatives of nine denominations addressed the assembly on the subject, "What does my denomination mean by 'the church' and 'Christian unity?'" This session was the one disappointment of the three days' discussion. Looked at in advance, it presented a greater attractiveness and seemed to offer more possibilities of fruitful outcome than any other portion of the unique program. Its actual result was nil. So uninspiring were the contributions of the nine peers selected from as many Christian denominations that not a single reference was made in subsequent discussions to the statements in which the several denominational points of view were set forth. A motion was made to submit the nine documents to a committee with instructions to analyze them for comparative study under certain topical categories, the analysis to be presented for discussion at a later session. So little impression had been made by the documents themselves that the chairman could not decide from the listless vote what the desire of the assembly was.

A similar impression is derived from a perusal of the report of the Geneva Conference on Faith and Order, held last summer. The stenographic minutes of that significant conference have recently been sent out. The work is well done, and the reader of these minutes finishes with a feeling that he was almost personally present at Geneva, actually seeing and hearing the things with which the report so vividly deals. But one cannot avoid a certain sense of the futility of much of the discussion, and particularly that portion of the discussion in which the various denominational groups undertook, as they did at St. Louis, to state their peculiar denominational position on the matter of church unity. Even from the printed pages one can sense an inhibited yawn which only the extraordinary courtesies of the situation kept from finding overt expression. One lays the report aside with the feeling that the business of promoting Christian unity is hard work, requiring endurance and patience of a high order, and that those very estimable churchmen who made the journey to Geneva should by no means be objects of our envy because of their holiday, but should, on the contrary, be paid a substantial salary for their willingness to do a job which most of us would tire at.

The fact is that one could hardly imagine oneself condemned to a day's boredom more dull and unrelieved than to be compelled to listen to a setting forth of the differences among the Protestant sects. These differences have not the faintest spark of vitality for men and women accustomed to realistic thinking. They belong to an age that is dead. A man of our generation has to break his mental adjustment with concrete reality and set up an adjustment with the pale and remote controversies of history before he can even follow these denominational apologetics. He has the feeling of turning his mind inside out, which is more difficult than to turn a glove inside out. And when he returns from the discussion to his every-day, realistic, Christian task he can hardly avoid a sense of the sterility and unprofitableness of the denominational way of approach to the problem of unity.

Considerations of this sort lie at the basis of most of the skepticism with which the efforts of the Anglican and American Episcopal communions toward union are regarded. The whole enterprise of unity seems to be conceived in purely historical terms. Those delegates at Geneva who represented some of our younger Protestant denominations come back to testify as with one voice of the extraordinary emotion with which they discovered that there was such a thing as history! They were enormously impressed with the august claims of those bodies whose doctrines and orders extended into the dim past. The historic creeds, the historic ritual, the historic orders, the historic mood itself,—all this profoundly affected the thought processes of the delegates.

This result is always inevitable when the problem of unity is defined at the outset in historical terms. And this is what happens wherever a Christian unity gathering is dominated by the typical Episcopal influence. The basis on which Episcopal procedure rests is the assumption that each Christian communion possesses in itself some distinctive element or elements which it can contribute to the enrichment of the united church. Hence the favorite formula devised by an Episcopal bishop in 1910, at about the time the American Episcopal church issued its first call for a world conference: "Unity not on minimums but on maximums; not by compromise but by comprehension." This formula has become the common property of all advocates of Christian unity since that day. It is repeated with approval by the most congregational-minded of men whose historic denominational upbringing is of a character the very antithesis of the communion whose churchmanship has produced the formula. Its implications are thoroughly historical, and its acceptance as a platitude determines at once that the problem of unity must be defined in historical terms and that the pathway to unity will be discovered, if at all, by looking backward. In order to understand what the distinctive contribution of each sect may be, one must, so it is assumed, go back to the origin of each sect and retrace its history to the present time.

This overemphasis on the historical creates a burden which the cause of Christian unity ought not be com-

pelled to bear. Unless the minds of church union advocates are emancipated from it their enterprise will be vitiated beyond repair. Its assumptions are fallacious, and its results sterile. We must remember that the causes out of which the movement for Christian unity springs are not historical but contemporary causes. The desire for unity is a modern passion. The demand for it arises out of certain conditions which did not exist, or were not perceived to exist, until our own day and generation. The hope of unity is based upon the partly conscious, partly unconscious, sense that we have passed away from the old distinctions and that those distinctions no longer apply.

In a word, we are all aware, some vividly, some vaguely—all except the ecclesiastical tinkerers and engineers—that we have passed into a new dispensation, a new world of thought and value, and that our problem is nothing less than to create fresh and vital categories for our faith, a new and richer organism for our fellowship, novel and workable instruments for our common labors, and noble and meaningful modes for our worship. We are in a creative dispensation. All things are becoming new. The mood of the time simply will not allow us patiently to re-thread the labyrinthine ways of ecclesiastical history in the hope of finding Christian unity. The solution of our problem is not there. We assert this, not because we scorn history, but because we know history. It is because we of this generation have mastered history that we refuse now to be its slave. It is history herself that has freed us from the futilities of the past and has ushered us into the presence of those creative forces that are symbolized by our modern knowledge of society, of the human personality and of the universe itself.

This is no philistine or nihilistic attitude toward the past. It is no foolish iconoclasm toward ancient institutions. It is the very contrary of all such destructive and blind revolutionism. It would keep the past. It would not let "one accent of the Holy Ghost" be lost. It would break no single thread or filament of continuity. It would venerate the past, but it would not be smothered by it. Its creative activity would be in large part an interpretative activity. It would translate ancient creeds and institutions into modern terms before it began a discussion of them as a basis of union. It would ask, not, What did the Fathers think the church was? or, What did our denominational founders think of the church? but, What as a matter of fact do we of today know the church to be? This way of asking our question makes all the difference in the world in our discussions and our conferences. For a great ideal has come upon the horizon which the fathers did not descry as we have descried it, and it is coloring and determining all our thinking about the church.

That ideal is the Kingdom of God as conceived by Jesus. The church is the instrument of the Kingdom of God. It is a social, human, objective institution, definable sociologically, just as the family and the state are definable. It is here for definable purposes, and its structural elements and activities must submit to the

functional tests with which we measure every social institution. It is out of this conception of the church that the movement for Christian unity has chiefly arisen. It is back to this basis that the discussion must be carried. In carrying the discussion back to this basic conception of the church we need have no fear that we shall be sacrificing those venerable and inspiring categories of a visible and an invisible church, of a mystical body of Christ, or of a spiritual institution against which the gates of hell shall not prevail. All these historic ideals are implicit in the social ideal, but the social ideal is a basis of fruitful conference and discussion in terms in which men of today actually are thinking, while the historic ecclesiastical categories lead to endless disputation when they are taken as the point of departure in discussion.

History—and this is the gist of the matter—has failed to give us unity. Why bother her further? Why seek the living among the dead? Unity is a present, urgent duty. Why wait until ecclesiastical conferences allow us to practice it? Why not let the dead past bury its own dead, while we rise up and follow Christ?

Aspects of Mormonism

Editorial Correspondence

ONE of the curious phenomena of American religious life is the presence in one rather large area of the national territory of a compact body of people numbering well on toward a million, and known as the Latter Day Saints, or more popularly, as Mormons. The latter name is derived from one of the characters in the book which by an interesting series of events became associated with the early history of the movement, and gave it its popular name. The Mormons now constitute the controlling element in the population of Utah, and are almost equally dominant in southern Idaho. In entering that region from any direction one finds himself in a different sort of world. And it is this difference which constitutes an interesting study for the observer of the various communities in the republic.

It is the combination of religious and economic elements that makes the Mormon group a subject of interest to the student of society, and a baffling form of organization to all of the non-Mormon population of those localities. From their first leader, Joseph Smith, they derived the tradition of a revelation of his appointment as the apostle of a new dispensation of the grace of God. Along with this came the story of certain metal plates alleged to have been found by him, and translated by the aid of a divine messenger, who plays an important part in the angelology of the saints. This book is the asserted original of the Book of Mormon, and whatever its origin, it constitutes one of the classics of the community. Along with it the Scriptures of the Old and New Testaments are held to be inspired and authoritative.

The preaching of Joseph Smith and his associates attracted attention in the state of New York by its accept-

ance of a rather simple type of New Testament religion. But the growing association of the Old Testament doctrine of plural marriage with the practice of the group led to increasing friction with the people of their neighborhoods, ultimately to their removal, first to Illinois, where in a riot Smith was killed, then to Missouri, and ultimately to Utah. There in a valley where they thought themselves secure from outside intrusion, they laid out the city that was to realize for them, under their new leader, Brigham Young, all the hopes of the first prophet.

Today they are a very strong body, compact, organized, and economically efficient. They have made of Utah a region of beauty and fruitfulness. Salt Lake City, Ogden, Provo, Logan, and other towns are prosperous and attractive. The great mass of Mormons are farmers. The church is a great commercial organization, with a masterful control of all the details of the life of the community. The type of religious thought is primitive and patriarchal. It is not strange that plural marriage, which was the practice of the patriarchs, should seem natural and permissible in a people who accept the Old Testament and the legends of the Book of Mormon as of equal inspiration and authority with the New Testament. It is the claim that as law abiding citizens, living in a land whose laws forbid polygamy, they have abandoned the practice. As to the fact, there are various opinions among the non-Mormon residents of Utah. There can be no doubt, however, on the part of an observing visitor that the practice would be thought quite proper by the saints if there was not the unfortunate intrusion of Gentile prejudice against it.

But in all fairness it must be affirmed that plural marriage plays but a small part in either the theory or practice of the Mormon community, if indeed it is at all implicit in their program. It is in other directions that their outstanding characteristics are to be found. Their organization is a marvel of precision and control. Their system of church government, consisting of a presidency, an apostolate, a bishopric and a superintendency or counselling, runs down from the head of the church to the remotest congregation and individual with an effectiveness which, in spite of the claim of entire democracy, amounts to a benevolent despotism. The entire territory of Mormon residence throughout the regions of Utah and Idaho is divided into "stakes" or districts, and these again into "wards," which correspond roughly to city blocks. The blocks of the Mormon cities were laid out ten acres square, and were originally intended to include ample garden space for each home. That makes the squares large, the streets far apart, and the blocks long. The mountain springs furnish abundant water, which flows down the curbs of all the streets, keeping them clean throughout the year.

Over each one of these wards there is an official of the church, who is responsible for the people (the Mormons) in his parish. Each ward is supposed to have its own place of worship, and the services in all are of the same character. In the central square of Salt Lake City there are the temple, where the official acts of marriage and

consecration are performed, the tabernacle, which is the great audience room for popular assemblies, the chapel for smaller groups, and the museum for the exhibition of Mormon and other historic relics. The business office of the church is a block away, beyond the Utah Hotel, the leading hostelry of the city, which, like most of the business enterprises of the metropolis, is operated by Mormon capital.

It is the coherence and commercial sagacity of the Mormon institution which gives it its power. There are no loose ends in the management. It deals with its people as one group, who can be directed by church authority to any common purpose. It is a profitable thing to be a member of the ecclesiastical community and be able to take advantage of its favor and partiality. This is a lure which many Gentiles have found it difficult to resist, and to which not a few have yielded. They find nothing particularly objectionable in the Mormon religion, and the business advantages are persuasive.

Another element of strength in the system is its missionary propaganda. It is the practice of the officials of every stake and ward to supply to the higher administrators of the church the names of promising young men who are thereupon urged to go out as representatives of the cult into all parts of the nation and beyond the seas. These young men, to the number nominally of two thousand, but actually a much smaller number, go at their own expense, and remain in their appointed field for two years, more or less, going from house to house with tracts and interpretations of Mormonism, holding street meetings, and otherwise performing the tasks of advocates of the faith. It cannot be denied that this is in many cases both an education and a strengthening of their religious zeal. Their constant defense of Mormonism gives vigor and loyalty to many who at their appointment were not enthusiastic.

On the other hand, Mormonism is fighting the battle of life and death with its environment and with the spirit of the age. Some of the best of its young men go to the universities east and west, and having no classic authorities, save the Bible and the Book of Mormon, they feel free to accept the truths of scientific and philosophical, not to say theological, character which are there offered. These cannot fail to have an enlightening influence upon an intellectual and religious viewpoint as naive and primitive as that of the community of the saints. The critical studies which strengthen the faith of Christian students are fatal ultimately to the theories of Mormonism.

For at heart Mormonism is a doctrine of materialism, anthropomorphic and crude in its tenets. Its doctrines of the physical personality of God, the efficacy of vicarious baptism for the dead (based on the misreading of a single passage in the New Testament), the eternal persistence of family conditions, particularly the marriage relationship (which of course implies the fact of plural marriage wherever there has been a second marriage, and thus provides a "spiritual doctrine" of polygamy), are all parts of a system of belief which cannot resist indefinitely the

impact of more rational conceptions of religion and education. If Mormonism could live forever alone, as was the dream of its first apostles, it could survive. Even as it is, the strength of its organization will permit its endurance for a long time. But already within it are the seeds of its own decay. The growing passion of some of its choicer spirits for a higher level of education for all of its children, the process of sending its missionaries, young men at their most impressionable age, out to meet the larger world, and the increasing impact of Gentile influence on every side of the community, in spite of all its struggles for life, are fatal in the end.

Meantime one will find among its closest observers and most careful students the most varying opinions as to its business efficiency, its educational interests, its moral life, and its religious influence. Men who have lived under its shadows for a lifetime differ radically on all these questions. One must not give his testimony with any gesture of finality. But it is always the privilege of an interested bystander to set down what appear to him to be some aspects of an impressive problem.

H. L. W.

Life and Modern Fiction

MANY years ago an American literary woman wrote a two-volume biography of her rather commonplace husband. "She is certainly a clever writer," was the comment of one of her readers, "for she has succeeded in writing a six-dollar book about a dollar-and-a-half man!"

Present day fiction, dealing though it does so largely with sordid or at the best commonplace people, undoubtedly shows the cleverness of its authors, but we may wonder whether it is quite fair to the life which it is supposed to portray. That these characters are portrayed with consummate art we are quite willing to concede, but why should art limit itself so needlessly?

Mrs. Wharton surely knows her New York. She knows, too—no one better—what constitutes fineness and nobility of soul. It was this knowledge, this subtle appreciation, which gave distinction to her earlier stories even though they lacked the perfect art which has come to her in later years. That she has not lost this appreciation of the highest values is shown in her essays, and especially in her noble tribute to Roosevelt. But in her later stories she has persistently limited herself to dollar-and-a-half people. As we have said, she knows her New York, past and present, and in the main the clear touch with which she draws the metropolis of the eighties, in "The Age of Innocence," is convincing. Yet we find ourselves in constant rebellion against the assumption that, even in the over-conventionalized first families of that place and time there were no individuals who were broad-minded, intelligent, and concerned about the affairs of a world outside the clan—no kindly human persons who recognized other virtues than those of commercial honesty and family solidarity. In reading "The Custom of the Country," one wondered why interest suddenly died out in the middle

of the book, and realized that, the only worth-while character having committed suicide, there was nothing left to make one anxious about the outcome.

Then there is the "small-town stuff," which we have suddenly decided is a characteristic output of our age, though why we have decided thus it is difficult to say, since we have always had small-town stuff, some better and some worse than that which we have now so joyously endowed with that name. The present type of small-town story does indeed picture well the stark, grim unloveliness of the overgrown village, and it gives us a real sympathy with the revolt of youth and high spirits. But it would be far truer to life, as well as infinitely more inspiring to effort, if there were seen here and there a beautiful and gallant soul, conquering environment through sheer goodness and courage. The town must be very small indeed, or the great city sadly lost to hope, in which no such souls exist.

Life is full of ugly realities, and to hide our faces from these betrays an ostrich-like stupidity. But may we not demand of art that it play fair with life, that it give to the portrayal what exists in the reality—the illumination of dullness and evil with those individual instances of nobleness which are at once humanity's reward and its promises?

Keturah in the Blue Dress

A Parable of Safed the Sage

AND Keturah we were invited to a Reception. And Keturah inquired of me, saying, Which dress shall I wear? Shall it be my New one or my Blue one or the One I Wore Last.

And I said, Let it be the Blue one.

And she said, I will wear All Three.

For this is our Little Joke; and her New Blue Last Worn Dress looketh good unto me when Keturah hath it on.

And I said, There will be no woman there as fair as thou. For her Cheeks were red, and she stepped off as if she were Sixteen.

And she said, O my lord, there is nothing more pleasing unto a woman than to look well in the eyes of the man whom she doth love. Nevertheless, I cannot forget the years nor the grey hair which the years have brought. God grant I may always look well in thine eyes.

And I said, Sure thing.

And I said, There was once a Prophet named Mohammed; and there are those who think that he was a False Prophet, but that concerneth not my story. And he had a wife whose name was Kadajah. And it came to pass after long years that she died. And he despaired of filling her place with any one woman, and he married many wives. And one of them was his Favorite, and her name was Ayesha.

And it came to pass that Ayesha inquired of Mohammed, saying, Am I not very beautiful? And he said, Yea.

And she inquired, Dost thou not love me? And he answered, Yea.

And she said, Am not I thy Favorite? And Mohammed looked around to be sure that none of his other wives were listening in, and he answered, Yea.

And she inquired yet further, Dost thou not love me more than thou lovest any of thine other wives?

And again he looked around, and he answered, softly, Yea.

And if Ayesha had been wise she would have stopped there. But there was one question which she wanted to ask more than all, and she made the mistake of asking it.

And she said, Oh Mohammed, thou great and noble man, dost thou not love me more than thou didst love Kadajah? For she grew old and had wrinkles and grey hair, and I am young and fair?

And Mohammed answered with a Great Oath, and he said,

Nay, by Allah! For she it was who first believed in me!

And I said unto Keturah, Though all the fair women in the world were placed in line, and I were led admiring down the length of it, yet would I find no one among them all who could create for me the memories of our struggles and anxieties and economies and our meager triumphs and our sweet and holy joys. Thou in thy New Blue Last Worn Dress art unto thy husband the fairest among women.

And Keturah said nothing, but she found my hand as we walked away together, and she gave it a little squeeze.

VERSE

The Miscreant

THE clock of destiny has been set back.
Some reckless hand has made our times stand still;
Has mastered masteries of industry,
Has set the wheels of progress clanking harsh,
Each gritting on his fellow as they grind;
Has stifled trust, damped hope, turned faith to doubt,
And bred suspicion, cynical despair,
Among the champions of human weal.
Who's done this thing? The rogue? the charlatan?
The despot? gilded plutocrats? the rank
Reactionary? mobs of labor's slaves?
Loraged, hard-dealt-with proletarians?
They've each and all but acted out their part,
Have been themselves, run true to type, have done
Such mischief as they always do and will
When they've the chance, been good as they are good,
As bad as they are bad. Not one nor all
Have gained the power or place to do this thing,
To weave this foul design. The Liberal,
The erstwhile champion of truth and troth,
Of "right for right's sake, though the heavens fall,"
Has wearied of the strain, has broken faith,

Has stooped to sly and cunning ways, become
Distraught, lost patience with the orderly
And solid evolution of the right,
Has threatened violence, aye, and practiced it,
Made arbitrary ends his ends by means
Of arbitrary means. The miscreant
Is he. He violates his nature, troth
He plighted; falls from grace. For shame! Oh, shame!

JOSEPH ERNEST MCAFEE.

To John Keats

(Died February 25, 1821)

THOUGH sprung from stable folk and schooled
with clods,

Your mind was native to the realms of gold
Of which you sang; though wanton tales are told
Of you, John Keats, your home was with the gods
Who on Olympus dwell, with lofty themes
Engaged. Where "nymphs, soft-voiced and young and
gay,"

Brought pinks and roses, in the early May,
"To Flora's shrine"—there were you, with your dreams.
There was your refuge from the critics' sting:
They, wrought of clay, knew not your faery lore.
You fled from them—too soon! but left the door
Of truth and beauty open for us, following.

THOMAS CURTIS CLARK.

Mountain Song

I WHO am young and lithe and swift—
Bewildered—restless—wondering,
Who hear with awe the pine-tree's psalm
And know not anything—
Yet sing!—

I hail Thee, Mountain Brother—you who lift
Your head above the ages long,
You who are old—and still—and strong,
Who know all things, have seen Creation:
And art calm.

ELIZABETH ZULAUF.

Tears

WHEN I consider life and its few years—
A wisp of fog betwixt us and the sun;
Recall to battle, and the battle done
Ere the last echo dies within our ears;
A rose choked in the grass; an hour of fears;
The gusts that past a darkening shore do beat;
The burst of music down an unlistening street—
I wonder at the idleness of tears.
Ye old, old dead, and ye of yesternight,
Chieftains, and bards, and keepers of the sheep,
By every cup of sorrow that you had,
Loose me from tears, and make me see aright
How each had back what once he stayed to weep;
Homer his sight, David his little lad!

LIZETTE WOODWORTH REESE.

Christ and Industry

By Earl Dean Howard

THE dissatisfaction of the wage earners with the usual system of relations existing in most industries calls attention not only to the danger threatening our economic civilization but also to the unpreparedness of the church to meet its social responsibilities. The chiefest danger lies in the temptation for the governors of industry and others in authority to suppress the dissatisfaction or, at least, the manifestations of it, without eliminating the cause; in short, to cover up the symptoms instead of treating the disease. But is there any disease?

Whatever may be our opinion of the value of their panaceas, we must acknowledge that the socialists, single-taxers, labor unions, and even the despised I. W. W.'s have shown up some serious defects in the industrial machinery. Most economists and serious-minded thinkers, I am sure, will grant that improvements are possible, nay, that adjustments are even imperative. Failure to make these necessary adjustments may endanger our delicately articulated industrial mechanism upon which modern civilization depends. The needed adjustments are so fundamental as to require profound changes in the purposes, motives and habits of thought which impel the administration of industrial enterprises. A new economic and ethical philosophy may be needed to direct managerial policy and action.

While the pressure of industrial unrest manifested in strikes and disorganization of economic processes will produce changes in managerial policy, these are unlikely to create a satisfactory relationship unless based upon a reformed administrative code. The agencies which form the ideals of men—the state, the Church and the school—must be employed in the task.

DEPENDENCE OF THE INDIVIDUAL

So swiftly has modern industrialism developed, that our economic ideas have been unable to keep up to it and are quite inadequate to present-day problems. The governor of our greatest industry arrives at his judgments on labor questions through concepts appropriate to a farmer dealing with his two or three hired men. We are all more and more dangerously and helplessly dependent upon the efficiency of the running of the machine. When business slows up, hundreds of thousands of men on the margin are cast off, separated from their only possible source of income, with what feelings of loyalty to the system as can be imagined. A railroad or coal strike gradually paralyzes industrial activity and, as by a flash-light, reveals how utterly dependent we are for our very lives upon the proper and continuous functioning of all parts of the mechanism.

The opportunity to earn a living is the primary factor in industrial relations. The extension of private property in natural resources and the development of industry place opportunity more and more in the hands of pro-

prietors or their agents. This gives them power over the sources of livelihood of the propertiless class and creates a responsibility to the people which must ever be joined with power. Neglect or misuse of this power and responsibility will create a demand for its abolition even before a satisfactory substitute system is ready. Is it not the Church which has the best right to remind men of their duties and responsibilities?

PRACTICABLE ORGANIZATION

Opportunity to earn a living, however, is the product of industrial organization; organization is created and maintained by management working with material resources; management is intellectual effort skillfully applied, joined with the assumption of responsibility.

It is probably well within the truth to estimate that three-fourths of the active life of the average modern man is absorbed in business affairs. The majority of men get their living from a business relationship of some sort which they have established and maintain by continuous efforts and adjustments. This is the central fact of their lives, determining their social and economic status. Man's relations to his fellows grows in importance over his relation to his physical environment; he becomes more and more dependent upon social arrangements and organization and is forced to act less and less as an independent, self-reliant individual, more as a dependent member of a body. These economic conditions certainly have more or less influence upon his spiritual life. The pulpit which ignores this fact condemns itself to futility so far as the major interests of the men of their congregations are concerned.

One of the most outstanding symptoms of the changed world is the aggressive attitude of men toward evil which has replaced the relatively passive and resigned attitude of former times. There was probably never a time when men were so hopeful that evil could be conquered. The conquests of science have encouraged the belief that if typhoid, yellow fever, and other ancient and fearful enemies can be overcome, why not poverty and its train of miseries?

RADICAL AND CONSERVATIVE

The radical is the hopeful man, the prophet of better times ahead, the believer in the power of human intelligence in contest with evil, the man of faith. Too often, however, he is willing to gamble with our present stock of good because of his cupidity; he fails to realize the risk because of his intense desire for the winnings and his faith in himself. Fear makes the conservative, the man more concerned about holding on to what little of good he possesses than in crusading against evil. The more malignant the evil, the less stomach he has for a campaign, and the more relentless his persecution of the prophets. The war has made the world fearsome.

The Church, so long preoccupied with visions of heaven

and hell, neglected to help in the work of improving the conditions of this world and even came to be thought of as an obstacle, protecting ancient abuses by teaching passive resignation to things as they are to those who suffered the most from them. Naturally, as a new faith in salvation through social science aroused these people out of their hopelessness, the Church lost much of its influence over them. They demand a Church that will assist in making the world better and will help to make ethical righteousness prevail. In the meantime, they will increase their faith in their own religion of collectivism.

Many churchmen, sensitive to the criticism that the Church is indifferent to and even obstructive of social betterment, and keenly sympathetic with the visions of the radicals, are tempted into positions which appear to the indiscriminating to be favoring violence, revolution and destruction.

THE PULPIT'S TASK

Aware of his ignorance of social science, especially in its application to business administration, but nevertheless tormented with the dread of being a slacker in the struggle against evil, the guardian of religion is tempted to avoid the subject as too controversial for the pulpit.

What shall the preacher do?

Preachers and teachers, church and schools, have this function in common: education. Society holds together because the people habitually act according to certain uniform beliefs. Conduct is the automatic expression of the principles and precepts which the mind, consciously or unconsciously, accepts as truth. Education forms these working principles and precepts, thus giving the educator opportunity to control future human conduct and its consequences. These considerations give us a starting point in meeting our problem.

Fortunately, there is fairly general agreement among religionists of all creeds as to the meaning of righteousness in human relations—the golden rule, brotherly kindness, justice. Our difficulties have arisen and this harmonizing principle has failed of effectiveness because of lack of faith, lack of expertness in the interpretation and application of the principle, belief in contradictory political and economic theories (particularly of materialistic origin), and belief in a necessary conflict between individual and social interests.

PANACEAS OBSCURE THE CASE

The industrial problem is too fundamental to yield to superficial treatment, panaceas merely obscure the case. When conflicts of interest generate hatred, particularly when incorporated in class consciousness, the disintegrating poison can be expelled only by a general application of the principle of righteousness, following a renewal of the minds of men.

Faith in righteousness and in industrial plans and policies expertly derived from the principle of righteousness suggests itself as a practical and adequate means of dealing with the situation. Faith may be defined as a willingness to accept a principle or proposition as a working

hypothesis until experience can demonstrate its truth or falsity.

The principle of righteousness into specific plans and policies of action must be the joint work of the experts in ethics and religion on the one hand and experts in industrial administration on the other. The industrial world is already a vast laboratory of experiments in economic justice and practicable schemes of cooperation. Research will bring them to light while scientific study will interpret and adapt them to wider use.

Equipped with both facts and theory showing the practicability, even the urgent necessity, of a Christian economics, the Church may then, for the first time, venture effectively to teach and exhort both management and men as to their rights and duties in a Christian social order in which the general welfare is the supreme objective, superior to all private interests.

The function of the clergy should be, first, to understand thoroughly the Christian economics doctrine, then to utilize it in transforming the interests, motives, purposes and wills of men in industry, preparing the way for Christianized industrial relations. The clergy should be able to procure sound technical advice in industrial relations for right-minded business men seeking to improve their management along these lines.

FUNCTIONS OF THE CHURCH

The church has a definite ideal of life which most men acknowledge to be superior to the materialistic concepts implied in our industrial and economic philosophies. If it can translate this ideal into practical precepts and codes to govern human relations, especially in business, it may at once assume leadership in this confused world against the greatly weakened powers and obstacles of the old economic system. The problem of industrial relations is the opportunity of the church. The current unrest and disorganization is not an evil, but social fermentation, to eliminate evil elements hitherto tolerated in our economic system. Workers are conscious of a new self-respect and are in revolt against the servile status into which the old industrial system forced them. If the church will assume the leadership in this emancipation, the dangers and risks which always accompany transitions may be minimized and the half-blind groping of the workers toward a higher and more self-respecting life may be guided intelligently and safely. But the church must understand thoroughly the social forces and institutions with which it is dealing.

The industrial system now passing had very little Christianity in it; in fact, it was largely the antithesis of Christianity. It assumed a world of struggle, of selfish greed, of competition, of the dominance of the strong and the crushing of the weaker, of irresponsible management, of belief in materialistic concepts of life. The roots of the evil are therefore ideas in the minds of men, reinforced by economic doctrines and business codes. Christianity requires that they be displaced by ideas of righteousness. Is the job so big or are our other engagements so pressing that we must pass this by?

Woodrow Wilson

By Edgar DeWitt Jones

ON March 4th there will pass into private life the man upon whom the fierce light of a pitiless publicity has beaten for eight eventful and purgatorial years. This man will give place to a successor who was carried into power by the swollen tide of the greatest popular majority ever received by a candidate for the presidency of the United States. Every true American wishes Mr. Harding well and fervently hopes that during his years of leadership world peace may be made sure and durable. Yet, to millions the outgoing President, white haired, haggard, broken in body, but still undefeated in spirit, is the more interesting and impressive figure. There is something majestic and triumphant even amidst the pathos and tragedy of the great War President's exit from the world arena with "head bloody but unbowed."

It has fallen to the lot of no other man to have been lifted to the dizzyest pinnacle of international fame by the titanic waves of a world war; and then by the same capricious billows flung helpless on the inhospitable shores of bitterest partisan rancor, hate and execration. The man before whose image the Italian peasants burned candles and said their prayers, is one and the same man for whom a little less than a year later, certain American preachers refused to invoke God's blessing, and whose name a thousand newspapers never mentioned save in derision and contempt.

AN INTELLECTUAL JOVE

The sure years will decide how high and ample Mr. Wilson's place in history is to be, but some appraisals of his character and genius have already been made, and these with accuracy and justice. Mr. Wilson's mind is one of the two or three exceptional minds which have adorned and glorified the Presidency. It may be true, as he himself has said, that it is "a single track mind," but if so the roadbed was well laid, for the deadliest curves were taken without a jar—until the wreckers did their worst. Not even Mr. Wilson's severest critics call him a weakling. On the contrary, they pay his intellectual qualities the highest homage. Such adjectives as "unusual," "extraordinary," "exceptional," "remarkable," are used freely to describe the quality of Mr. Wilson's intellect. Mr. Taft and Mr. Harding in the midst of the recent campaign turned aside from the partisan path long enough to pay a generous and exalted tribute to the President's rare intellectual gifts. Dr. Joseph Collins, a distinguished Republican as well as an eminent scientist and author, contributed to Col. Harvey's North American Review, July, 1920, an article entitled "Wilson Psychologically," which deserved the wide reading it received. Dr. Collins' estimate of Mr. Wilson's intellect could scarcely be higher. Thus he says: "He had the mind of Jove. . . . Had he Lincoln's heart and his own brain he would be not one of the great men that America has produced, but the greatest. . . . He is the idealist who has done more to

make our government representative of the people, and not of the party bosses, than any one in the memory of man." Mr. Keynes, in his description of the masterful personalities at the Peace Council, called Mr. Wilson "dull" and his mind "slow." Mr. Keynes' book is a notable contribution to the literature of the peace-making period, but it is colored by personal prejudices, possibly for propaganda effect. When one remembers the terrific strain Mr. Wilson had undergone for months, a strain that his associates first observed in August, 1918, and then recalls the wearying round of public affairs given in his honor by England and France, it is not surprising that the President may have seemed "dull" and his mind "slow." That he lived it through was a miracle. Mr. Keynes also alludes to Mr. Wilson as "a lonely man" in Paris. No wonder:

Lonely is the man who understands.
Lonely is vision that leads a man away
 To one fused experience,
That shall control
The courses of his soul,
And give his hand
Courage and continence.

There are interesting men who have uninteresting minds. Mr. Wilson is an interesting man whose mind is still more interesting. Colonel Roosevelt's mind was more scintillating possibly, but less steadily brilliant. Major McKinley's personality was more notable than his intellectual qualities. Mr. Cleveland's intellect was sure-footed but more solidly adamant and not so keen or incisive as Wilson's. Mr. Taft's mind is more judicial and resembles Wilson's only in its international range. To quote Dr. Collins again, "Wilson is the idealist who is a scholar, a thinker, a statesman, a creator, an administrator and a man of vision."

MASTER OF ENGLISH

Mr. Wilson's literary gifts are freely acknowledged to be of a supreme quality. His severest critics agree that his command of English is well nigh perfect. His style is singularly simple, beautiful and accurate of diction. It is modeled after the highest standards and drawn from many a well of English undefiled. His sentences are lights; his paragraphs, marvels of clarity; his speeches, never dull or commonplace. No occupant of the White House has had a greater mastery of the English language—not even Lincoln. No other American President left so priceless a literary legacy—not even Jefferson. To be spokesman for the liberty loving peoples of the world is a surpassingly great honor; but to voice the spirit of democracy in "thoughts that breathe and words that burn," language so noble and lofty as to resemble portions of the Hebrew Prophets, is an honor such as comes to a man only once in centuries. Many of Mr. Wilson's speeches and state papers will live in the white light forever—treasures which time can only make more meaningful and eloquent.

It is difficult to read three of his great war addresses, even now, without experiencing a thrill of strong emotion. These three are his "Necessity of War Against Germany," April 2, 1918; "Fourteen Conditions of Peace," addressed to Congress Jan. 8, 1918; and "Four Factors of World Peace," Mt. Vernon, July 4, 1918. The last named is vested with a solemn grandeur and is couched in phrases as noble of sentiment as they are flawless of diction. Twenty-five years hence and less, school and college boys by the tens of thousands will declaim rapt passages from these memorable speeches; impressive phrases from Mr. Wilson's writings will be woven into many a notable oration; and his aphorisms and epigrams will stud, like the stars of heaven, countless essays and editorials. It is cause for rejoicing when there comes to the Presidency a man who possesses a distinctive and distinguished literary style together with other equally great gifts: his every public utterance becomes an event; his speeches, proclamations and correspondence-gestures worthy of the occasion and the high office. In America the scholar and litterateur in politics is unusual; in England and Continental Europe many leading statesmen are not only scholars, but also, themselves, creators of literature. It will probably be a long time before the United States has another President comparable to Wilson in genius of literary style, wide range of historical studies, and richly disciplined mind.

NO DEMIGOD BUT VERY HUMAN

Contemporary comment on a celebrity is rarely just and always divided. George Gilfillan thinks no really great man is widely and fully accepted as such in his own life time. "Woe unto you when all men speak well of you," said the great Teacher. Mr. Wilson is not a demigod; he is thoroughly human, therefore erring. He has been called arrogant and an egotist. Perhaps he is both. He is said by some to be ungenerous, by others, intolerant. It may be so. It is scarcely possible that Mr. Wilson would suffer a member of his cabinet to talk about him as Stanton talked about Lincoln. But what of it? Neither is it possible to think of William Howard Taft hunting big game in Africa after the fashion of his great predecessor. What of it? One star differeth from another in glory. Mr. Wilson has been adjudged as lacking in heart power, though there are those who ought to know who say he loves his fellow men with a very great love. He has been pilloried for his failure to do team work—despite the fact that he is at his best when he works alone. He has been censured as stubborn; a quitter he certainly is not. If he has given no quarter neither has he asked quarter of any man. If it be true that the world admires a fighter—the world's admiration for Wilson should be unbounded.

THE BLAME FOR VERSAILLES

Numerous are the attempts to account for the political eclipse of so extraordinary a man at so momentous and tremulous a time. To whom or to what shall be attributed the winding of the multitudinous threads of circumstance and condition that bound this intellectual Gulliver helpless, almost over night. Is Keynes correct in his belief

that it was the President's "Presbyterian temperament" that laid him low? Was he really too "slow" for so nimble and elusive a side partner as Lloyd George? Did Mr. Wilson compromise with his own soul? Was there some faltering of heart, some weakening of that stubborn will? The eminent English publicist, Mr. G. Lowes Dickinson, in the February Atlantic, answers a thunderous "no" to all such interrogations. He says: "What happened in that chamber is only gradually transpiring. I shall not therefore attempt to sum up the sordid and miserable tale. But one thing I feel impelled to say. The ultimate blame rests, not on President Wilson, but on the governments, the governing classes, and the electorates of Great Britain and France, and on public opinion in America. Mr. Wilson may have been, as Mr. Keynes has said, an inexperienced negotiator. He may have antagonized the Republican party in his own country. He may have committed this or that minor error of tactics. But all that is dust in the balance compared to the main fact. That he had vision where the others had passion; that he looked to the future, while they looked to the past; that he drew his inspiration from reason and truth, while they drew their expertness from hatred, greed, and fear. Nor is it only the statesman of Europe on whom the blame must be laid. It falls also on the peoples to whose passions they appealed, and who responded to the appeal. Their electorates were behind them, urging them on, even had they wished to halt."

These are burning words and true.

MARTYRED TO MAKE POLITICAL HOLIDAY

The explanation of Mr. Wilson's Waterloo seems simpler and closer at hand than the more labored and wrought out analyses that were so popular a year ago but are waning now. Was not the cause of Mr. Wilson's fall from his high political estate the nature of his democracy, that "dangerous idealism" which many feared to see unleashed in a world so satiated with myriad forms of despotic and autocratic control and mellow ripe for radical ideas and revolutionary doctrines? The older, stronger, and always subtler forces of conservatism were massed against the President, and his every misstep and misfortune, whether real or fictional, was used against him ruthlessly. Mr. Wilson's liberal attitude toward labor was of itself enough to make him anathema to those powerful persons who dominate and dictate American finances. So much for the cause.

Was not the occasion of Mr. Wilson's eclipse our American party system which provided a weapon for his enemies at once powerful and frightfully two-edged? If the situation had been reversed and the President a Republican, the tactics of the Democrats would probably have been similar but not likely so successful. As it was, the politicians of the opposite party sensed clearly and accurately that if Mr. Wilson's world influence continued to grow, and he triumphed at the Peace Conference, it would mean that his party would continue in power at Washington for a generation; as indeed had been the case with the Republicans after the Civil War. The cue, then, for Mr. Wilson's political enemies was obvious and they acted upon it avidly and unitedly. After

the armistice the bitter partisan fire which had smouldered for months burst into red fury. It was anything to beat Mr. Wilson; everything to harass, confuse and defeat him. It is not conceivable that any League of Nations carrying Wilson's colors could have met other than defeat at the hands of a hostile Republican senate, ably assisted by a coterie of Democrats who were never more than lukewarm in support of the President's policies. A decade from now the spirit and method of Mr. Wilson's enemies, in so fateful an hour, will be seen in a stronger and clearer light and the history of the episode will not be pleasant reading. Still, our party system explains it, mollifies to some extent the malignancy of the temper and partly excuses the means employed. The personal attack on the President was an acrid smoke

screen, under cover of which the partisan destroyers wrought deadly work. The whole affair was shameful, heartless and unfair, but for the time successful. Mr. Wilson was broken on the rack of political expediency—broken physically, possibly mentally—and all to make a partisan holiday. But already the reaction has set in. The tide "turns again home." Wilson's world ideas bear charmed lives. He set the nations to communing. He started a movement that may be retarded but never stopped until international disarmament becomes a reality. He has saved his life by losing it!

Two years of darkness and this man but grows
Greater in resolution, more constant in compassion,
He goes the way of dominion in pitiful,
High-hearted fashion.

The Church of Silence

By Joseph Fort Newton

"Be still and know that I am God." Psa. 46:10.

SOME years ago an English woman, sorely hurt by the deep stab of death, sought healing in travel. She journeyed far and near, but her sorrow followed her like a shadow, and wherever she stopped it was there. One day in Rome, weary of her walk, she passed into a chapel to rest. On the wall some artist, who had walked the sorrowful way, had told the story of the supreme Sufferer, with a strange and haunting charm. As she sat meditating, the silence and beauty of the place soothed her aching spirit, and she began to find healing. So, again and again, she returned to the little chapel to sit, and pray, and muse of Him whose sorrow was greater than her own, and whose pity was a balm. When she returned to London, she thought to help others mortally wounded, as she had been, to find faith and hope once more. So she built a little chapel, and had an artist retell that sweet story on its walls. It has no pulpit, no choir, and is called the Church of Silence. There the weary, the sorrowful, the wounded may go, and learn to be still.

CARLYLE AND EMERSON

That chapel has hinted to me the meditation of this hour, and it is a theme whereof we need to be reminded in this noisy and hurrying age. We are all for the strenuous life, restless, smitten with "the superstition of being busy." Activity is our ideal. To be doing something, often without thinking whether it is worth doing or not, is the mood of the time. Never has the world been more talkative than it is today. Echoes fill the air, while men run to and fro, hither and yon, each trying to make himself heard above the chatter of his fellows. So clamant is our age that Carlyle, distracted by the din, declared that "Vox is the God of the universe, and all men are his devotees." Words, words, words, cried Hamlet, and he would repeat his cry were he living today. To talk of

quietness, especially in praise of it, seems almost an affectation, if not a pose.

Carlyle himself was a sinner in this regard. He talked endlessly, brilliantly, engagingly. One evening Tennyson called to see him, and the grim sage talked the whole time, hardly letting his guest put in a word edgewise. His talk was all about the value of silence! Of impatient and stormy nature, it was with great difficulty that he learned, in his own words, that "the happiest of all men, I think, is he who can keep himself the quietest." How different it was with Wordsworth. He who might, had he willed, lived in London or some other world-center, chose instead

The silence that is in the starry sky,
The sleep that is among the hills.

and out of his brooding among the lakes, came a voice strangely clear, calm, and sweet. As a result, his poems, written with an austere simplicity, have become a part of the sacred writings of the larger faith.

Nature is a teacher of quietness. Goethe makes one of his characters say that, in search of his soul, he will turn away from man, plunge into the forest, and there, with nature, "hold a mute, unfathomable conversation." How wonderful are the words of the nineteenth Psalm, so beloved by Coleridge and Ruskin, both of whom wrote in exposition of it:

Day unto day uttereth speech,
Night unto night showeth knowledge;
There is no speech nor language,
Their voice is not heard.

Early in the morning Richard Jefferies would go to the top of a hill to listen, and then it was that his "prayer-mood" fell over him with its sweetness and calm. Again, at eventide, he was there, a worshipper in the church of silence. No word was spoken, no creed recited, yet he was in the presence of the Infinite. With what majestic

stillness nature rebukes the chatter of man who thinks he is heard for his much speaking.

Really great men are always quietest. Although they may stand amid the rush and flurry of things, they have a center of repose, an inner stillness where they live untroubled and unvexed. A true leader, whether in politics or religion, is ever above the agitations of the hour, and while he descends to take part in them his larger self is elsewhere. When he speaks, his words have weight and power, and by a sure instinct men detect the difference between such a man and one who speaks from the pedestal of the hour. When an authentic voice is heard the echoes are hushed. All the great things are unutterable, and until something has gone on within a man that transcends words, he cannot say much that is worth saying. And such men, happily, we have today, though not in large numbers.

THE SECRET OF POWER

Here is a lesson for the pulpit, if it would be a leader of the souls of men. Paul, Augustine and Luther were eloquent in their day, but back of their eloquence lay a deep silence in which they attained to a vital, vivid, victorious experience of things immortal. There they wrestled with doubt and sin. There they wandered in a stony wilderness, often heartsick and footsore, until they came to the mount of vision. One day when Tauler was preaching he turned white as a ghost and left the pulpit, realizing that he was speaking from the outworks of his soul, and that he really had nothing worth the saying. So he went away and was not seen for two years, and when he returned from the church of silence, where he had learned truth, his words swayed men as the winds sway the summer clouds. Quietness is ever the secret of power, and all the revelations are the gift of stillness. There, remote from the tumult, men listen to the voices that speak in silence, and their lips are touched with fire.

If further assurance is needed it is found in the lives of the great mystics. Take, as a single example, Molinos the Quietest, mentioned by Browning in "The Ring and the Book," one of the noblest teachers of quietness. Spanish in origin, he came, racy of the soil, in the succession of the mystics, a disciple of Santa Teresa, but with a voice and message of his own. At first he won favor, because he appealed to devout souls weary of the blinding wastes of formalism; but later he was hushed. Condemned as a heretic, he was consigned to prison, where, after ten years, he died an old man of seventy, in 1690. "We shall meet again in the judgment day," he said, as he was led away to his cell, "and then it will appear on which side, on yours or on mine, is truth."

Nor did he have to wait until the judgment day. Though his voice was hushed, and his golden book, "The Spiritual Guide," was suppressed, his teachings flowed on, now flooding the soul of Guyon and Fenelon, now running into channels already formed by early Quakers, now descending deeply, but never lost. He was a great Prophet of the Church of Silence. His doctrine of passivity was denounced as a doctrine of sloth, though it is, at heart, far otherwise. It is not an avoidance of effort, but its reward; for such a man can become passive before God

only after a struggle and a decisive victory of the will. His quietness is not the slumberous rest of the eagle in the cleft of the rock, with wings idly folded, but the rest of the eagle when poised in the sunny air, floating in a sea of light. There, raised and uplifted, the soul finds herself united to the Highest Good, in a most sweet and gentle calm.

A STRANGE STRENGTH

Whatever we may think of the gospel of quietism, it has endowed men with a strange strength both to do and to endure. Here is a gentle power which mere brute force cannot overcome, save to slay what then only dies to live more abundantly in other hearts, and grow. These great quiet men, by virtue of their inner detachment, are deaf to the applause of the world, and above its threats. They are, accordingly, the fortresses of liberty and all the higher interests of humanity, which they preserve and defend with disinterested loyalty and valor. Men of stillness, they have been movers of the multitude, and nothing can defeat them, because there is nothing with which either to bribe or to frighten them. They are baffling figures, incomprehensible to the adversary.

"Do you not fear," cried Modestus to Basil, who, in the fourth century stood out against him for the faith—"do you not fear my authority and the penalties I can inflict?"

"What are they?" asked Basil, quietly.

"Why, confiscation, exile, torture, and death," was the reply.

"Try something else; naught of this kind frightens me," came the calm response. What can mere force do with a man of that kind?

Time does not permit me to speak at length of the teachers of quietness. There are, however, certain laws which may help us to attain, in some degree, to their "holy stillness." They find, for one thing, a way to deliverance from all evil, and it is almost too simple to be found out. The way of it is this. All of us, who are not dead of soul, are aware that we are unworthy and in many ways imperfect, and the nobler a man is the more vivid is his sense of unworthiness. Paul, not Nero, called himself the chief of sinners. What does this mean? What is it within us that thus passes judgment upon our lives? It means that there is a Self within us which stands higher, holier, and nearer to God, and which, because it passes judgment on our lower life as unworthy, must itself be worthy. Else there would be no sense of unworthiness at all. To the extent that we make friends with that nobler Self, and let it have sway over us, we are delivered from evil.

THE SOUL'S HINTERLAND

By the same law, if we obey it, we are set free of world-care. High up in the hinterlands of the soul there is an area of personal life as secure from the cares of the world as is a still and silent lake which lies among the hills, mirroring the quiet sky. That does not mean that a man who pitches his tent beside that still water will never know care. Not at all. He will not be free from care, but he will be free of it. It will not master him, because it cannot climb so high. He will learn the fine art of

holding life, as every master holds the tools of his craft, with loose hands, and the stroke of mastery. It is not an accident that the geography of faith is a mountain range. From Sinai to Olivet we may trace the peaks of the mountains of God, because there are mountains in the soul, and he who climbs them finds the quiet waters, and the large outlook. Then he sees life from above, in true perspective, and its petty cares and gossipings are known to be little and of little worth.

And, with this, comes an intuition of union with the Divine life, a sense of unity with our fellow souls, in which the awful separateness of the lower levels of being vanishes. This is the experience of all who seek the highest good faithfully and with honest hearts. To such fine issues our mortal life, with all its bafflements, ascends, when it is lived nobly and with true intent to find its worth. The gold mines of wisdom are in the mountains of God. There the climber breathes the air of freedom and vastness, and the serenity of the great, still spaces, and learns that in quietness there is joy. There we taste the pleasures of believing that

Life is boundless,
As we wish our souls to be.

Prayer is the deep heart of religion, and if we only knew it there is in it a sure path out of division into the unity of the spirit. Not long ago in New Zealand a few Quakers began to hold meetings in the chapel of an Anglican church, by the good will of the rector. After a time the rector and his wife joined them, and then others, and all were so deeply moved and exalted that they formed a Fellowship of Silence, of which the rector tells us in a tiny book of that title. Very beautiful is their testimony to the joy and power of reunion through silent worship, as witness these words:

We were but a handful. There was no sound of vocal prayer, no leader of worship, but our service needed no voice to begin it. There came very quietly a sense of the Presence, and the prayer grew strangely easy. We were not resolutely fixing our thoughts on a Friend in a far country; we were listening to One who was very near us. We were in a church, but it was more than a church. The atmosphere was different, deeper, as two substances, united, form a third, different from either, yet including both. Thus the blending of silence and fellowship created an air in which the spiritual man was set free. It was an attitude of still waiting, and listening, with the soul alert. We were of different communions, but it was hard to commit schism or propagate heresy in silence.

From far off New Zealand the Fellowship of Silence has spread to England, Canada, and our own land, and men are beginning to learn the truth in the presence of which all are one in their littleness and longing, and in which differences are dissolved. How significant of the need of an age of noise, of confused voices, and restless hunger of spirit, always seeking without finding, ever learning but unable to come to the knowledge of the truth. If you doubt the revelation of silence, try it. Make a time of quiet in your busy, hurrying life, and listen to those sweeter tones which the din of the day drowns, as at Shechem, when the hush of night falls, one can hear underneath the ancient city the ripple of unseen waters. In the rush and pressure of modern life, when feverish activ-

ity is made the measure of things, there is nothing we need more than to learn the high art and sweet secret of times of quiet. For, not only must we pray with honest and earnest hearts, but we must know how to be still and listen for the answer.

SOME THINGS ARE SETTLED

How can we, who have work to do and burdens to bear, attain to that vision which is also victory? Let me give two practical hints. Restless and inquisitive, our danger is that we shall take nothing for granted, and therefore never get anything done. We must take some things for granted in order to get time, power and energy to do the rest of the things that cannot be taken for granted. Some things are settled. Certain great truths are closed questions for thinking men, and to know this fact makes for intellectual peace. The moral law is one such. A man who does not "know his noble from his ignoble hours" is not an inquirer; he is a moral incompetent. Through the very heart of the world runs the law of right and wrong, and not to see it is to be blind. The being of God is a closed question. There are no more philosophic atheists, though there are practical atheists who live as if God were not. Also, there are a few speculative atheists who are as innocent of philosophic insight as though they were babes. Some things are assured, and upon that sure foundation we may build the home of our souls.

Then, too, we must put our whole force into our task and get it done, so that we may have a margin for quiet. No peril is greater than to string our work out until it covers, like a tenuous veil of care, the whole of life, making our toil a prolonged activity and anxiety. Of Emerson, John Burroughs said, "Where he was at all, he was altogether," and never a more quiet and confident spirit has moved amid the crass anxieties of the world. He was altogether where he was at all—altogether active when he had work to do, altogether quiet on those margins of quiet that lay around his toil. Some of you are not altogether here today. Something was left unfinished, and it has followed you to the place of quiet to vex your prayer. Thus our life is divided, distracted, and we are never altogether anywhere, which means that we are really nowhere. Learn, then, in the interest of peace, that we do not have to be always building the world up from the bottom—that some things are settled and sure. Learn, also, that, having a task to do, it must be done with application and dispatch, so that when it is done, we can sit quietly in the Church of Silence.

Let us enter the Place of Hearing with a whole heart, a pure mind, and learn to be still. Then we shall know—nor guess, nor dream, nor speculate—that God is with us, even in our hearts, to heal our hurts and teach us the truth which makes us free of fear, and care, and futile regrets. That Church of Silence! What a symbol it is of the need of an age troubled about many things, unable, or unwilling, to sit at the feet of the Teacher and choose the better, wiser part. Wise is the man who knows how to be still and listen to the unutterable things, ere he goes hence,

To where, beyond these voices,
There is silence.

The Better Way

YOU cannot maintain political democracy and industrial autocracy side by side, says John D. Rockefeller, Jr. The biggest problem in America today is that of industrial democracy. Sherwood Eddy says that after twenty-five years experience in dealing with the moral and religious problems in Asia and after a year spent in the war stricken regions of Europe he returns home to face this as the most menacing situation in the world. Mr. Eddy speaks these words with the utmost deliberateness, and repeats them that he may be fully understood. He pictures the Russia of the Czar followed by the violent reaction into bloody revolution and the dictatorship of the proletariat. He compares that with the French Revolution and then applies the lesson to the relentless determination of certain entrenched powers of wealth in this country in their fight on all organized labor. His conclusion is that unless the policy of repression is abandoned and the irrepressible forces of democracy in the industrial world are dealt with according to reason and the progressive tendencies of the times there can be only one outcome, and that is explosion.

Judge Gary came back from England to warn employers of the "dangers" in the English labor movement. Mr. Eddy comes back to warn them of the dangers in their movement to suppress in American labor those aspirations which English workmen are freely exercising. An eminent English churchman says that the greatest moral and religious gain yet registered from the war is the English Labor Party's Reconstruction Report on "Labor and the New Social Order." A prominent manufacturer and leader in the so-called fight for the open shop said recently that they now had organized labor where they wanted it and that they would strangle it. The Wall Street Journal says the laborer will now get down to the level where he belongs, and stay there. Ex-President Taft denominates all this as Bourbonism and warns that it is riding for a severe fall. A big European employer left the President's First Industrial Conference in Washington saying America was "in the Stone Age" of industrial relationships because we "had not settled the question of collective bargaining." He declared, "You have a steel strike because Mr. Gary will not talk to his workingmen." No wonder he called us "a most surprising country" with the finest political democracy and an industrial autocracy that every other civilized nation has abandoned.

* * *

The Old Way and the New

On January 27 there occurred in the city of Philadelphia two incidents that illustrate the old way and the new. In the Cramp shipyards 10,000 men were on strike. There was a big force of union pickets trying to dissuade men from entering the yards. Opposing them was a small army of police and armed yard guards. There was violence, loss of property, two men were sent to the hospital in critical condition, production was stopped and losses suffered on both sides. The company refused to go into council and "arbitrarily" reduced wages. The result was war.

In the same city that day there sat in the Estey Building ten men peaceably adjusting the same problem for 75,000 men and their employers, the Atlantic Coast Shipbuilders. Five had been selected by each party to the collective bargaining, they met in a friendly, business-like manner, each recognizing the economic and human rights of the other and dealing with one another just as two great business men would do in discussing a question of mutual consideration. They agreed upon a reduction of wages to meet the changing conditions in prices and in the changing fortunes of the ship building business. There was no violence, no pickets or police, no stoppage of production, and in the place of ill-will there was good-will. On the one side there were arbitrary orders, autocratic temper, rebellious action, violence, injured men, loss of property and wages and a violation of the principles of democracy, brotherhood and Christian-

ity. On the other side was good-will, peace, profit for both sides, and a demonstration that fraternity, democracy and the Christian principles will work in industrial relationships. The "arbitrary" demand was for a 25 per cent cut in wages and was met by an "arbitrary" refusal to accept. The collective bargainers agreed to a 10 per cent cut and saved money for both sides.

When the steel trust "arbitrarily" raised wages 10 per cent the Standard Oil Company met its employees through their representatives, bargained collectively on the basis of the rising cost of living and the company's profits and raised the wages 11 per cent through mutual agreement. On January 4 the Colorado Fuel and Iron Company met the representatives of its employees in Pueblo to confer over the reduction in wages made necessary by falling prices. On December 11 they had made a statement regarding markets, profits, etc., and had expressed their judgment that there should be a reduction of 20 per cent in wages. The representatives of the men had considered the whole matter, held mass meetings of the employees and came to the combined committee with a proposition to accept a cut of 15 per cent and a promise to try to make up in increased production the margin of 5 per cent between them. This the company accepted and pronounces itself highly pleased. Thus does John D. Rockefeller, Jr., show his faith by his works. Will the steel trust "arbitrarily" reduce wages and risk another strike rather than admit the principles of collective bargaining? So far they hold prices double those of pre-war days and are able to avoid cutting wages and facing the troubles possible in so doing.

* * *

The Railroad Labor Crisis

Railroad labor represents the front line of labor gain at this time. Because the government took charge of the entire industry during the war it was possible, under an enlightened administration, to put into effective execution progressive policies in dealing with labor. Organization, collective bargaining and arbitration were all recognized and machinery set up to make them effective. All partizan and propaganda opinion to the contrary notwithstanding, the railroad service in the war machine was one of the most efficient and effective arms of that marvelous machine. Labor looks upon the gains made through government supervision as progress that must be maintained, while the managers, now that the corporations again are in control, claim too much was granted and that the labor policies must be repealed to make control effective and profitable.

The public is led to believe that the contest now on before the Wages Board is solely one of reducing wages. It is much more one over the rules and regulations set up by the national administration and a contest to abolish the whole national aspect of control in regard to labor and send all such questions back to the individual corporations. General Atterbery of the Pennsylvania is the leader for railroad executives in this demand. The newspapers carried a fine story recently of his calling all his train operatives together and setting up a system of conciliation and agreement that would make a strike impossible. This is an end that Chief Engineer Stone says was guaranteed under the comprehensive arrangements of the national labor board and Mr. Atterbery is charged with a desire to destroy the Brotherhood strength, make this move a part of the fight on unions and again intrench a united corporation executive against a divided labor organization. In other words if the national rules can be broken and each road deal only with its own men, then without a national brotherhood bond any longer effective the corporation can next deal arbitrarily with its own men.

Without doubt there are war regulations and rules that need amending, but the railroad business is too vital a part of our daily national well being to allow the loss of the enlightened and progressive methods of uniform labor policies or to permit any backward step from the modern program of collective bargaining and arbitration.

ALVA W. TAYLOR.

CORRESPONDENCE

Y. M. C. A. and Industry

EDITOR THE CHRISTIAN CENTURY:

SIR: Will you allow me to call your attention to a misstatement which appears in *The Christian Century* of February 17, 1921, in two different articles? In the editorial on page 5, "The Employers and the Y. W. C. A.," you make this statement: "Since the Y. W. C. A. at its Cleveland meeting a year ago adopted the social ideals which are now commonplace in church circles, and which are also professed by the Y. M. C. A.," etc. On page 16, in the article by Alva W. Taylor under the caption "Aftermath of the Steel Report," the following statement is made: "The reader will recall that at the Y. W. C. A. Convention in Cleveland last summer the social ideals of the churches as adopted and twice confirmed by the Federal Council of Churches, and as adopted by the National Y. M. C. A. Convention, were also adopted by the Y. W. C. A.," etc. Also in the same article the statement: "The Employers' Association of Pittsburgh denounces the social ideals of the churches as adopted by both Y's," etc.

I herewith enclose excerpts from the convention minutes which even a casual reading would show that there is a very decided difference in the action of the Y. W. C. A. Cleveland convention and of the Y. M. C. A. Detroit convention on industrial policies. You will note that the Y. M. C. A. convention did not refer in any action to the promotion of legislation with reference to industrial policies. You will also note that the Y. M. C. A. Detroit convention did not adopt the four resolutions under the caption "Facing the Social Issues Involved in Reconstruction" which were adopted by the Y. W. C. A. convention. These resolutions have to do with collective bargaining, the sharing of shop control, the minimum wage, cooperative ownership, etc.

You will also note that the Y. M. C. A. Detroit convention unanimously adopted on recommendation of the International Committee and also the convention committee on the international committee's report, the resolution on page 4, which clearly defines the settled policy of the associations as heretofore practiced and as again determined through this resolution by this convention.

Inasmuch as the Young Men's Christian Association has been carrying on for more than fifty years an ever increasing constructive program in the field of industry, where within the zone of agreement there is united cooperation by employees and employers, and inasmuch as the association as such has all through its history refrained from entering into the field of theological, political or social controversy and has confined its deliverances and its activities within the realm of practical agreement, you can readily see that an injustice is done the Young Men's Christian Association by confusing its policies and program with those of the Y. W. C. A., which are radically and essentially different from those of the Young Men's Christian Association.

You will also note in this statement herewith enclosed, the Industrial Work Plan of the Young Men's Christian Association of Chicago, through which a far reaching program is carried forward under the direction of employees and employers on railroads and in many industrial communities.

I forward with this letter a copy of the Association Forum of the October, 1920, issue, where you will find an article which I prepared as printed on page 22, on the Industrial Policy and Program of Young Men's Christian Associations; also a copy of the Association Forum of January, 1921, with an article on "The Work of the Young Men's Christian Association with Men in Industry—Possibilities, Perils, Policies, Program," by Fred B. Shipp, General Secretary of the Pittsburgh Association.

A careful reading of these two articles and the material referred to in this letter as to convention action will make clear

the industrial platform and policies of the Young Men's Christian Association. I am sure that whatever may be your opinions as to the attitude of the churches or of the Young Women's Christian Association on the industrial situation, you will desire to quote the Young Men's Christian Association accurately as to its exact position on this subject.

L. WILBUR MESSER,
General Secretary Chicago Y. M. C. A.

Worse than Wasted

EDITOR THE CHRISTIAN CENTURY:

SIR: Two contiguous articles in your issue of February 3, constrain a response. The one, "Unity Via the Mission Field," the other, "Fellowship for the Community Church." Out of a ministry of twenty years not one has been anti-or o-missionary. Without missions not only the world but the church is lost. The consciousness of this fact has spurred me to efforts that have been blessed with increasing the missionary giving within my pastoral charge as much as eightfold in two years. As yet I know no reason to lessen my interest or efforts in behalf of foreign missions; but there is a deepening conviction gripping me that much—I would almost say most—home missionary funds are worse than wasted.

To be specific, I will mention a community of a little over a thousand in which there were a Catholic and three small Protestant churches. Only one of the four, a Protestant church, was even attempting the entire support of a minister. In spite of the sectarian spirit of at least two of the pastors last in the service of these churches, upon all three of them becoming pastorless, the leading laymen of all as well as the men of the community generally, signed an agreement to give a community church their moral and financial support, called a pastor from a disinterested communion and proceeded to organize along denominational lines. One of the denominations whose pastor had been forced to leave the field for lack of support with three hundred dollars of his promised salary unpaid, on learning of the community movement, immediately sent in their missionary workers and promised their otherwise vanishing reactionary element \$1000 of missionary money to keep the church open.

I am constrained to believe that this is only one of numerous instances where home missionary money in the hands of sectarian supervisors actually hinders the desire of local workers to cease the folly and futility—not to say the curse—of competition over senseless sectarian shibboleths. In fact, we are increasingly persuaded that the utter discontinuance of home missionary effort—save in unchurched communities—would be an almost unmixed blessing, as it would call into effective action a deepening desire among laymen to get together, and there are but few communities too small to be self-supporting, if self-determining and unmolested with divisive outside influences.

Now as to fellowship for the community church, there is a dire need of it. And, as you say, the principle of denominational exchange is not feasible in all communities. I doubt if it is feasible in even a majority of them. It too often leads to denominational jockeying, which in turn leads to sectarian reaction. The one sure solution in almost every case is denominationally disinterested leadership that will neither seek nor permit anything but absolutely democratic self-determination on the part of the community concerned.

Should that self-determination not lead to denominational affiliation, as we believe in the majority of cases it would not, then there should and must be found some form of fellowship for this increasing number of undenominational churches. First of all they need mutual encouragement in their almost pioneer undertaking. Then they need a clearing house for an undenominational or at least an unsectarian ministry, as a continu-

ously available supply of leaders. They need a channel of communication by way of the printed page, which could probably be better supplied by a community church department in some such journal as *The Christian Century*, than by an exclusive publication.

Finally, they need and must have a channel of missionary activity or they will become self-centered and consequently self-destroyed. We have thought that this missionary need could be supplied by the making of missionary appeals and giving each individual the privilege of designating the denominational channel through which his gift was to go. While this may meet a temporary emergency it will lack the enlightenment of a consistent missionary literature and the driving force of a unified missionary appeal. And the troublesome question is still unanswered. Will the missionary giving of these community churches—which must as yet “come up through much tribulation”—be used in part in the home field to perpetuate that “tribulation” for similar churches in similar communities? Will that portion of their missionary giving be worse than wasted? C. V. ALLISON.

Warroad, Minn.

The Community Church—Never!

EDITOR THE CHRISTIAN CENTURY:

SIR: Ever since the sensational statements of some Interchurch workers got into the press, regarding the overchurched condition in towns and rural communities, many uninformed but would-be reformers have been breaking into print periodically, advocating the elimination of churches by some organized combination. The statements of the Interchurch workers regarding overlapping were tremendously overdrawn; something like the premature announcement of Mark Twain's death, which he declared to be “greatly exaggerated.” The writer has traveled many thousands of miles—not looking for overchurched areas but for underchurched opportunities. Where one case of overlapping occurs, over against it is set a dozen communities without adequate religious instruction either through organized Bible schools or orthodox churches.

This persistent plea, by editors of religious journals, who ought to know better, for what they term “community churches,” by which they evidently mean the conduct of social service and all sorts of community affairs including the public dances, without religious restrictions, superintended or ministered to by “free lances” subject to nobody—not even God Almighty; whose conduct is seldom above reproach, and whose theology borders on rank infidelity with almost an entire absence of Christianity. They have substituted their own sweet wills for the commands of Christ and as to the Bible—it is well enough to read and study it as literature but as to receiving it as the Word of God, they would prefer ancient mythology.

The writer wishes to say that the best way to spread infidelity and freakish semi-religious ideas is by way of the independent community churches. The preacher who has convictions cannot minister to such a heterogeneous mass. It becomes necessary for such community monstrosities to call as leaders those who cannot hold pastorates in orthodox, evangelical churches. “Like priest like people.” The leaders being devoid of conscience, their flocks are also unreligious not to say irreligious. May the Lord deliver our land from the much lauded “community church” which many over-zealous but uninformed editors and churchmen advocate to the exclusion of those that “hew to the line” and really stand for something, religiously, in a community. J. FRANK GREEN.

Cor. Secy. Michigan Christian Missionary Society.

Likes Free Discussion

EDITOR THE CHRISTIAN CENTURY:

SIR: Enclosed find check for renewal of subscription. I had intended to drop your publication, not because I do not appre-

ciate it, but through the necessity of decreasing my list of papers.

Two letters discontinuing subscriptions in your issue of December 30 changed my mind—one from a Baptist pastor in Jackson, Michigan, who seems to think Christ came to teach baptism by immersion rather than to bring salvation to men, one from another Baptist pastor of Harmony, Maine, who has substituted verbal inspiration and Bible Institute pharasaism for Christian faith and life.

I do not always agree with your position on every question, but I believe a paper which manifests your fairness and freedom of spirit is entitled to the support of all ministers who have been delivered from the sin of the fixed mind.

Santa Barbara, Cal.

J. H. BATTEN.

A Canadian on Ireland

EDITOR THE CHRISTIAN CENTURY:

SIR: The article by Alva W. Taylor, in your issue of February 3, comes as a surprise to some of your readers, although, I suppose, it is explained by your editorial attitude of a wide freedom of discussion. It is a sample of articles appearing in the American press that, whether intended or not, are helping the trouble-raising propaganda between the United States and England and, from another angle, the equally insidious propaganda directed against the British Empire, as such. I, for one, regret that *The Christian Century* is aiding in this by giving publicity to so one-sided an article as the one referred to. There is no word in it of genuine censure for the cruel and cowardly murders committed by the Sinn Feiners. When the writer includes Sir Hamar Greenwood as a tory imperialist, it is a piece of unconscious humor to all who know this Canadian, who has always been a Liberal, indeed, a radical Liberal.

Or when the writer of the article refers to General Dyer, it is merely a one-sided statement of the case although it is difficult at this distance to act as a final judge in such a complicated matter. Your correspondent's nightmare fear of “tory imperialism” is one that has disturbed the sleep of many a good citizen of the United States ever since the Revolutionary War. Tell him that it is the extreme of improbability that Lloyd George would ever head a Tory imperial government!

Your correspondent's plea for poor Ireland, while it stirs one's sympathies, does not affect one's judgment.

Toronto, Can.

CANADIAN READER.

A Friendly Separation

EDITOR THE CHRISTIAN CENTURY:

SIR: Please discontinue my subscription at once. I am totally out of sympathy with your teachings and have no time to spend reading such doctrine as you set forth because I believe it to be woefully short of that taught by Christ and meant for our use.

San Francisco.

L. E. WILSON.

Contributors to This Issue

EARL DEAN HOWARD, labor manager for Hart Shaffner & Marx, Chicago.

EDGAR DEWITT JONES, minister Central Church of Disciples, Detroit; author “The Tender Pilgrims,” “Fairhope,” “The Wisdom of God's Fools,” etc.

JOSEPH FORT NEWTON, minister Church of the Divine Paternity, New York City; author “The Eternal Christ,” “What the Saints Can Teach Us,” “The Ambassador,” etc.

British Table Talk

London, February 1, 1921.

MUCH as Britons are exercised over Ireland, unemployment, reparations from Germany, national finance, disaffection in India, complications in Egypt, and other burdens of empire, no question grips us at bottom more than the joint one of our relations with the United States and the future of the League of Nations. For in it is involved not only the welfare of people now living, but the happiness of posterity, and indeed the fate of civilization. Viscount Grey says, "If you tell me that the Council of Nations is utopian, I reply that I prefer the chance of utopia to the certainty of destruction." Emphasizing "the critical and supreme importance of a cordial understanding between the peoples of the United States and Great Britain," Sir George Adam Smith declares that "nothing less than the peace of the world depends upon it." Every British visitor returning from America brings a mingled story of a strong desire there to strengthen the ties between the two nations and of deplorable misunderstanding and suspicion. The British delegation—Canon Burroughs, Rev. R. C. Gillie, Dr. Alexander Ramsay, and Mr. Harold Spender—to the American Mayflower celebration gave a better report than some others, namely: "There is a predominant section in the Protestant churches of America which is as warmly disposed as ever to Britain. Their good feeling has suffered no check. We were constantly assured not only by the special gatherings we addressed but by people we met that the overwhelming Republican victory must not be regarded as a vote against the League of Nations, but only against 'Wilsonism'; and that the vociferous support of Sinn Fein claims and of anti-British feeling must not be taken as the expression of the heart and mind of the best American thought and feeling or indeed of the majority. There were some signs that the inflammation brought about by the Irish problem had passed its height. But the possibilities of alienation of American sentiment by reprisals and reactionary methods in Ireland are still grave." Mrs. Barnett tells us that on the eve of the Presidential election "everyone declared that whoever was elected the League of Nations was safe, either directly or indirectly." All on this side are agreed that there can be no satisfactory league unless the United States is in it.

* * *

The Lion and the Lamb?

With his usual frankness, Dean Inge of St. Paul's, has given his views on the Lambeth reunion proposals. He asserts that, to avoid splitting the conference, the report used language elaborately civil and conciliatory towards non-Episcopalians, while maintaining the rigid principle that episcopal ordination was a necessary condition of recognition. He asked a prominent member of the conference, Do the Bishops really think that the Presbyterians, who set up a separate organization solely because they did not wish to be governed by bishops, are likely to submit to episcopal ordination? He replied that any other policy would have split the conference, and he himself would be quite willing to be reordained and reconsecrated by a Roman bishop if that were the price of reunion. So, comments Dean Inge, the stiffest of the monopolist churches, Rome, is to impose its terms on the next stiffest, the church of England, which in turn will do the same to bodies that do not attach any importance to the so-called apostolical succession; and this is called reunion! "It sounds like the 'synthesis of the lion and the lamb' of which logicians speak." The dean quite accurately says that nonconformists want reunion because (1) they wish to see an end of religious snobbery, and (2) to be allowed on occasions of national supplication and thanksgiving to join on an equal footing with Anglicans, and (3) they regard the interchange of pulpits as a brotherly act. He might have added, the most important reason of all, that a united church would be able to cope more

effectively with the forces of evil. Like Bishop Henson, Dean Inge counsels "direct action" in the matter of pulpit exchange without waiting for episcopal sanction. This line is being increasingly taken. By preaching last Sunday, January 30, in Westminster Abbey in the morning and in Westminster Chapel in the evening for Dr. Jowett, Dr. Henson again set an example of Christian catholicity. In the latter sermon addressing a congregation of over 2,500 people, the bishop, who wore cassock, surplice, hood and stole, spoke of the moral bankruptcy of the world, the failure of secularism, and the overthrow by the war of the old shallow optimism of the churches. A dramatic incident occurred at a Wesleyan circuit gathering when the bishop of Litchfield closed a fraternal speech by saying to the superintendents, "I am ready at any time to kneel and ask you to lay your ordaining hands, as representing the Wesleyan church, upon my head." The superintendent and Rev. J. E. Rattenbury declared that Dr. Kempthorne's word removed their "last difficulty." But even if, which is doubtful, such an act would have the same significance and value as the episcopal laying on of hands, the Lambeth Conference certainly did not mean it so. The forthcoming report of the special Free Church committee on the Lambeth proposals will make clear that episcopal ordination of nonconformist ministers is the crux of the whole problem of reunion.

* * *

To Christianize Industry

While earnest spirits in all the churches are striving to win the confidence of the workers and have industry conducted on Christian principles, Anglicans appear to be making such efforts in a more zealous and systematic way than nonconformists—excepting the Quakers, who have a splendid record in this regard. The Christian Social Union, founded by Bishop Foss Westcott and for many years led by Canon Scott Holland, has been absorbed by the Industrial Christian Fellowship. The former body consisted mainly of theoretic Socialists in comfortable circumstances; the latter makes a direct appeal to industrial workers themselves. The Bishop of Litchfield at a recent meeting of the new organization urged the church to present the entire gospel to the people and apply the teaching of Christ to every side of life. Canon Donaldson asserted that unemployment could only be cured by transforming the present competitive system, for profit, into a cooperative service, for use. A resolution in this sense was passed, also one demanding for workers a share in business management and responsibility, and another calling upon Christian men and women to translate into action the ideals of fellowship and service which are now widely accepted. The Bishop of Sodor and Man asked why it is that, while Christ is honored by a large proportion of the labor party, the church is disowned if not despised? A changed attitude on the part of the church in general towards the new age and its demands is, he says, urgently needed; it must welcome and support the ideals of the industrial world. Bishop Gore points out that the industrial system, as a national institution, was allowed to grow up on principles which Christ repudiated, and it practically became a slavery of the poor to an extent which no one can realize unless he has studied the conditions that obtained in England a hundred years ago, when the church was silent. Dr. Gore declares that the perpetual conflict between Capital and Labor cannot go on indefinitely, and that we are in danger of drifting into disaster and revolution. What is needed is to translate Christianity into economic terms. And there's the rub! Who will do it? Few of those who advocate the Christianization of industry are themselves engaged in it or have power to control it. A brave effort is a recently started (by Miss T. Wilson Wilson, a Quaker lady) Shareholders' Movement, whose aim is to induce investors to pledge themselves to accept no dividends

until they are satisfied that the workers have received a fair return for their toil.

* * *

Personal

Recovered from his recent accident, Dr. Clifford, C.H., has resumed public work. On Sunday afternoon, January 23, he addressed a south London Brotherhood and on February 1, preached at the anniversary of the Tuesday Midday Service in Bishopsgate Chapel, which he started in 1902.—Soon after his return from America, Rev. T. Rhondda Williams' health broke down, and he is unable to preach. He thinks that there will soon be a great revival of religion and pacificism in the United States.—Dr. Orchard, "whose plans for the future are uncertain," is resting in the country. He says the Society of Free Church Catholics is already international in a small way, and "there is no telling what its growth will be when it gets hold on America."—The new Canon of Westminster is Dr. V. F. Storr, Canon of Winchester and for fifteen years a Hampshire rector; he is a scholar, a modernist, and a strong personality.—General Booth leaves London about the middle of February for a campaign in the far west of the United States and Canada.—Professor Alexius de Boer, who was professor in the University of Koloszar (now Cluj), Transylvania, and Curator of the Reformed Church, but preferred exile to taking the oath of allegiance to the King of Rumania, proposes to visit America in August to attend the meeting of the Constitution Committee of the World Conference on Faith and Order in Atlantic City and the Pan Presbyterian Council in Pittsburgh.—Bishop Nikolai Velimirovich has left England for a three months' mission to organize the Serbian Church in America.—Bishop Welldon has sailed for East Africa; he will be guest of the Bishop of Zanzibar, who was a pupil of the bishop when he was Master of Dulwich College. Dr. Welldon advocates a much more frequent interchange between the clergy at home and abroad.—Dr. Douglas Adam, whose Talks to Men have been very popular with student audiences in America, is giving some in London, concurrently with preaching at Westminster Chapel.—Mr. Arthur Jones, managing director of Marshall Field & Co., the great Chicago storekeepers, has sent a cheque for 1000 pounds to the Vicar of Llanbedarn, Aberystwyth, for the church he attended as a boy.—Rev. J. Harryman Taylor, who delivers the Hartley lecture in June, is Dr. Guttry's successor at Prince's Avenue Church, Liverpool.—Rev. Carey Bonner, for twenty-one years general secretary of the Sunday School Union, has been elected president of the Union for the year beginning in May.—The three sisters of Rev. F. W. Macdonald, who, aged 79, is seriously ill, married the father of Mr. Rudyard Kipling, Sir E. J. Poynter, and Sir E. Burne-Jones, respectively.—Dr. Monro Gibson, aged 83, for many years minister of St. John's Wood Presbyterian Church, London, who was trained for the ministry in Toronto, and was for a time assistant to Dr. Wm. Taylor, at Montreal, is in a very weak state of health.

ALBERT DAWSON.

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THE SUNDAY SCHOOL

Who Is Christ's Friend?*

YES, here we are doing just what Jesus foretold—lauding the woman who broke the alabaster cruse and anointed the Master. Wherever the gospel shall be preached, throughout the entire world, that which this woman hath done will be told as a memorial of her. It is a pleasure to help carry out Jesus' word.

And what is there about this incident that merits attention? The element of reckless extravagance, the element of abandon, the element of going to the limit in a good piece of business. We are so used to reservations. This friend of the Master teaches us to fling precaution to the winds and to go in full length for our Lord. A small measure of that priceless ointment might have sufficed—would have had the ordinary church member been making the gift. We certainly have our impulses to generosity under remarkable control! This woman and that other—the widow who cast in all that she had, teach the same needed lesson. I know a rich farmer who owns 220 acres of land, who keeps 40 cows, whose barns are bulging with grain and hay, who gave the magnificent sum of three dollars a year to his church. The poor pastor who served that congregation almost starved and had to go without nearly everything. That church needed this sermon. A Massachusetts manufacturer paid thousands of dollars to take a carload of blooded dogs to the St. Louis dog show while little children were starving among the employes of his factory. One hundred and fifty thousand school teachers and twenty thousand ministers have been starved out of their callings while a nation has been passing through an orgy of extravagance. Ill fares the land to hastening ills a prey, where wealth piles up or is spent in wild revelings and where the two most essential vocations—teaching and preaching—are starved out. I say this to your everlasting shame. The report on the Steel Strike shows that the steel workers received about three times as much as preachers and teachers. Preachers averaged the munificent amount of \$750 per annum. If \$2000 is the minimum living wage what have these servants of humanity been doing?

With what reserve we approach missions! One day after a minister had preached a passionate sermon asking for money for the fields of the church a woman, dwelling in a beautiful home and whose husband drew a generous salary said, "Were you not ashamed yesterday to go after the people so hard for missionary money?" "No," replied the pastor, "but I am ashamed of the people who spend dollars for vanity and pennies for Jesus." And that woman opened her pocketbook and made the offering of her life. Churches where the combined annual income of the members would amount into the millions give paltry hundreds to vast missionary causes. We can give when we are touched; witness the war drives. But those days are over and the reaction is in force.

With what reserve we approach the church finances. I know a big business man who for a time handled the church envelopes in a prosperous church. He is himself a most generous soul, but when he saw the dimes and nickles and quarters given by people of ability he said he felt like throwing the whole offering out of the window and quitting the game. Can you blame him? Millions for business and pennies for the church. You know people who spend three times as much per week for movies as they spend for church maintenance. This is atrocious, and the lesson of this friend of Jesus who gave him all is needed. But I knew a stenographer who gave one-tenth of her income to the church. I know several wealthy people who give vast sums for benevolences. Generosity is the supreme test of genuine Christianity. Orthodoxy is no

* Lesson for March 6, "Jesus Among His Friends." Scripture, Matt. 26:1-13.

criterion. Often water-tight orthodoxy and tight pocketbooks go together. Reckless giving for the Kingdom is a sure sign of a great heart. No wonder we sing the praises of this woman. Her lesson is needed now—very much.

JOHN R. EWERS.

BOOKS

DARKWATER. By W. E. B. Du Bois. This is a passion-stirring book, a notable contribution to the literature of revolt. It will inevitably arouse deep prejudices, but—perhaps all the more for this reason—it should be widely read in America. As literature alone, both in prose and in verse, it is well worth while. As a demonstration for the benefit of those who do not believe in the intellectual and artistic creativeness of the Negro race, it is indispensable. Further than this, the author depicts in startling fashion both the objective facts of repression which people of dark skin are suffering, North and South, and the ominous subjective consequences in the souls of black folk. There is more than a trace of bitterness, which the sympathetic reader must regret but which he cannot fail to understand.

Mr. Du Bois reveals in one sentence his whole attitude and purpose; his "one life fanaticism has been belief in his Negro blood." He spurns all patronage given to a "backward people." To him the condition of the American Negro is totally without anthropological significance; rather it is a monument to a sociological crime. There is to his mind no special Negro problem, only a problem of exploited and oppressed races—black, brown or yellow. "The world war was primarily the jealous and avaricious struggle for the largest share in exploiting darker races." Over against the rape of Belgium he puts the Belgian atrocities in the Congo. Echoing Mr. H. G. Wells, he finds in Africa a key to future war or peace. In place of the present regime under which "nearly 250,000,000 acres of the best of natives' land" in South Africa are assigned "to a million and a half whites," leaving 36,000,000 acres of swamp and marsh for four and a half million blacks, Mr. Du Bois calls for a new African state, under inter-national control.

It is much to the author's credit that he at no time allows his absorption in the race issue to warp his vision of economic history. The Civil War, he says, was "a duel between two industrial systems, one of which was bound to fail because it was an anachronism and the other bound to succeed because of the industrial revolution." His treatment of the race problem in the North, reveals a comprehensive grasp of the economic factors. An emotional extravagance that expresses itself in ill-chosen literary devices mars the book in places, but it remains a very significant bit of writing with a challenge to any but an wholly impervious mind. (Harcourt, Brace & Howe. \$2.00.)

THE WORKERS AT WAR. By Frank Julian Warne. Every minister and social worker can afford to own this book. It contains industrial history in America covering the period of the World War, and includes valuable documents, a knowledge of which all who are speaking on social questions ought to possess. Its social philosophy is wholesome. The last five chapters, entitled "Democracy in Industry," "The Three Parties to Production," "Industrial Autocracy and the Consumer," "Industrial Autocracy and the Corporation," and "The Organization of the Consumer," furnish important information and good theory which it is worth while for any one to read. The writer is not at all afraid to criticize the present system and yet he does it with a fairness and objectivity which carries conviction. (Century Co. \$3.00.)

THE SOUL OF JOHN BROWN. By Stephen Graham. The author of this book is an Englishman who has journeyed through the south to see how the former slaves are getting on. He finds a growing racial consciousness which resents the discriminations against negroes. With the impartial eye of the outsider he dis-

cerns the injustice of the negro paying the same fare on railroads for inferior accommodations and paying taxes without getting their streets improved. He finds in America a tendency for negro groups in the great cities to become self-sufficient with their own professional men. At the same time he sees in the negro a man hastily introduced to civilization who has a long distance to travel yet. The book makes a real contribution to the race question in this country which is one of our foremost national questions. (Macmillan, New York.)

A PEOPLE'S LIFE OF CHRIST. By J. Patterson-Smyth. The title indicates that the author makes no pretensions to critical scholarship in this work. The problems of the miracles, the virgin birth and the resurrection are quite brushed aside. The contribution to the subject matter is a piece of fine writing which has devotional spirit, imagination and some information about the holy land. The subject matter is homiletical rather than historical. (Revell's, New York.)

OLD TESTAMENT HEROES OF THE FAITH. By Rev. Frank T. Lee, D.D. A series of homiletical studies of old testament characters is the main substance of this volume. That Abraham and Jacob for instance are real historical characters and not tribes is assumed by the writer. In the treatment of the book of Daniel there is the assumption of the modern critical position. The studies are well written and calculated to be of service to one who wishes to realize more fully the homiletical possibilities of the old testament. (The Stratford Co., Boston.)

The Call of the Christ

By HERBERT L. WILLETT

SELDOM has the challenge of Jesus to the present century been presented so earnestly, so persuasively. As a vital, living, convincing portrayal of Christ, scholarly yet simple, positive but not dogmatic, spiritual but not pietistic, it is a delight and an inspiration. A few of the eighteen chapter titles are: "The Authority of Christ," "The New Life in Christ," "The Sympathy of Christ," "The Uniqueness of Christ," "The Fearlessness of Christ," "The Perennial Christ." "The book," says the Heidelberg Teacher, "is the utterance of a heart that has experienced the might and power of the Christ, and burns with a passion for the needs of the rising generation."

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Disciples Delinquent on Interchurch Underwriting.

The Disciples of Christ have received up to the present moment on their underwritings to the Interchurch World Movement \$64,490.11 and the goal to be reached is \$600,000. The amount already subscribed comes from about 700 churches. The secretaries announce that the campaign for a special fund will be continued. The Baptists had the joy recently of announcing that their underwritings were all paid. The Baptist boards borrowed part of the money, which will doubtless have to be paid back out of future receipts. Of the Baptist money, \$300,000 was provided by the Rockefeller family. The Presbyterians have their underwritings arranged for, as have the Methodists, the latter denomination taking the money out of the Centenary Fund. Some of the smaller denominations are greatly embarrassed to meet their obligations.

Presbyterians Will Give Expositions

The Presbyterians have arranged to give missionary exhibitions in various cities of New York during this month. The moving picture will be utilized to present the problems of the mission lands. There will be missionary pageants, exhibits and explanatory lectures in order to set forth fully the work of the Presbyterian denomination upon the foreign field. The pageant which will be most used is called "The Striking of America's Hour." Some of the returned missionaries will help in the expositions and these will appear in native costumes. It is hoped to make the theme of missions the most interesting thing in the city where the exposition is held. These expositions are being modeled after visual publicity methods used in recent years by the Church Extension Committee of the Chicago presbytery. The new financial conditions of the world make the collection of missionary funds more difficult, but the intrepid apostles of world evangelization are never to be daunted by difficulties but only redouble their efforts.

President-elect Kind to His Pastor

President-elect Harding was responsible for the selection of the pastor of Trinity Baptist church, of Marion, O. It was by a mere chance that one evening he heard Dr. T. H. McAfee in a Baptist church in Portsmouth, Ohio, after having spoken that day in a Methodist church. Recently Dr. McAfee was stricken with a stroke of paralysis which has affected his entire right side. The church has granted the afflicted pastor a year's absence and secured a supply for him. Under good care he hopes to be himself again. The supply has been provided for by Mr. Harding and besides this many personal gifts have found their way to the parsonage. Not long before the minister's illness he had preached a

sermon which made a deep impression upon Mr. and Mrs. Harding which was entitled "Compelling God to Do Certain Things."

Bible on the Bill-Boards

An unknown layman of Cleveland has provided that during the coming year there should be a continual display of scripture texts upon the bill-boards of Cleveland. The boards vary in size from 10x50 to 20x30. F. M. Barton, editor of the Expositor, is the representative of the layman who remains unknown in spite of various efforts that have been made to learn his identity. The scripture texts so far chosen emphasize the older evangelical view of religion.

Returns to Missionary Field

Rev. Jasper T. Moses was for a time missionary in Mexico under the direction of the woman's mission board of the Disciples of Christ, but for health reasons he had to return to the United States. More recently he has served as secretary of the Editorial Council of the Religious Press, and publicity secretary of the Federal Council. He has recently been appointed by the United Christian Missionary Society for a fresh term of service in Mexico and will serve for a time as secretary to the Committee on Cooperation in Mexico. He will also be manager of the Union Evangelical Press in Mexico City. No one has yet been named to take up the duties being laid down by Mr. Moses in New York City. It is interesting to Disciples readers to remember that Mr. Moses is the son of the former president of the Christian Woman's Board of Missions.

Negro Would Lead His People Back to Africa

The typical American "nigger-hater" after he has exhausted his profanity usually winds up by saying the negroes should all be sent back to Africa. It is a somewhat new angle in the case to find a negro orator and leader advocating a return to Africa as a matter of racial pride and independence. Marcus Garvey is a native negro of Jamaica who went to New York in 1914. As is well known to those familiar with the West Indies, he found discriminations against the negro in America that were unknown in his native island. He has broken with his Catholic church fellowship, and is now promoting a secularist organization called the Negro Improvement Association, and also the African Communities League. He seeks to promote a racial consciousness among the negroes of the world. He has arrangements with a steamship company for taking negroes back to Africa and hopes to organize native African industries. All of this is quite alarming to Christian leaders, who have always depended upon the negro to stay put in the church. The unrest of

the world is coming to negroes as well as whites, and unless some kinds of discrimination are removed, the consequences to religion and to interracial cooperation in industry may be serious.

Church Selects a Staff of Workers

Central Christian Church of Denver, under the leadership of Rev. James E. Davis, is reaching out into many fields of social service. There will be a staff of four henceforth. Miss Katheryn M. Peckham has been called from Kansas City to have charge of the finances of the church. Miss Bertha Hazen has been secured as a visiting nurse. The work among girls will be led by Miss Laura C. Wilcox. The boys will also be given special care, but the worker among this group has not yet been selected. This plan of a staff of workers is already in use among Disciples churches in certain large cities of Oklahoma and Texas, and has proven to be a most effective type of organization. In some churches there are professional visitors and there are other churches which secure the entire time of a musical leader who trains various choruses in the parish to render music in the church service.

Russians and Americans Fraternize

A mixed group gathered about the dinner table the evening of Feb. 15 at Brotherhood House, 180 West Fourteenth St., Chicago. The occasion was a dinner attended both by native born Americans and Russians. The Russians were catalogued as being bolshevists, anarchists, menshivicks and those who are orthodox in their political economy. Among the Russians was a professor and also the editor of a daily newspaper. The addresses of the evening were both in Russian and English. Rev. John Johnson, the Disciples Russian pastor, interpreted for each group. The burden of the short talks, a dozen or more in number, was the need of better international understandings and the growth of the idea of world brotherhood. The socialist editor was particularly keen in assessing the value of various kinds of mission work being done among the immigrants of the city. He referred to the older type whose chief motive was to get the immigrant to join some organization without much care as to what happened to his inner life. He asserted that the Brotherhood House was concerned with service chiefly and for that very reason it would be more successful in moulding the lives of men. He referred feelingly to the "Christ principle in the soul." The dinner was so successful that it will become a monthly feature of the Brotherhood House. Rev. Karl Borders is director of the House.

Comity Will Rule in Spanish-American Work

Since the war the Mexican immigration has continually increased. The recent meeting of the Home Missions Council considered this question as one

of the most important before the Council. The following is reported by the organization to be their findings: "The achievements of the Council represent the growing values of effective cooperation between the various churches. Comity rules are applied with increasing force. The Superintendent's Council of Southern California was recognized as the functioning comity agency for work of Christian churches and missions of the southern area of this great state among the large and growing Mexican population engaged in the great railway systems, picking the cotton in the Imperial Valley, working in citrus groves, in vineyards and as walnut, peach and apricot pickers. For other great areas of Mexicans in Arizona, New Mexico and Texas separate comity committees to meet at least twice a year were appointed. The chief duties of these committees will center not upon alleviating friction and overlapping which exists in small degree, but on the task of assigning tasks to responsible missionary agents for unoccupied territory and incomplete work. It was agreed that new work should be begun only after the Committee on Comity in the area concerned has had opportunity to pass upon the advisability of the proposed work."

Pastor Takes Pessimist to Task

The prophets of evil have foretold the downfall of every one of the great institutions of the human race. One by one these have been declared failures. The novelists have been concerned to prove that marriage is a failure. Others say that education is a failure. Just now it is popular in some parts of the world to prove that government is a failure. It is not surprising, therefore, that some insist that the church is a failure. Dr. C. L. Goodell, secretary of Evangelism for the Federal Council of the Churches of Christ in America, was speaking recently in Kansas City, addressing some church audiences and also the ministerial alliance. He protested vigorously the pessimistic utterances concerning the religious organizations and asserts that the church is at least sounder than business. The eminent divine says that in twenty-five years he has seen at least two-thirds of the signs taken down from the front of business houses in his section of New York.

Collection Plate Is Abolished

There is sentiment in many parts of America for the abolition of the collection plate. Two Disciples churches have made the change within the past month, substituting a box at the door for the usual offertory service. Rev. William M. Mayfield, pastor of Roanoke Christian church of Kansas City says of his experiment: "Ours is an idealistic program dependent upon the sense of honor and duty of members of the congregation. Certain ones who have always longed to attend church where the collection plate was not passed have voiced that desire. That is how the change came about." While there seems to be no loss of revenue on the part of the

churches making the change, one wonders whether there is not a distinct loss in worship. The giving of the sacrificial animal was the center of Old Testament worship. Has not the offertory some rightful place along with the communion service and the prayers? This question will be considered doubtless by those congregations which seek to make the change in methods of gathering funds.

Universalist Laymen Are Organized

Following the success of the Unitarians in organizing their laymen, the Universalists have developed an organization for their men. This is called the Universalist Comrades. It was originated by a Universalist layman of New York, and a member of the Church of the Divine Paternity. From this small start in a few months the society has grown to thousands of members, scattered all over New England. The society will next be introduced into the middle west, promoted by the Universalist headquarters in Chicago. The society is pledged to help allay social unrest while working to better social conditions. It will work with the various civic organizations that have similar ideals. It will especially endeavor to put behind the Universalist churches the enthusiastic support of the laymen of these churches.

Historic Church Continues its Strength

Old South Congregational Church of Boston is one of the few churches that stayed in the trinitarian fold at the time of the theological upheaval a hundred years ago. Though a down-town organization in a city which is now predominantly catholic, it maintains its strength. The annual report shows that the present membership is 996, compared with 1011 a year ago. The collections for benevolences during the past year were \$38,626, nearly \$6,000 more than the past year. The total budget of the church is \$88,827. In addition to this the members of the church contributed to the Pilgrim Tercentenary fund a total of \$171,498.49. The pastor of the church, Dr. Gordon, is known for his literary gifts. His prophecies concerning the Interchurch World Movement brought him some criticism, but in the light of later events, no one seems disposed to take him to task for that attitude.

Open Winter Favors the Churches

The open winter which has prevailed over much of the country has been specially favorable to church work. Instead of being ice-bound during January and February, the churches have been unusually active and have secured a long start for the special activities of the Lenten season. At Central Christian church, of Dallas, Texas, the ushers carried chairs into the aisles on the morning of Feb. 6. On the evening of that same day chairs were placed in every available space to accommodate the congregation of Norwood Christian church of Cincinnati, where Rev. C. R. Stauffer ministers. He was concluding a special series

of sermons which had attracted wide attention. Norwood church runs a nursery on Sunday morning so the babies and small children may be cared for while the mothers worship. This live church has organized a calling committee which will make a thousand calls in behalf of the church this coming month.

One-Third of Baltimore Goes to Church

Rev. L. W. McCreary is the efficient federation secretary in Baltimore. He recently put on a canvas to determine just how many people in the city went to church on a given Sunday. While the population of the city is 734,000, it is estimated that 600,000 are of church-going age. A count of the morning and evening audiences in 349 of the largest churches showed an attendance of 207,180. Mr. McCreary estimates that 80,000 persons may have attended the services at the small outlying churches of the city. Adding these figures, he comes to the conclusion that 47 per cent of the population was in church on Sunday. Since a number of the more loyal Protestants go to church twice on Sunday, it may be necessary to reduce the percentage somewhat, but it is safe to assert that at least one-third of the citizens of Baltimore were in church on a given Sunday. This figure is probably very much larger than would be found in many of the cities of the land. While some cities have church attendance established as a social custom, quite the contrary is the case in others.

Live Methods in Christian Endeavor Societies

The Christian Endeavor movement still shows originality in method. New modes of service are being devised in various cities. In the Pacific District Union in Oregon the sick are being provided with flowers and the shut-ins in the various cities are being taken to church in automobiles. The society takes an interest in the cleanliness of the city, having special reference to lawns, vacant lots and streets. The Washington Heights District Union of New York is greatly interested in holding religious services where they are not ordinarily held. The hospital service is especially noteworthy. The patients are given a song service, and magazines are distributed at the hospitals. At Greensboro, N. C., there were twenty-nine baskets of provisions given out during the past Thanksgiving season.

Religion on the Upgrade in Canada

The Interchurch Forward Movement of Canada did not fail and the success of this common enterprise has resulted in a great increase of religious interest all over the nation. The annual meetings in the churches are showing fine reports of achievements the past year. In many cases the salaries of ministers have been increased, and old debts have been wiped out. In Toronto the results have been especially noteworthy. A Sunday evening service started last September has grown from week to week until the

largest auditorium in the city fails to seat the people who wish to attend. One of the churches of the city has been driven to secure a theater in which to hold the Sunday evening service, and there is now a weekly attendance of three thousand at this service. The Baptists have an evangelistic drive in progress as do the people of the Salvation Army. It is said that the national revival of religion has spread as far as Newfoundland where there is also a deep religious interest. The cause of church unity has progressed farther in Canada than in the United States, and this is the reason that Canadians have been able to cooperate more effectively in the practical enterprises of the kingdom.

Board of Temperance Has New Leader

The Board of Temperance and Moral Welfare of the Presbyterian church has secured Rev. Clarence G. Reynolds, D. D., former pastor of the Madison Avenue Presbyterian church, of Elizabethtown, N. J., as their new secretary. Dr. Reynolds has had a very successful career in the pastorate. In his new work he will be the visiting minister of Bellevue Hospital and will represent the presbytery at Fox Hill Public Hospital for soldiers and sailors. Dr. Reynolds will preach for Fox Hill men every Sunday. The Board of Temperance and Moral Welfare not only deals with prohibition enforcement, but also with the question of commercialized recreation and the family life.

Program Before the Building

When the official board of the Disciples church of Evanston, Ill., came together recently to consider the question of a new building, it developed that no one knew exactly what they wanted to do in that building. A structure costing \$150,000 was considered as a contribution to Disciples prestige in the city, but it was argued that building sanctuaries to establish prestige was not a very religious proceeding. The result of the discussion was that the pastor should spend two months in studying modern church programs in communities sufficiently similar. He was instructed to bring back photographs of buildings and complete data on programs. By a study and comparison of the different parish programs, it will be decided whether there is a job for the Disciples in Evanston that is big enough to justify a building costing so much money. If the work is there to be done, it is believed by the official board that the building can be erected. When the pastor has finished his survey of Chicago, he will go to other cities in the middle west for studies. Just now he is hunting the successful church.

Proposes to Interchange Students

The interchange of students is one of the devices relied upon by friends of world peace. Just now Rev. Orwin E. Cook, educational secretary of the Methodist Annual Conference of Mexico is

in this country negotiating to get scholarships for Mexican young men who would come to this country to study. The project has the blessing of President Obregon. Already some young men are studying at the University of Texas and Northwestern University has arranged to receive some of the students.

University President Resigns

Dr. R. H. Crossfield, president of Transylvania University, has resigned. Dr. Crossfield has been president of the university since 1908, and in those his-

toric thirteen years has brought his institution up to a position where it is well abreast of the times educationally. In his work he has been opposed strongly by reactionary influences among the Disciples, but has continued to hold the support of the Disciples of his own state. He was some time ago given a vacation, as his administrative duties had been so burdensome as to break his health. He has accepted a position as treasurer of the Federal Council of the Churches of Christ in America. In this position he will not be simply a banker, but will endeavor to meet the financial

Bishop Nuelson Reports Methodist Progress in Germany

The war has quite changed the attitude of Germany to Methodism, Bishop John L. Nuelson reports in a recent issue of the *Northwestern Christian Advocate*. The Methodists are administering relief funds in Germany and the bishop is proud to relate that the first food to reach the Germans was that purchased by Methodist money. The bishop went into the interior, attending two Methodist conferences and found everywhere a great interest in the brand of religion which is so popular in America. The bishop says:

"I have been asked, 'Did you not find our work in Germany altogether demoralized and disorganized?' Let me say that I found our work in a most promising condition. In the report of every one of the district superintendents, the statement was made that in most places our churches and halls were too small to contain the crowds that came to hear the gospel. Although the death rate was very high, and although we lost no churches in Alsace-Lorraine and none in Poland, there was a net gain of church membership in Germany of nearly two thousand and about four thousand joined our churches on probation in the last conference year, the district superintendents report that conversions and accessions are going right on. We could go now and hire the largest hall to be found in a city where we are carrying on work and fill it with people. At the sessions of the two German Conferences we hired the largest halls to be found and they were so crowded that the police had to come to prevent people from crowding into the buildings. I was to conduct a service which we were to hold in our First Church at Frankfort, which is quite a large building. My train was somewhat delayed and when I reached the church I could not get into the building because of the solid mass of humanity. I had to be let in through the fire escape. We have access to the people by preaching the gospel of Jesus Christ as the Saviour and Master. The gospel of Jesus Christ finds hearers and shows its power. Several years ago the average contribution per member to the various enterprises of the church was forty-one marks, which at the normal rate of exchange

would be \$10. Last conference the report was made that the average contribution went from forty-one to seventy-two marks. The people are perfectly loyal to the church and are supporting it as much as they can. Of course, if you reckon in American dollars, seventy-two marks is less than forty-one marks was before the war. The change into American dollars does not give a true representation of the matter."

With regard to the physical conditions in Germany, Bishop Nuelson says:

"Last year I was very much in hopes that the past winter would be the last of the severe winters, that we would no longer be compelled to render physical relief but could turn our whole attention to constructive work. This hope proved to be futile. We are again facing the specter of hunger, cold, disease, starvation. Every letter which I receive from the district superintendents in my area points out the imperative necessity of rendering physical relief. I am a member of the International Committee on Child Welfare and the reports which come to us from all parts of Europe tell the same story. Herbert Hoover makes an appeal to the American people, stating that 3,500,000 children will perish unless the American people continue their assistance. The Friends' service committee is doing an admirable piece of work, giving a supplementary meal every day to 500,000 school children in Germany. They plan to feed one million during this year. I wish to avail myself of this opportunity to give my testimony to the value of this magnificent work. But we must do something also for our own church members, for the mothers, for the smaller children, for the young people out of school, for our 500 deaconesses, for our 300 pastors. They are in need. They cannot help themselves.

"It is not the question of unwillingness to work. Prices are soaring up still higher. Fuel costs thirty to forty times as much as before the war; clothing, milk, butter, fat are very scarce and exceedingly high in price.

"We cannot let our own people who are loyal to the church, who are the salt of the earth, perish for lack of bread."

problem of the Federal Council which is the one problem of the organization that has never had an adequate solution. Through this fellowship he will become known to thousands who are not acquainted with his gracious personality, or his splendid gifts of leadership.

Ministers Start Fight on Commercialized Amusements

The nation-wide efforts of the commercialized amusement promoters will meet a counter this coming year. The ministers in many cities are considering their duty with regard to this matter. In St. Louis the Ministerial Alliance, composed of all the Protestant ministers of the city, has approved proposed legislation that would stop all commercialized amusement on Sunday. They assert that the day should be kept for the rest of men who labor, for the cultivation of the family life and for the worship of God.

Community Building for Recreation

Richland Center, Wis., has been like many another little city in that it had many churches but few of the modern religious methods. There are five Protestant churches and one Catholic church. The churches agreed recently that something should be done for the recreational interests of the town. A committee that looked around for ways and means found a large auditorium, but no equipment in it. The city council was persuaded to equip the building and to employ a full-time director. The old auditorium now has social rooms, gymnasiums, baths and other modern facilities. The churches support some of the activities, and Richland Center is now one of the most up-to-date small towns in the country.

Methodists Want More Money

It is said by some that a Methodist is never happier than when he is passing the contribution plate. Although the southern Methodists raised their centenary quota, and these pledges are not yet paid, they are already planning a new enterprise. They are asking thirty million dollars for the Methodist educational institutions of the Southland. The campaign is being carefully prepared for with a month of prayer, a month devoted to Christian service, and a month devoted to Christian education. It is planned to make the financial campaign also a campaign for a greater consecration on the part of the people. The financial condition in the country is not what it once was so the handicaps to the new campaign are greater than those of the former one.

Colored Church that Succeeds

Most of the colored churches of Chicago are small affairs of thirty members or so. These small churches fit the habits of the negro for he was used to a small church in the southland. As the negro takes on metropolitan ways, however, he begins to see the advantages of

a stronger church organization with better preaching and better music. Armour Avenue Christian church in Chicago is led by Rev. G. Calvin Campbell. Mr. Campbell discovered that he needed more equipment so he has worked his way through a course of study at the Univer-

sity of Chicago. In the meantime in a few years his congregation has increased from 175 to 465 members, sixty new members having been received the past year. Over four thousand dollars is on deposit in the bank toward a new building,

Why People Do Not Go to Church

The problem of empty pews is felt in many denominations and recently the Herald of Gospel Liberty secured from its subscribers a number of letters upon the theme, "Why the Dearth of Worshipers." James S. Frost finds some of our new inventions to blame for religious conditions. He says:

"The moving picture portrays war, crime, and violence. The young see it and take that as their ideal. Burglary and shooting come as natural as night follows day. Easy money and high wages call for more money, and crime follows. The automobile helps the bandit and burglar to escape. Strict censorship, with reform of public opinion, must come.

"The automobile, while it helps some to get to the house of God, draws many away on long pleasure trips on the Lord's Day, thus keeping them from the church services and this always means that they will soon lose interest in Christian things.

"Lack of religious training on the part of parents may be mentioned as another contributing cause among all classes. If the child attends Sunday-school, he is thought to do well; but almost of equal importance is attendance on church service, which, if rightly taught, will follow a child through life."

A writer from Holland, Va., who prefers to sign his initials, charges that the empty pews are due to modern views. He says:

"As I view the situation the following are some of the chief reasons for the dearth of worshippers of which our editor complains in a recent splendid editorial:

"1. Rampant Materialism, which denies the supernatural in Christianity.

"2. The New Theology, which claims that Jesus was only a mere man and not a divine Savior.

"3. Higher Criticism, which in a large measure destroys the authority of the Scriptures in the estimation of many scholars, and the reflex influence of their teaching on the masses leads the masses to doubt the truth of the Bible; and doubting the reliability of the Bible, the people (even many members of the church) feel justified in doing as they please, regardless of the teachings of Christianity, and therefore they do not care so much about going up to the house of God to worship."

The most astonishing charge is that of Hermon Eldredge, who asserts that the dearth of worshippers is due to the dearth of worship. He says:

"One reason there is a dearth of worshippers is because there is such a dearth of worship. In many of our churches today, I have been impressed with the lack of depth in the service which should be the worship of Almighty God and which has (sometimes from lack of preparation and sometimes from a promoted 'light and cheerful' atmosphere) come to be 'shallow' and 'thin' and 'modern,' if you please.

"On the other hand, I was in a service some little time ago in which there was an atmosphere of devotion and a sermon of silence and meditation before the service actually began, which was most helpful and impressive."

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. . . "Crowds? Do you know of very many preachers, Tom, who are surrounded by crowds, today?" Blue spoke bitterly.

"Not many—no. But there are enough to point the moral. You speak as if the people of Middlepoint were not very faithful in their church attendance. Don't you have a good congregation in your church, Dan?"

"About—one hundred and fifty on Sunday morning, when the conditions are just right—the weather, you know; and the season."

"How many people would your church accommodate?"

"More than six hundred, it is said."

"Ah—so that is the trouble!" MacGregor had the air of one unearthing a secret. "I can tell, by your tone, that you are discouraged, Dan. Now I know the reason. It is because you are seeing no results. You would preach like a house afire if you had a congregation! Lacking a congregation, you haven't very much interest in the job—now isn't that so?"

The preacher nodded affirmatively. MacGregor grew spirited.

"That's exactly what ails the preachers of this country, at the present moment, Dan. Nobody to preach to! Why, I can see the whole problem as clearly as if I were its own mother! The preacher knows that he is going to face a small group of lonesome people, scattered in little squads over a big, three-fourths empty meeting-house. It will be exactly the same bunch that was there last Sunday—a few less, perhaps, but no more. So—he gets to work on a sermon for that little handful. Not much wonder if he can't put his full energy into it. Yes, sir; I can see how it would be. Take my own case: If I knew, as I sat down to write an editorial, that the edition of *The Star* containing it would be limited to one hundred and fifty copies, I would go at it with utter disinterest. Not that these people wouldn't be worth talking to; but because it would be a confession of complete defeat and collapse if my paper were unable to do a larger business than that. But when I know that every pen-stroke means something to twenty-five thou-

sand people, I spur my mind to its best endeavor! Now, suppose, Dan, that you knew, to a moral certainty, that you would have a crowd, next Sunday morning—a compact, shoulder-to-shoulder, alert congregation—wouldn't you go to your task of sermon preparation, with an entirely different attitude than usual?"

.
"Yes, Tom," sighed Blue, "It is the old story of 'which comes first—the hen or the egg?' To get a crowd, a man must know how to preach with great vigor. To preach with great vigor he must have a crowd. I defy any man to do his best work with a despairing little handful in a vast tank that is built to hold four or five times as many people. It can't be done! Very well; what is he to do about it? Suppose he decides that a large congregation is the only solution to his problem! How does he go about it to recruit it? I'm sure I don't know. I wish I did!"

MacGregor was reproaching himself bitterly for having permitted and encouraged the conversation to this unpleasant quarter. Fine way, indeed, to spend an hour with his old friend of college days—to hold up a mirror so that he might see how feeble were his endeavors. Yet, he had a feeling that to change the conversation now would mean nothing less than that he considered Dan Blue's case beyond help. No; he had gone into this thing, with his eyes open. He must see it through.

.
"See here, old chap; you've simply got to buck up! I know you! I've heard you speak! I've heard you pour yourself out, many a time, in a way that sent the creeps up and down my spinal column! You've got it in you to be a successful and happy preacher! Give you a crowd—the promise of a crowd—and you would surprise yourself and all your friends in Middlepoint by the sudden release of a volume of unsuspected pulpit power! I know it!"

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EDITORIAL

A Lenten Prayer—For Fellowship in the Sufferings of Christ

DEAR Saviour, in these thoughtful Lenten days we would keep close by Thy side. In the thick of our work and under the burden of all our cares and duties we would yet find leisure of soul for communion with Thee. And do Thou draw near and open Thy heart to us as Thou didst to Thy friends in the long ago. It is Thy comradeship that we most desire, a true and simple understanding of the mind that is in Thee, that we may walk with Thee in the way Thou goest and share Thy will, Thy vision and Thy victory.

May we not set Thee off from us as a being so remote and singular that we cannot think of ourselves as Thy friends, but can only stand in awe of Thee. Forgive us that we have not known Thee or we ought. And forgive our teachers who have drawn false and unhuman pictures of Thy person, robbing us of our Saviour and giving us a God or demigod in Thy stead. Show us, O friendly Master, how human Thou art, how human thus God our Father is, and how divine are these modest lives of ours. Create in us the sense of oneness with God's family whose dual habitation is both heaven and earth. And may we learn to come not less with boldness than with reverence into Thy presence whose face glows with the radiance of the Father's righteous love.

Talk to us as Thou goest with steadfast purpose up to Jerusalem. May we walk in Thy fellowship all the way from Mount Hermon's transfiguring vision to that little hill outside the city's wall which Thy cross has made sublime. What is this cross to which Thou goest? And why dost Thou refuse all other approaches to men's hearts save only the way of a cross? Thou couldst make bread of these stones and buy the allegiance of men through

gratitude and dependence. Thou couldst cast Thyself from the temple's pinnacle and compel their acclaim. Thou couldst shrewdly ally Thy human genius with the secular powers that be, and come thereby into rulership of the kingdoms of this world. Why hast Thou rejected the sword for the cross? What is this foolishness of God which Thou wilt not exchange for the wisdom of men? Show us Thy redemptive secret, O Saviour. This mystery at the heart of Thy life haunts us, and we cannot have peace in Thy company until we share its meaning with Thee and commit our ways to its way. Amen.

Outstanding Thinkers Are Religious

THE contention of the old-time infidel that religion is a kind of superstition destined to disappear before the morning sun of learning, has been thoroughly discredited by events. The swing of the pendulum in the ranks of genius is back again toward theism, and toward an appreciation of the historic religions. Of course one can hardly expect geniuses to be orthodox all the time. It is not the nature of genius to voice other men's opinions, but nevertheless the writings of these men indicate a vital awareness of religious reality much as if they had just discovered it. H. G. Wells was for a time a materialist, but now the apostle of a new interpretation of religion. George Bernard Shaw started out as an atheist and an anarchist. Today he is neither. Maeterlinck holds to a belief in God and immortality, though conscious of dissent from the religion of his fathers. Bergson and James held unique conceptions of God, but both men are profoundly religious. Rudolph Eucken considered the question whether we can still be Christians

and answers it in the affirmative. Ernest Haeckel who died recently is a striking exception in not being a believer in religious ideas. Chesterton who is touring our country at this time has given his life to exposing the pretensions of those who trade in heresy. His stock in trade is orthodoxy, though his kind of unorthodoxy is quite unorthodox. There are many other names to call, but it is evident to any thoughtful person that it is at least intellectually respectable to be religious. The only question to be considered is whether the man of intellectual virility will choose to come to terms with the historic religions, or strike out alone into the fields of the new religious cults. Those who understand that religion is an ever changing thing will more likely prefer to go with the main division of the Lord's army instead of setting up independent organizations. The real test of truth is its ability to care for itself in the midst of error. Truth that must be segregated in order to live has something the matter with it.

Give the New President a Chance

THE new president was elected quietly. He chooses to be inaugurated with no fuss or feathers. He is already attacked before he has had a chance to perform a single official act. The professional opposition which sets upon all administrations, has sharpened its weapons for him. He seems to some men too quiet to be great. To others his mystery gives promise, for deep waters flow smoothly. The new President deserves his chance. Last fall he was the representative of a political party. Today he is the chosen representative of the whole nation, elected by a clear majority of all votes cast. He faces problems which he did not create, and problems greater than any that have ever faced an American President. We are now in the stream of the world's life. If our international relations are wrongly handled, we can have another war. Our domestic problems are of peculiar complexity. The "open shop" advocates are trying to wreck the labor unions, and if they succeed we shall then have something worse than trade unions, the one big union with bolshevistic ideals. The President brings to his office a Christian character, and an undoubted desire to give us an administration that will stand the test of history. If he is not big enough today to meet his problems, he may, like several other Presidents, grow under the responsibilities of the office. While Mr. Harding enters upon his new duties the Christian church should not cease to pray for him. The efforts of all good citizens should be to promote the spirit of cooperation and good will while the nation under its new leader seeks to find its way through the complexities and hazards of the reconstruction period.

The Keeping of Lent

WHEN the churches were less Christian, they used to delight to shock each other. The Unitarians flaunted their parish house dance at the Methodists, and the Sunday baseball game of the Episcopalian young men was a red

rag to the Presbyterians. The Baptists and Disciples delighted to announce how many Congregationalists had been immersed, and all the evangelicals showed their independence of the church year by giving dinners and entertainments in Lent. The community that has churches acting in such spirit still is somewhat belated, but unhappily such communities may be found. The keeping of Lent by the eating of fish will never appeal very much to those who are not conscious of a "Catholic" tradition, but there is no reason why the whole body of believers in Christ should not unite in making one season of the year so outstandingly religious that Christianity would give a fresh challenge to the community. Hence Protestants have laid to one side their old time antipathy to the Christian year as an unauthorized device and this year as never before the call to repentance will go forth, and the gospel for the sinner will be preached with vigor. The devotional life ever needs revival, and there is something that is seasonal in the very spiritual constitution of man. In many churches there is renewed emphasis upon Bible reading and prayer. Central Church of the Disciples in New York in conducting its every-member canvass is bringing to the attention of its members certain great devotional books which are recommended not only for Lenten reading but for habitual use. These books are: "The Daily Altar," by Willett and Morrison; "A Forgotten Secret," by Dawson; "Great Souls at Prayer," by Tileston; and "The Meaning of Prayer," by Fosdick. Let each church find its own way of deepening its religious life, but it can set no higher task for itself than to start the sap of a spiritual spring-time rising through the whole body of its membership.

Competitive Church Building Programs

A CITY of forty thousand inhabitants near Chicago has church building programs under consideration which aggregate over a million dollars expenditure. The churches of this community will in the next five years build most of the church buildings that will be erected during the next twenty-five. In many cases the money is already pledged. It is being paid in during the days of inflation, and hoarded until it will buy more than at present prices. The one thing that no one has done in that community is to look at the problem of religion from the standpoint of the whole community. In many cases buildings will be erected in order to maintain the relative denominational standing in the community. These will be of the auditorium type to furnish background for the work of a distinguished minister. A number of questions need to be asked in this community. What does the church need to do in the different neighborhoods in the city? What kind of buildings are necessary to the service programs which are outlined? What things should be done in a cooperative way, and what things should be regarded as belonging properly to the sphere of the individual church? Could not the architecture of the community be given some common type while providing for proper diversity, so the town would be known for some noble and harmonious buildings as the home of worship and service? These and many other questions need an answer. Held back by the

older customs in church building, the ministers have not dared to face each other around the council table. The laymen of a given congregation are often anxious to "steal a march" on their neighbor churches. The innocent bystander who is outside all the churches, but who is asked to give to them all, feels that he has no right to interfere. And so things are drifting. Unless some powerful influence outside the churches challenges their right to this sectarianization of so great a fund, a large portion of a million dollars of the Lord's money may be wasted in useless and competitive enterprises.

The Church and Irish Outlawry

THE Roman Catholic church maintained an outrageous neutrality during the spoliation of Belgium in spite of the protests of the brave cardinal of that little land. During the unhappy civil strife in Ireland there have been parish priests whose unguarded utterances have added fuel to the flames. It is the more gratifying, therefore, to hear Cardinal Logue, the leading churchman of Ireland, take a strong position against ambush and murder, whether practiced by the Sinn Feiners or the black and tan police. There is evidence of approaching sanity among the Irish when Bishop Cohalan of Cork, in the very district where the Irish have suffered most by night violence, asserts that the Irish republic is not yet a fact which the church can recognize as legally constituted. True friends of the Irish on both sides of the water will counsel reason and moderation. Probably the Irish situation might have been settled by now in some workable if not ideal fashion had it not been for American gold, and the journalistic propaganda which has been going on in this country. Southern Ireland has been led to believe that they might hope for America's support even to the point of a war between Great Britain and the United States. As the evidence continues to come in showing that the great body of American citizenship is not willing to shed blood and treasure over the question whether the government of Ireland shall be a dominion like Canada or a republic of Sinn Feiners, the people of Ireland will become more and more willing to negotiate Irish peace in London and Dublin rather than in Washington. We don't agree with those who define the Irish question as a religious question, but it cannot be concealed that the trouble in Ireland is partly a religious problem. If the Catholic plea for Catholic moderation is now met by moderation among the Ulster Protestants, one may hope to see Ireland dropped from the head-lines of our dailies for awhile.

The Men Who Drink Hair Tonic

A MAN came back to a Chicago drug store recently for the second bottle of hair tonic in a single morning. This seemed like an excessive interest in the growth of hair, so the medicine was refused. The man was followed to another drug store where he secured more hair tonic. It was definitely ascertained that he drank the vile decoction for the alcohol which it contained. This man

is probably to be pitied more than censured. We have thousands of men with an inherited or a self-depraved thirst. There is a wrong chemistry in their bodies on account of the sins of their fathers or their own vicious habits. The only wonder is that more men of this sort have not been found. They should be directed to physicians for sympathetic treatment for the cure of their alcoholism. It is an unhappy fact, however, that some physicians in Chicago and other large cities have been willing to profiteer on the weaknesses of the hair-tonic drinkers. Some of these have fallen into the hands of the government, and they are now raising the cry of medical freedom. How hypocritical this cry is one can easily see by finding the number of prescriptions for liquor which were written each month. While many physicians never prescribe alcohol for any internal treatment, and most physicians make a very infrequent use of it, some of the sharks and quacks who are now in the toils of the law are said to have issued seven hundred prescriptions a month. The church must not fail in her duty to the hair-tonic drinkers. Most of the great sanitariums where alcoholism is treated employ the methods of moral education. Drug treatment alone is never sufficient. The church has always believed that she had the remedy for weak wills and sinful hearts. There are a good many thousand men in America who need this treatment.

Hooliganism in the Movies

A NATION-WIDE demand is being heard that the big movie syndicates clean house. Even in journals which are by no means of the professional uplift class, the evils of our present show houses are spoken of in notes of reprehension. It has been sufficiently pointed out that the movies have a definite relationship of juvenile delinquency, because of the exhibition of scenes of violence and lust. The effect of the pictures upon the manners of the young is a question almost equally serious. Even where an excellent drama is shown in proper costume and in good acting, there will be a so-called "comic" in which propriety and decency are outraged. Undressing, rude attacks and crude jokes make up the entertainment. The sense of humor among our young instead of being subtle and refined finds its chief occasion in the barrel stave and bathing suit. Manners are akin to morals. They are really of one piece. When refinement and consideration for the feelings of others go, both courtesy and ethical feeling go also. In legitimate drama the play-house learned a long time ago that it was possible to get a temporary popularity for an inferior thing, but in the long run when public taste was affronted, the house suffered in its patronage. Surely there is no one so pessimistic as to say that our movies today represent the average level of culture in America. They are pitched to the lower levels, and if the movie promoters will not give us better pictures, the play-houses should be boycotted for a season. This is the only argument that really counts with some of the commercially minded gentlemen who sit in New York offices and determine what kind of recreation the rest of us shall have, if we go to a motion picture house.

Religion in the Open

ONE of the most encouraging signs of the new day is the fact that the consideration of religious truth is apparently tending toward that open forum in which all our modern interests are weighed and sifted and judged. Ever since the rise of scientific method in scholarship, religion has deemed itself exempt from those processes of investigation which were utilized freely in all other departments of human life. Her defenders shrank from the cold procedures of science and kept her under the protection of dogmas and traditions. Theological seminaries were kept apart from universities like hot house conservatories maintained for the protection of plants against the irregularities of the outdoor climate. As a result, the Christian ministry is the last of the learned professions to adopt the attitude of freedom, of experimentation and of tolerance. As a further result the church has been kept behind other social agencies in its adjustment to the spirit of the new age.

But more rapidly than the church itself realizes, this situation is being changed. One looks in vain for a more aggressively open-minded group of academic graduates than those being sent forth today from our theological seminaries into the pulpits of the land. They are quite willing for religion to be carried into the conflict of ideas in the burly world because they have themselves learned the speech of science, of distinctive modern culture, and have caught the spirit of liberty and free discussion characteristic of the college and university. Occasionally one stumbles upon an educational institution where a sharp line is drawn between the teaching of religion and the teaching of all else, as at a Disciples college in Iowa whose president has virtually inhibited the teaching of religion by the academic faculties of literature, psychology, philosophy, Greek, and the rest, devolving wholly upon the theological seminary across the way the duty and responsibility of forming whatever religious ideas the graduates of that institution take away with them. But this is an exceptional instance. Nowadays in most colleges as much religion is taught in the class rooms of the professors of psychology as in the seminaries. Religion, that is to say, has come out in the open, academically, and finds to its surprise that the air is not so chill nor so uncongenial as was supposed. The submission of the Scriptures to the processes of historical criticism, the consenting of spiritual experience itself to undergo analysis and judgment at the hands of psychology, and the application of the pragmatic philosophy to the entire range of theological ideas, mark the successive steps by which academic religion has left its sequestered position and come out into the open forum of actual life.

This change of atmosphere in the academic study of religion has not yet been matched by a like change in the church itself. Indeed there is still heard an outcry against the colleges, a criticism of the spirit of inquiry, of freedom and of experimentation which is the vital breath of a modern educational institution. As a result the church lags behind its own leadership. It condemns its

leadership either to take so advanced a position that there is no group of people at hand to be led or to make such compromises and adjustments that the prophetic fire is quenched. The hesitance of the church in following its leaders appears less on the level of theology or criticism than on the level of social ideals. Here orthodoxy, in its literature and in its work of instruction, continues to live and operate entirely within its own pale. Its arguments and terminology have been and are yet those of special pleading, and its apologetics have been designed to confirm those who were already convinced. The church has done but little to encourage, if it has not actually disapproved, the spirit of free and unhampered social inquiry and action.

The truth of this is illustrated in that brave little book by Professor Fitch, "Can the Church Survive in the Changing Order?" This book and the whole attitude it represents is brave in the sense that it dares to state freely and frankly the whole problem of the church in the modern social order, and to face the complete range of facts. It represents for its author and the great multitude who feel as he does an emancipation from the prison house of exemption, and a coming forth of the church into the arena of free discussion of the ultimate questions of religion in an atmosphere of the freest inquiry and in the presence of anarchists, extreme individualists and all sorts of "liberals" and free investigators. Until Fitch's book appeared there was scarcely any bit of literature extant, representing the church, which dealt with those unconventional ideas that have such vitality in our time. It may be said that all such unconventional people should be ignored by the church, that we need not be bothered by "unbelievers" and what they think. The church hasn't bothered much about them, but it is worth while to remember that while Christian scholars have allowed themselves to be hemmed in by orthodoxies of creed, convention, and authority, even the most liberal accepting formal restrictions, "free" teachers of the type of Bakunin and Nietzsche, not to mention many others, have been shaping the religion, or the *ir*religion, of a great part of thinking Europe. Revolutionary thinkers and leaders, whose very names so-called Christian leaders have hardly thought it worth while to know, are discovered now to have been influential in ways and depths quite unforeseen. If Christian teaching never had even a semblance of chance of struggling with atheistic influences for possession of the soul of young Europe, it was due largely to the limitations of the atmosphere and environment of so-called "Christian thought."

Had the whole church stood with Mazzini, basing revolutionary ideals in religious faith and fervor; had there been even the frank approach to the problems of life and faith that Professor Fitch encourages in his "Can the Church Survive?", there might have been a different story. It is doubtful if anywhere outside of the New Testament there is a writing more beautifully idealistic and profoundly moral than the revolutionary pamphlet, by Prince Peter Kropotkin, "An Appeal to the Young." And yet, in that marvelously appealing document, he be-

gins by assuming that the youth of Europe "do not got to hear parsons and ministers rant." The trouble is that that assumption was too well justified; and yet Kropotkin showed how essentially fair, and sympathetic, he could be toward free, vital Christianity, in the chapter on Tolstoi, in his book "Ideals and Realities of Russian Literature."

One great precursor of Professor Fitch there has been, in the appeal for an uncloistered Protestantism, frankly and fully meeting the phenomena and problems of life and thought, without subterfuge and special pleading, and with a new spirit of sympathy and insight replacing regard for dogma and tradition. We refer to Professor Paul Sabatier's "France Today: Its Religious Orientation." It is strange that this, which seems to us the greatest and deepest of Sabatier's books, appears to be the one least known. Appearing some years before the war, when critics saw in France an irreligious, atheistic and pleasure-loving people, Sabatier discovered, and plumbed the depths of, an unconventional but very real religion, inadequate, and possibly perverted in expression, possibly also misdirected, but none the less present as a great latent force awaiting development and action. And 1914 showed Sabatier to have been a true prophet.

Sabatier stands as a great, living example of the thing for which Professor Fitch pleads. Several years before the war, when the war and all that it implied was unforeseen, he was contending that a church and religious leadership, completely free and untrammelled, free from the dominance of mere ritual and authority, free from the dominance of theological dogma and orthodox tradition, adequately interpreting religion to the people, and the life of the people in terms of religion, might have awakened that glory of honor, service and sacrifice, which the war was destined to arouse, but which the spirit of war never can perpetuate. It is the tragedy of religion that it lags behind patriotism and adventure in its failure to awaken and reveal the moral glories latent in man, made in the image and likeness of God.

It will be evident that our references to Professor Fitch's little book have been not to the volume in itself. We have taken it as a very striking symbol of what is happening in our colleges today. They are doing a great work for the freeing of the human spirit. They are less moved by convention and tradition, and they are encouraging a spirit of free, thorough-going and impartial inquiry, perhaps, we may say, as never before. The forward-looking man, the man who is really concerned about the rendering of honest and impartial service to society, is finding in the colleges an increasing tower of strength. The bigoted and selfish, the partisan—both the respectable and the disrespectable—would like to voice their protest, if not to lay their hands upon the prophets of the new day, but they are increasingly deterred by the fact that if the prophet is thrown out "it is likely they will get someone a great deal worse." To the traditionalists and self-seekers, both in church and society, it looks like a veritable conspiracy of heterodoxy and iconoclasm. But let them not worry, it is the spirit of inquiry that is its

own surest anchorage and corrective. If any worthy thing comes to grief, it will be through the repression that seeks to stop things half-through, rather than through the encouragement that leads to well-considered conviction.

The colleges are in advance of the church. It is only natural, and perhaps it is well, that they should be. The man of academic position and habits would probably resent the suggestion that he is a man of leisure, but it is his peculiar business to do what many a minister would like to do, if he had leisure. His judgments have to be made upon a wide investigation, and acquisition of facts, necessarily impossible for the minister, or average intelligent layman; and just because of this his judgments are apt to be in advance of those less able and equipped.

We have with us still the children of them that slew the prophets. But we have prophets, and never perhaps were they so well entrenched, or better supported. Our colleges have become veritable schools of the prophets, and there are not wanting signs that we are on the verge of an age that may become, like the age of the Reformation in England, an era of new learning, new adventure, and new freedom.

The Books of Yesteryear

WHERE are the best-sellers of yesteryear? And, by the way, what are their names? The prevailing note of last year's fiction, says memory, responding rather hesitatingly to the inquiry, was the psychic. There was a great output of stories cleverly contrived to meet the popular interest in occultism. No one is reading them now? Of course not. They are the books of yesteryear. Before that there were stories of the war. We remember them only as a part of the general horror which we are trying to forget by rushing into other horrors. Back of the war there were novels of adventure—of the kidnapping of the princesses belonging to imaginary countries of the Balkans, of the upsetting of South American governments by "virile" young Yankees, of marvelous achievements by cow-boys who turned out to be English dukes.

Back and back through the yesteryears range the "styles" in popular fiction—styles as easily traced as the change from the hobble-skirt to the pannier. We pass all varieties of sociological novels, with their haranguing reformers and haughty capitalists, and with such easy triumphs of talk over facts as never were on land or sea. We reach the "muck-raking" novels, which cut the beef-eating of the country down one-third for a few weeks, and then were forgotten. Finally, we come to the melodrama of our youth, in which the villain was subjected to repeated and various killings, in which the poor and beautiful shop girl had the inevitable reward of poverty and beauty in marriage to the princely-mannered millionaire, and in which the aspiring office-boy became the law-partner, son-in-law and heir of his employer.

Just now we are having a recurrence of realism—not so

artistic as that of Howells, not so profound as that of James, but undoubtedly clever and true to American life as it appears on the surface. Sex-consciousness is in almost every chapter,—not, as in the old-fashioned English novel, as romantic lure, but apparently in imitation of the bare, often nauseating sex-consciousness of the modern continental fiction. It must be said, too, that it seems a bit worse in American than in French or Spanish novels, for we are still near enough our Pilgrim forbears supposedly to have retained a decent sense of reserve. Many persons are concerned about what seems to them the decadence of modern fiction, but there is the consolation of knowing that in a few months more these, too, will be the books of yesteryear.

We Americans have a passion for damp printing. We demand that what we read shall be fresh from the press—shall be the latest edition of the daily, the daily always in preference to the weekly review, the last novel or poem in preference to the classic. This fact makes us scanners, not readers, for we have at least intelligence enough to know that the most of what we read is without permanent value. It makes it impossible for us ever to become in any broad sense well read, for we are continually occupied with what ceases to have import almost as soon as it is laid aside.

To read what everybody is reading, even though it is speedily forgotten, is not quite useless, at least for teachers, preachers, and others whose business it is to know what the world thinks it is thinking about. The habit has, too, some slight value for purposes of censorship, for certainly young people should be discouraged from the indiscriminate reading of contemporaneous fiction, and they are coming more and more to resent wholesale prohibitions. But do we not spend far too much time, relatively speaking, on books whose very names are forgotten by the time they have become the books of yesteryear?

Seeing the Fire Engine

A Parable of Safed the Sage

MY little Grandson came unto my house, and he was sobbing.

And I inquired, saying, Why is my little lad grieved?

And he burst into piteous Lamentation, and he cried, I want to see the Fire Engine.

And his mother spake, saying, We came past the Engine house, and the Firemen were Washing the Engine. And he desired to tarry, but I said, We will stop as we return from the Postoffice. And behold, when we returned, the Firemen had taken the Engine inside, so that we saw it no more.

There are sorrows great and sorrows small: but the sorrow of the small boy who hath desired to see the Fire Engine and hath not seen it is the Sorrow of Calamity.

And the little lad cried sore, saying, I want to see the Fire Engine.

And I said, Come with me, for we shall surely see the Fire Engine.

And as we started there came a man to see me, but I said, Tarry thou till I return, or come again another day, for I am busy.

And we went unto the Engine House. And I spake unto the Chief, and I saluted him, and he saluted me. And I said, We desire to see the Fire Engine.

And the Chief took the little lad and set him on high, so that he sat far up on the seat behind the Steering Wheel. And the Chief gave him the Bell Rope and the little lad pulled the rope so that the Bell Rang.

And he saw the Ladders and the Truck, and the Chemical Engine, and the Whole Business.

And certain of the Firemen ascended the stairs, and slid down the Brass Pole that he might see how they descended when there was a Fire.

And the little lad had the Time of his Life.

Moreover, I had a Pretty Tolerably Good Time myself. For I am not too old to remember when I chased the Fire Engine.

So the little lad and I we came again, and I left him with Keturah, and with his mother the daughter of Keturah. And they said, Have you two Small Boys seen the Fire Engine?

And he answered and said, We have seen it. And my Grandson told about the High Seat and the Bell and the Brass Pole and the Chief.

Now it came to pass that night when I said my Prayers, that I spake unto Keturah, saying, Some good things have I done this day, and some it may not be so good. But one mighty good deed have I done: I let my work Go Hang for an hour while I went with the lad to see the Fire Engine.

For he who doeth a kind deed unto a little child, doeth it for all the long years that lie ahead of that young life. Wherefore do I say unto all men, Skimp not thy deeds of kindness to any sort of man or woman, but the good deed that lasteth longest is that which thou shalt do unto a little child.

And moreover, it is an Whole Lot of Fun.

Knowledge and Wisdom

KNOWLEDGE reads books; Wisdom reads men. Knowledge treasures dead men's thoughts; Wisdom, living men's deeds. Knowledge is proud of the books it has read; Wisdom is humble before each moment's revealings. Knowledge says, live to learn; Wisdom, learn to live. Knowledge argues; Wisdom sings. Knowledge strains at the stars; Wisdom wonders at the daisy. Knowledge despairs before the ocean; Wisdom rejoices before the dewdrop. Knowledge says, there is no God; Wisdom, there is nothing but good. Knowledge scans universes, and finds weariness; Wisdom sees dawns and twilights and stars, and finds content. Knowledge despairs that life is so brief; Wisdom is thankful that a day is so blest. Knowledge denies immortality; Wisdom is immortality.

THOMAS CURTIS CLARK.

Do We Really Know What Were the Ideals of Jesus?

By Charles Henry Dickinson

THE ideals of a great soul are not mere imaginings, conceptions, or longings. They are the objects to which their servant directs every energy. They are the cause he lives for and dies for. He so becomes theirs that they become the depth and intensity of his own life. His ideals are one in his vital unity of devotion. This meaning of ideals is presupposed in the form of the question which has been assigned me in the series of articles which consider the fitness of Jesus' ideals to our time. For the question is not, what ideals of Jesus do we know?—as if we might know some of them and not others. It is a question of knowing his concentrating devotion. That conscious purpose of his life and death, if ascertainable, may then be analyzed into its elements. If any of these are in conflict they must be corrected and unified by his great purpose.

The continuance of Christianity may not depend upon an affirmative answer to our question. But without the knowledge of the ideals of Jesus, Christianity might become too weak and uncertain for its mission, ineffective against its open and its furtive enemies, and might be forced from many fields by its competitors. We need to know the ideals of Jesus because ideals are personal in their nature: in great souls they live and move and have their being. To know ideals we must know the great soul in which they are. To know them in their sufficiency to destroy the carnal, to create the spiritual, to subdue and transform to themselves every normal constituent of life, we need to know them in the supreme of souls, and to possess them from him. And ideals to be strong against their imposing antagonists must be loved. They are loved in our love of great souls. They are sufficiently loved for victorious devotion in him who is most worthy to be loved.

If we do not know the ideals of Jesus, our ideals will be formed mainly from our own civilization, whose radical defects render its implicit forces insufficient for its own tasks. For the correction, fulfillment, and transformation of these ideals, another inspiration is requisite. And in no other than Jesus can sufficiency be found.

WAS JESUS A HISTORIC PERSON?

The first historic question concerning Jesus is this: Was there an historic Jesus? The negative answer has been worked out in recent years by a number of eminent scholars, with admirable ability, thoroughness, and exhaustiveness. But this destructive criticism, like every other, finds itself committed to the constructive task of accounting for the belief which it seeks to overthrow. By success or failure in the constructive part of such an undertaking, the negative position stands or falls. The denial of the historic existence of Jesus, or of a Jesus of historic significance, has failed to explain how the mys-

ticism of that age could create the Man of Galilee, so uniquely different from its other creations. Attempts to account for the belief in his historicity have so involved the argument in ingenious inventions, hypotheses within hypotheses, exaggerations and distortions of obscure and dubious references, that the colossal mass, balanced upon a pin-point, has toppled over and toppled out of the realm of historical criticism.

This attempt has results pertinent to the question which has been assigned to me. The undertaking has emphasized the historic fact that our traditional christologies, instead of developing from Jesus' historic life, preceded it in the religious aspirations of the time; and their application to him, though it modified them, did not essentially alter them. The ideals of Jesus, then, are not such as might conceivably be held by a deity, a Logos, a Second Person of the Trinity, a God-man. They are the ideals of a human being, and the forms in which they were conceived were those of a man necessarily affected by the thoughts of his own time.

THE GREAT SOUL OF JESUS

The task of recovering something of the historic life of Jesus is then not an impracticable endeavor. How much or how little can be established is to be discovered in the process of historic research and criticism. The question assigned me asks only concerning the ideals of Jesus. These ideals, since they are out of the great soul which he is proved to be by the very attempt to deny his historicity, are, as we have reflected, the purpose to which he gave himself, the cause for which he lived and died. The ascertaining of these ideals is the most important element in the work of constructing a knowledge of the life and work of Jesus. To know his vital ideals is to know him, and the very life, directive, inspirational, creative, which he may live in us.

Our question directs us to the element which is also most simple and discoverable in the task of constructing an historic knowledge of Jesus. The record of events may present apparently insuperable difficulties and confusions. Of all the reported sayings there may not seem to be one of which we can affirm with historic certainty. These are substantially his words. And yet there may be evident an underlying purpose and devotion which reveal the vital ideal of Jesus. This judgment becomes clearer when we reflect that the aim of a great soul is found in his creative effects upon other men and other generations. If we can discover an impulse attributable only to Jesus, in the early history of Christianity, and distinguishable from other elements of its life, if we can discern in the course of the centuries that followed, his working, not altogether overwhelmed by floods of other influences, if we can find in our

own hearts and resurgent in our own time, a devotion which calls him Master and Lord, then the historic Jesus lives for us, and we may draw our life from him, whatever mists of uncertainty envelop his words and deeds.

This historic continuance of the ideals of Jesus becomes the chief critical principle to be applied to the accounts of his words and deeds. Whatever report of him is contrary to that effect is self-refuted. Whatever discloses, clarifies, and deepens it, at least sets us on the way to more detailed knowledge of what he said and did. How far it leads in each application, lies beyond the limits of the question assigned me.

THE MAIN SOURCE

The consensus of critical opinion finds the most important documents for the historic knowledge of Jesus to be the Second Gospel, from which much in the First and Third Gospel is taken, and those sayings of Jesus in the First and Third Gospels which belong to another and a common source. Subordinate questions in this field I pass over. A third source, found perhaps only in the Third Gospel, consisting mainly of sayings of Jesus and brief settings of his words, has such beauty and power, combined with an essential consistency with the two sources mentioned—a consistency which is not at all a reflection and repetition of them—that it is associated with them as an important origin for our knowledge of him. The spiritual value of the Fourth Gospel is enhanced when an independent historic value is not forced upon it. The material in the Synoptic Gospels outside those three documents is, in general, different from them, either in its freer popular religious fantasy, or in its theological constructiveness, or in its inferior thought and style.

Readers to whom the above statement is familiar may pardon it when I use it to call attention to this fact: that the historically negligible portions of the Synoptic Gospels, and the Fourth Gospel especially, contain ideals which are absent from the three chief historic documents, and which therefore have small claim to consideration as attributable to Jesus. It is here that we find definite theological constructions. The two soteriological statements in one of the main sources do not seem to me to be an exception; for the reference to "the blood of the New Covenant" has special reasons to be doubted, and the phrase "to give his life a ransom for many" loses, when dogmatized, a greater significance than it gains. In the historically inferior portion alone is found a trinitarian formula. No tendency to such constructions is attributable to the Jesus of the three more historic sources. It is alien to him. Dogma, as far as it was in his thought at all, was held traditionally and uncritically. It was either aside from his deepest interests or was transformed by them. His purpose did not include the formation of dogma. His ideals were not theological.

JESUS' NON-ECCLESIASTICAL MIND

Absent also from that part of the Synoptic Gospels which has the best claim to be used as historic material, is any reference to the church. His ideals were not eccles-

iaistical. Nor in them has the sacramental any place. It is important to observe that legendary accretions and exaggerations, which have an open field in the realms of miracle and healing, angelic visitation, and divine intervention, have least motive in the supreme domain of purpose and devotion, which is his vital ideal. How far these judgments must be modified in an estimate of his messianic consciousness and his expectation of a new world-order as affecting his ideals, will be indicated later.

The delimitation of the most important sources for the knowledge of Jesus' ideals makes the problem more acute. How far are these data affected by thoughts from a later stage of the Christian religion? How much of that which is attributed to Jesus in these documents is reflected from early apostolic Christianity? The religious consciousness, thought, and practice of that formative period are, in the consensus of sane historic criticism, accessible to us in the remainder of the New Testament, as interpreted by our knowledge of its world-historic setting. The addition of other sources of our knowledge of early Christianity beyond the New Testament, and the tracing of Christianity into its subsequent formations would clarify these judgments but would not materially alter them. Here we find, beside legendary growths, which affect the testimony to the ideals of Jesus less than they distort the records of the details of his history, many conceptions and organizing principles from the Greco-Roman world, especially from its prevalent religious aspirations. We find Jewish ideas in strange alterations and comminglings with Gentile conceptions, or in startling oppositions to them. Intense experiences in the Christian battlings with the world and winnings of men from it, were prolific of new thoughts and aims, new varieties of character. Even in these things is evident the influence of a great personality, Jesus.

JESUS AND PAUL

All these intrusive impulses, however derived, early Christianity sought to attach to him. It is a testimony to his unequalled greatness that these alien divergencies were attributed to him. Yet beneath all these intrusions his creative power is evident in a regenerated spiritual life formed in vital ideals which are of no other source than his historic life. In the winnowed records of that life, the chief documents of the Synoptic Gospels, these unified ideals meet us, if not unalloyed, yet distinguishable in their creative power. These ideals are essentially social. They unite in a great social consciousness and purpose. They comprise the religious ideal of life from and unto the Father, which is the social apprehension of deity, and of life in him and from him; the individual ideal of the social personality; and the preeminently social aim of the union of these social personalities into a regenerated humanity.

The space assigned me has permitted only the briefest intimations of the principles and methods by which we attain knowledge of the ideals of Jesus. Only a few sentences can be given to the competitive claims put forth for Jesus and for Paul in determining the ideals of Christianity. A preliminary consideration is our desire to find

one in whom Christian ideals are disclosed more purely, vitally, and directly than they are in the great apostle. Related to this desire is our certainty of Paul's indignant repudiation of the claim made for him. If he had anticipated any such thing he would have written words of a fiercer flame than these: "If any man would give to me that which belongs to Christ let him be anathema!" The denial, to Paul's advantage, of Paul's deepest religious consciousness, is a dubious historic procedure. Though we pronounce him the originator of Christian theology, the founder of the church, the indispensable instrument in the establishing of Christianity in the Greco-Roman civilization and in the world through that civilization, and add to this homage our loving reverence for his mind and heart, his character and service, yet the ideals of Jesus, which are the very historic life of Jesus, were creative of that which is most significant in Paul, and are greater than he.

I am aware that my thought differs from some present tendencies of that historic criticism which is the teacher of those who seek to know the historic Jesus. One of these tendencies, drawn from an historic theory of which Lamprecht is a distinguished representative, depreciates the historic influence of great personalities, including Jesus. It is concerned in deriving them from their age, rather than in establishing their influence upon it and the ages following. With every appreciation of what this school has illuminated, it seems to me established by history itself, that a great soul, receiving indeed the life of the humanity in which he lives, at the stage of it in which he lives, makes of that which he appropriates a personal new creation creative of other men. Therefore the ideals of Jesus, interpreted as the inmost personality of Jesus, are recoverable from their distinct effects, which include the records of his life. The effects of Jesus' life, then, in the generation and all the generations following him, are separable from other influences, and are a necessary instrument for the historic knowledge of him. It also follows that those who are deeply conscious of his creative power in their own lives possess an indispensable qualification to discriminate that which he was historically. And they may turn to the historic and continually operative source of that which is best in them, in the assurance of finding in each research and from more to more, strength and guidance for the successive historic tasks which they must accomplish by his inspiration, in his name, and unto the realization of his vital ideals.

JESUS' IDEALS ARE SOCIAL

The religious ideals of Jesus are social ideals. The characterization of Jesus as a religious genius is unquestionably true of him, the supreme religious genius. He derived the vital ideals which were his character and power, from the heart of God. With God he lived in unbroken fellowship. Solely to God's will and purpose he directed every moment, every developing energy. From his life in God and God's life in him we learn a divinity of Jesus (though the term is inadequate) in comparison with which the formulations of the creeds are mechanical and mis-

leading abstractions. Yet this characterization of Jesus as religious genius is both too vague and too narrow. It is too vague, for the word religious includes a great variety of meanings, from the most exalted to the most detestable. It is too narrow, for it may connote, as often in religious devotees, a withdrawal from essentials of life. The religion of Jesus was the perfected social fellowship between the Father and the child. And the religious ideals of Jesus were as social as they were spiritual, social and spiritual in one.

Some of Jesus' conceptions of deity were merely inherited, traditional. Among these were the physical attributes of God, as creator of the natural world, or rather of the world interpreted as less than spiritual, a world uncritically assumed to be independent of human thought, and with its events determined by an omnipotence external to it. Whatever conceptions he held because he inherited them are not essential to his religious significance, except as they were affected by his faith in the Father. The progress of reverent thought may divest itself of these with no repudiation of discipleship. But the fatherhood of God was very life of his very life. We need not demand a separative originality for that faith of Jesus. Unless the experience of humanity is found in that faith, culminating in it, Jesus would be false to the human spirit, and dis severed from it. It is enough for the religious leadership of Jesus that he so knew God as his Father, and himself as God's child, that our religious aspirations must forever follow him. And all his faith in the Father is concentrated in this life-task, that the holy love of God, flowing forth unto all men, his children, shall be in each one of them that holy love flowing forth to every man and to all men. The religious ideals of Jesus were social ideals.

THE WORTH OF INDIVIDUALS

The personal ideals of Jesus are none the less social for being ideals of the individual soul. He broke through every solidarity. He knew the infinite worth of every human being, the vastness of each individual responsibility and self-wrought destiny, the indignant recoil of the moral universe against the repression, perversion or exploitation of the least of these little ones. But his flaming devotion to each soul would make each soul a completely socialized personality. When the forgiving love of the Father impels a man to that participation in the divine life which saves life by losing it, and which takes up the cross and follows the Crucified, with heart unshaken by the extreme of shame and agony welcomed for love's sake, there is the man prepared for the Kingdom of God, there the personal consciousness is fulfilled in the social will and passion. The personal ideals of Jesus are social ideals.

Jesus' ideals of a new world-order take us into conceptions strange to modern thought. Here is the expectation of a speedy revolution of the world's life, by divine power. This hope was deep in Jesus' heart, determinative of his career and of his attitude toward civilization and its tasks. Attempts to explain away these

facts are labor lost. Yet their significance may be more social than historic criticism has generally recognized.

The Kingdom of God, as Jesus proclaimed it, is a social order to be established on this earth. This expectation is more definite in him than in Paul, or the Fourth Evangelist, or the author of the Apocalypse. His ideals of the Kingdom begin with the redemption of the poor and oppressed from the conditions of an evil age. The ideals culminate in the fulfillment of men's spiritual potencies. His proclamation of the Kingdom prepared men for it by creating in them its principles. Those who accept Jesus' message form themselves into a fellowship which is the vital dynamic of a renewed humanity. Through this enlarging fellowship the social religious ideals of Jesus and his social personal ideals regenerate mankind. The inexhaustible social implications of these vital ideals, and their applications to our time, I leave to my colleagues in this series; adding to my own contribution a few intimations that the limitations of Jesus' hope make it all the stronger and more practicable.

HIS DEEPEST WISDOM

An ideal of social progress incompatible with the deepest hope of his time could not have gained access to the world's life, since it could not have affected the thought of his contemporaries. His deepest wisdom, deeper of course than he was conscious of, was to unite himself with the best hope of his age, to democratize and spiritualize it, and to make it implicitly universal.

If Jesus had accepted any other social task conceivably open to him, it would have been a mission far below that which he accomplished. If he had essayed to reform the decadent social confusions of his own time, his principles would have been necessarily shaped and directed by the institutions which they attempted to amend. The transient labors are ours, as institutions and civilizations pass, as our earth decays, as the physical order of life yields to another whose social spiritual ideals alone can be foreseen. The eternal efficiency is his. It would be a similar misconception of what can be done by the supreme social redeemer, if we demand that his ideals shall fit our time in the sense of accepting as endurable the organizations of our time. His social ideals can not be content with a democracy which is farther below them than it is above feudalism, or with an industrial organization which is farther below them than it is above slavery. Yet because they are committed to no external social order, past, present, or future their mission is not to destroy, but to fulfill. The methods of these progressive fulfillments are left to us. All branches of social science, all developments of instruments for the amelioration of human life, are ours to discover. Yet unfused with his ideals they sink us into anti-social materialism. Filled with his ideals they empower us with the social fellowship of the holy and loving Father, they create social manhood and the fellowship in which the redeemed humanity is permanent. They guide us into the work which is always next our hand in this world and all worlds, in this age and every age, and in whose dominant ends are included always and everywhere the redemption from misery and wrong, the equal and

supreme opportunity for every soul, and the fulfillment of all spiritual possibilities in a social universe where each personality forms itself from all others and by the outpouring of itself to all.

PERSONAL DISCIPLESHIP TO JESUS

Nor is the value of his social ideals diminished by his neglect of certain important elements of civilization, and his hostility to others. Examples are his attitude toward wealth, conceived by him and his age as the instrument of luxury, ostentation, and domination; and his judgment against that resistance to evil which is essential to the preservation of human worths. These limitations are in part expressions of his ideals, as of spirituality and humanity against worldliness and unmercifulness, or of the omnipotence of self-sacrificing love. And these limitations are amended by his social ideals. That which fulfills these is Christian. That which opposes their fulfillment is not of his essential gospel. It would be equal disloyalty either to neglect to amend them, or to amend them by any lower principle.

The social ideals of Jesus are best learned in personal discipleship to Jesus. When the immensity of the social tasks committed to us in this time overwhelms us, and their confusions bewilder us, our thought and purpose grow clear and strong as we bring every hard-won knowledge and efficiency to kneel at his feet on the Mountain of the Beatitudes, and to follow him whose face was set steadfastly toward Calvary.

Our Best

AMERICAN society is one
Grand jumble of round pegs thrust in square holes
And square pegs squeezed in round. Our social
scheme

Is a colossal muddle of misfits.

The German system ordered differently:

The pegs were made to fit. The molds were set,
The human stuff jambed in, round surfaces
Mashed flat, square corners rounded off. The state,
The social scheme, was fixed. The human soul
Was so much stuffing used to caulk the cracks.

A full and true democracy's not this

Nor that. It's round pegs fitting snugly and smooth
In round holes, square holes neatly filled with square.

It's social gladness, pure efficiency,

The human soul-stuff glorified. It's men

And women, boys and girls, all doing what
Each best can do, and singing at their tasks.

Nor is this some fool's paradise, a vague

And visionary, cheap Utopia.

It's plainest common sense. It's cleaning out

The springs of joy, and setting all the wheels
Of industry to humming with the power

That's generated from the flow. The chance
To do one's best! There's universal cure

For crime, disorder, every social ill!

JOSEPH ERNEST MCAFEE.

The Emancipation of God

By Ervin Moore Miller

WE are familiar with the description of Jesus as the freer of men's souls from sin. It is he who sets us free from the follies of our own selfishness and whatever other sins may have been thrust upon us by Adam and other careless members of the human family. He is the hope of the world's salvation, both individually and socially. He is the emancipator of all sinful human kind!

Thus does the familiar story of the significance of the life and teaching of Jesus run. I wish to put beside this a less familiar but no less important truth. Jesus is not only and alone the emancipator of men whom sin has bound, he is also the emancipator of God who has been bound by men.

There seems to be an irresistible tendency among the leaders in religion whenever they find God, or become convinced that they have found him, to build at once a theological fortress for his protection. Once having gotten him safely inside they pounce upon him, force him into a straight-jacket of speculative philosophy, bind him with the thongs of tradition, and when they have locked all the doors that lead to his presence, go out with the keys in their pockets and say to the wicked, dying world that needs him so much, "Behold! We have found God! We know where he is and what he wants of you. If you want to find him we will lead you to him, for we not only know where he is, but we and we alone have the keys to his presence!"

KEEPING GOD A PRISONER

Keeping God a prisoner in the citadel of theology has always been the most joy-giving pastime of priest and pious people of both Judaism and Christianity. Getting a corner on the world's supply of wheat doesn't begin to produce a sense of satisfaction equal to having a conscious and well-guarded monopoly of God. While this practice of monopolizing God is an ever-present fact of our religion it is no part of the simple gospel of Jesus.

The familiar story of the conversation of Jesus and the woman of Samaria gives a striking picture of the way in which Jesus set God at liberty. When the Jews ceased having dealings with the Samaritans, the Samaritans began to deal with God on their own account. Denied the blessings and privileges of Mount Zion and the temple, they erected a temple of their own on their own Mount Gerizim. They invited God to meet them there while they worshipped him. The new arrangement proved so satisfactory that they soon thought themselves fools for ever having worshipped anywhere else, particularly in the temple at Jerusalem. Meanwhile the people at Jerusalem pointed with scorn at the Samaritans as the ever-present picture of religion gone to the dogs, saying that only fools and heretics would think of worshipping God anywhere outside of Jerusalem. This most debatable question of where men ought to worship waxed warm under the hot sun of religious enthusiasm until both parties

sought rest and refuge in that convenient shelter of all hot-headed arguers, namely, "We won't speak to each other any more forever!"

JEWES AND SAMARITANS

When Jesus stopped to rest one day on Jacob's well, and incidentally got into conversation with a Samaritan woman who came thence to draw some water, he flashed the searchlight of truth on the dark spots in her character so suddenly and brightly that she retreated to the shelter of this ancient, honorable, and unsettled question, asking Jesus to shed a little light on that while she caught her breath. The answer of Jesus was, "Woman, the hour cometh, when neither in this mountain nor yet at Jerusalem shall men worship the Father. For God is a spirit: and they that worship him must worship in spirit and in truth." With the true instinct of her sex the woman sensed the greatness of the words without understanding their meaning. But it made her think of the time when all perplexing questions would be settled by the coming Messiah. Jesus told her he was the Messiah, proving that her instinct was true; for he is the true Messiah who can take God from the ancient strongholds of tradition, bigotry, and dispute, and put him in the midst of humanity, making him accessible to all men who seek him with sincere hearts.

In doing this Jesus gave God unlimited liberty to live with men and win them to himself, and inspired men with confidence that God is near, friendly and always accessible. He had little in common with the religious stock exchange in the Jerusalem temple. He never went there to pray nor to be at peace with God. He fought against it until it finished him as completely as it could, but he never acknowledged that its claim to a copyright on God was justifiable. He never praised its courts, its creeds nor its ceremonies. He saw many people worshipping there, but he saw only one whose worship cheered his heart. That one was neither a priest nor a Levite, but a simple big-hearted woman making a little gift in the right spirit. Jesus commended this, but so far as we know that was the only good thing he ever saw in the temple. The click-clack of its clattering ecclesiastical machinery made him sick at heart and angry. It was to him a dreary funeral service of religious form full of motion but lacking the true spirit of religious life and worship.

GOD OUTSIDE THE TEMPLE

It was outside the trickery and trappings of the temple that Jesus found and felt at home with God. It was there that he told men to seek and find and feel at home with him. He took God to the people! He put him into the world! The world of life where common men do common things! He set God free in the heart of humanity and told men that he was always there, their constant and loving friend! Just as a poet pushes his pen down the straight white

streets of his paper peopling them with living images of the poetic spirit within him, making it possible for us to wander there and hold communion with that spirit; so Jesus walked through the streets and fields of human experience leaving everywhere he went such a vivid and vital consciousness of the presence of the living heavenly Father that all men at all times in any place may enter into his thought and experience and be at home with God.

This God is the great, free, spiritual presence which pervades all life and activity. He is the spiritual presence of which all men, mindful of a spiritual presence in life, are conscious. He lives and moves and has his being in the lives and affairs of men. He is the Father of whom Jesus spoke and our Father; near, kind, loving and free. He is never bound except where men have bound him. He is always reachable wherever men seek him in spirit and in truth.

The ministry of Jesus might be described as a series of public receptions to which all classes were invited to come and get acquainted with their heavenly Father. All were invited. No one was slighted. The invitations were all of the same sort, and were issued on the same conditions. The religious Hohenzollerns, the political pirates, the rich fools, the wise virgins, the unhappy and unfortunate Magdalenes, and the foes of his own household, were all told to go into the inner apartment of their own lives, throw off the robes of sophistication, take a cold plunge in the waters of repentance, put on the plain garments of humility, and thus come to meet God in his kingdom. A kingdom, he said, the likeness of whose first and foremost citizen was not to be seen in the countenance of Caesar nor in the face of Pilate, but in the spirit of a little child. Thus did Jesus set God in the midst and gather his children around him, telling them to approach him, to trust him, to love him, to live in his presence and enjoy his company unhindered by stingy-minded professional ecclesiastical officials.

GOD AND ALL MEN

To set God free in the midst of our common life, to fill men everywhere with the consciousness of his presence, and to inspire men to seek, and find, and trust him for themselves, each in his own way, is a great task for present day religion, a task that we must undertake for Jesus' sake.

God lives in the partial and ever moves toward the complete realization of his will of love and righteousness in the lives and relations of men. All men are his. He exists for the good of all men. He is not interested in a heaven of segregated white-robed saints whose dominant trait is self-righteousness bought with a dime's worth of faith. He loves all men as they now are and is ever seeking to help and bless them. He longs for their fellowship, and to see them cooperating with him in his high purposes. He moves in the midst of life bearing and sharing the opposition of evil to his will: suffering and toiling, with toiling and suffering humanity. He sees ever before him his Day; the day of the full coming of his will upon the earth. He counts those who share his purposes and the suffering due to a hand to hand experience with

the forces that oppose his will of love as his worshippers in spirit and in truth.

Men must be made to know of this God and of his love and purposes. Men must know that God lives and labors with and for them. God must be emancipated for the good of all men. Many religious people believe that a free God to whom men can have free access would be a calamity. They believe God is good, but that he would not be good for much if he were to get away from ecclesiastical control to wander around among the people unguided by themselves. But the future of humanity demands that God be set at liberty. He is for all men and all men must know it. He must be made free to live in his world so near to men that they can see and know and trust him, and be glad that he is near and friendly. This is the good news of the gospel. The good news that God is the living spiritual Father of all; kind, just, loving and free!

THE SPIRITUAL PRESENCE

Men must be made conscious of the fact that the spiritual presence of their lives is the God of Jesus and the spiritual Father of all mankind. This must be told so plainly that the self-righteous shall come to feel that after all they are only as other men, and that those who feel themselves outcasts shall come to feel friendly toward God. It must be told until all barriers are broken down and all men rejoice together in the knowledge of his presence and his love, and until no place or party feels that it has the exclusive possession of God. This is the good news of Jesus! It must be told to the world!

Fling it out far and wide, on the wings of the wind!
That the poor, and the halt, and the lame, and the blind,
May hear and be glad that their fetters unkind,
Are felt by this God who is Father and Friend!

Blaze it up in the heavens in letters of light!
That the manacled children in poverty's night,
Looking upward for hope may see that their plight
Is known to this God who is Father and Friend!

Cut it deep in the pavements of city and town!
That the folks whom the power of greed has bowed down,
May read and rejoice that the thorns in their crown
Are shared by this God who is Father and Friend!

Let this message of love fill the world with its light!
Casting out all the wrong of sin's madness and night,
Till the hearts of all men in truth, justice, and right,
Dwell together in peace with our Father and Friend!

The experience of Donald Hankey as a soldier in the trenches of the Great War is prophetic. Face to face, side by side, shoulder to shoulder, heart to heart with men who lived outside the traditional kingdom of God, he learned that many of these men were heroic citizens of the real God's kingdom. His whole experience is a moving picture on the reel of present history the title of which is "God is a Spirit and they that worship him must worship in spirit and in truth." His iron creeds were melted by contact with the fire of human sacrifice burning for the common good. His old map of the kingdom of God got sunk in the sea of human solidarity, and he saw a new

kingdom without fence or frontier with the common God of all working in the midst. He saw a kingdom whose foundations are in the hearts of men who throw their lives into the breach for the common good at any point.

HEROISM OF COMMON MEN

Some of us have come to feel as Hankey felt. When we heard the stories of heroism and sacrifice that these men made one for another, and often for an enemy, always for the common good, we came to feel that their self-forgetful deeds bore the spiritual image of Jesus and through our tears we saw his cross again. Their loyalty to God can not be measured by what they said for they made no profession. We can measure their loyalty to God and worship of him only by the way in which they gave up their lives after the manner of Jesus, and for the same things for which he gave up his, thus entering into fellowship with him and with his, becoming his worshippers in spirit and in truth. This truth of an emancipated God who is accessible to and found by men even when church people do not realize it is one that must be given to the world now. The features of the fatherly God of Jesus must be traced in bold outline in all the fields of human activity till all men see and recognize him there; and under the impulse of his presence, put their lives to the tasks of his kingdom and so become his worshippers in the truest, highest, and noblest sense.

But for us to engage in a movement for the emancipation of God will be no easier than it was for Jesus. Getting a political government out of the hands of the Hohenzollerns and into the hands of the people is no harder than getting God out of the strongholds of tradition, superstition, and bigotry into the hearts of humble men. The bayonets of bigotry in the hands of heresy hunters are quite as sharp as those used on the western front and are much harder to deal with. The gas of ignorant stand-patters in the trenches of unquestionable authority is worse than the poison German kind, and we must face it without a mask.

THE FREEDOM OF GOD

But however stubborn or stale the opposition we must stand for the freedom of God! We must face our Jerusalem of monopolized, autocratic religion as steadfastly as Jesus faced his. It is a hard job. But they that wear soft garments are in kings' houses; they are not on the frontier's edge with Jesus! The uniform of his followers is made of the haircloth of patience. The challenge that he flings at us is rough and real! It strikes to the depths of the strongest hearts among us and demands of us all our highest, noblest, and best. The cross he holds out to us now bristles with the slivers of sacrifice; and he who dares to seize it with his own bare hands and march after Jesus to make God a naturalized citizen of the great universal republic of humble human hearts, will find new and precious meaning in those old words: "Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad: for so persecuted they the prophets which were before you."

VERSE

Humanity

WHAT care I for cast or creed?
It is the deed, it is the deed.
What for class, or what for clan?
It is the man, it is the man!
It is of love and joy and woe,
For who is high and who is low,
Mountain, valley, sky and sea
Are for all humanity.

What care I for robe or stole?
It is the soul, it is the soul.
What for the crown or what for chest?
It is the soul within the breast,
It is the faith, it is the hope,
It is the struggle up the slope,
It is the brain and the eye to see,
One God and one humanity.

ROBERT LOVEMAN.

Caliban in the Coal Mines

GOD, we don't like to complain,
We know that the mine is no lark—
But—there's the pools from the rain;
But—there's the cold and the dark.

God, You don't know what it is—
You, in Your well-lighted sky,
Watching the meteors whizz;
Warm, while the sun goes by.

God, if You had but the moon
Stuck in Your cap for a lamp
Even You'd tire of it soon,
Down in the dark and the damp.

Nothing but blackness above,
And nothing that moves but the cars—
God, if You wish for our love,
Fling us a handful of stars!

LOUIS UNTERMEYER.

Realization

INTO the woods I wandered
One said, "God is there."
Hours and hours I squandered,
Questioning, "Where, where?"

I strayed to the slums of a city;
A child in rags drew near
And fed the birds from pity.
I whispered, "God is here."

BETH CHENEY-NICHOLS.

Will the Golden Rule Work in Industry?

THE prevailing argument is that profit for self is the only motive in business and that not the golden rule but the rule of gold is its law. Even Christian men forget that Jesus said a man cannot serve God and mammon. If selfish profit is the controlling motive of industry, it will of course be the motive of both parties and labor will make the highest possible wage with the least possible work its aim. The profiteer is a hypocrite when he talks about labor's duty to increase production; labor has exactly the same obligation to increase production that it has to decrease cost. Of course that is just what both should do but neither can until the other does. Thus the godless, mammon-made theory that business is solely for profits begets the struggle between employer and employe to see which can get the most out of the other.

In Cincinnati there is a firm that does not accept this principle. It believes the exact opposite and is building up a large business on the basis of the golden rule. It makes partners of its employes and its patrons. The result so far has been that its business has increased while that of the trade has decreased, and its production made the greatest gain while its competitors were suffering from strikes. It is significant that this business is one of clothing manufacture. While the garment workers of New York are locked out and fighting vicariously to keep the industry from being thrust back into the sweat-shop system of the bad pre-war days the Cincinnati workers in the A. Nash factories are enjoying the largest wages and bonuses and the finest working conditions of their careers. Perhaps the golden rule in industry is not an iridescent dream after all.

* * *

The Ethics of the Plan

Mr. Arthur Nash, the chief owner of the A. Nash Co., and the author of the Nash Plan, arrived at the convictions he holds and is trying to work out from a strictly Christian viewpoint. He does not camouflage his approach with any worldly disclaimer of a moral aim as so many do when they adopt modern methods, cynically saying, "We do it simply because it is good business." Such cynical disclaimers frankly reveal the fact that moral conviction and ethical impulse are at a discount in too large a part of the business world. Too many self-styled "practical" men think any consideration based on Christian ethics is Sunday-schoolism and sentimental. Mr. Nash is a frank, plain-spoken Christian man who says that unless the principles of Jesus will work in business and in industrial relations they are not worth a continental.

He approached the question prayerfully and read widely upon the problem from a Christian viewpoint, especially articles by men who were championing human rights but were critical of Christianity. He found that it was not the teachings of Jesus they were condemning at all but the fact that his principles were not being practiced. He made a restudy of those principles. He says, "It was a revelation to me to find how much the Great Teacher, as well as all the prophets, had stressed the gospel of social and economic righteousness. Like millions of others, I had regarded the golden rule as a beautiful expression of impractical idealism, but I have been able to reach only one conclusion, and that is that all our social and economic controversies, hatreds and strifes come about on account of the non-application of the golden rule." The ethical basis he sums up in the following words: *The golden rule is the divine law governing human relationships, accepted by all religions and proclaimed by all prophets and teachers of every*

creed. It is the only infallible, workable, industrial and economic law in the universe today.

* * *

Working Out the Plan

The acid test of any ethical program is the discovery of a practical plan by which it may become operative. Mr. Nash abandoned the notion that all the profits belonged to capital, and replaced it by the idea that capital and labor should share the profits. He called a meeting of his employes and told them frankly of his convictions. He had studied the history of garment making and found that in all history it had been one of the most poorly paid. His first proposition was that all barriers between employers and employes should be removed; any worker was to come to him at any time and about anything and he would do the same with them. He stated to them the whole state of the business, and kept nothing back. They knew all about his investment and profits and he offered to share with them. They voted down the profit sharing proposition. But he did not give it up.

A year later he went before them again with a statement that even though their wages were the highest in the industry the firm was making 70 per cent profit and was behind on orders. He attributed this to their cooperation under the new relationships and said: "We felt chagrined because it is our belief that this is an unjustifiable profit to make off the labor of others," and again challenged them to accept a profit-sharing plan. The clothing had been sold on the smallest margins in the trade while others were charging such an enormous margin of profit that anti-buying campaigns were on. In face of strikes and shut-downs in neighboring factories they had increased their business more than ten times, raised wages several times and every employe had remained at work while the strike was on. The working force had increased 600 per cent and the production 1000 per cent. The employes now accepted the overtures for profit-sharing and then the most remarkable thing happened. The highly paid workers sent in a petition that profits should be shared, not on the basis of wages earned but of hours worked. Every man on the petition drew from \$60 to \$90 per week and they asked that the girl earning the smallest income in the factory should have the same dividend that they would receive. The first half-yearly dividend amounted to a little over \$3.50 per week for every worker in the factory. Mr. Nash says that to see the faces of those whose wage was the least was sufficient reward for the Christian act of the highly paid.

* * *

What About the Labor Unions?

The Nash factories are not closed shops, nor even unionized, but during the strikes the union pickets treated their employes with respect and did not interfere with their going to work. Any employe may join a union without let or hindrance. Mr. Nash says, "I want to condemn with all the force at my command the system of profit-sharing that has for its motive the erection of a barrier against trade unionism." He defends the union principle, saying: "Labor unions seem to me to be physicians of industrial ills." They exist because there are things to be remedied. Capital and power are like good blood in the head and at the vital central parts of the industrial system while the circulation is poor in fingers and feet. "The little members are cold and unresponsive to the wishes of the head; the head is so congested that it cannot think properly

and does not realize that the wrong is not with the cold feet at all but is in the head and heart of the body"—they do not get the proper circulation out to these weaker members. He adds: "I can conceive of no worse condition of abject servitude than for labor to be unorganized so long as the present avaricious organizations of capital continue. I would no more destroy or hinder the work of trades unionism under present

industrial conditions than I would hinder or destroy the work of the physician." He knows all about radicalism among labor leaders but he also knows about the same thing in employing ranks, and he calls it quackery. His faith is that the real brotherhood should be within the factory walls and then we will not need Brotherhoods organized on both sides without to fight each other.

ALVA W. TAYLOR.

British Table Talk

The Outstretched Hand

AT the demonstration in the Royal Albert Hall on January 12 to celebrate the first birthday of the League of Nations, expressions of the desire and hope that the United States would join the league were loudly applauded. Pleading for the universal reduction of armaments, Rt. Hon. G. N. Barnes, one of the British representatives at the Geneva assembly, made a direct appeal to America. "Now," he said, "is the time for the United States to live up to its best traditions by giving the world a lead, as she is well able to do." He referred with satisfaction to the fact that the scheme for a Court of International Justice, endorsed by the Geneva Assembly, was based on that drawn up at the Hague by a body of jurists, "of whom Mr. Elihu Root was a distinguished member." Lord Grey urged that if there are any clauses in the covenant that make it difficult for any nation to join the league, they should be reconsidered. "Do not let the letter of the covenant keep out any nation that in spirit is with us." But there is no sympathy here with proposals to "scrap the league" and start *de novo*. Lord Robert Cecil, our foremost champion of practical measures to ensure world-peace, depreciates the newspaper talk in this vein here "and still more in the United States." He stresses the fact that the league is in being, that it is actually working as a great instrument of peace, "a thing that has never been seen in the world before," and that its admitted imperfections can be rectified. Destroy the league, he argues, and you may never create anything better, if as good, to take its place. Critics prophesied dire things of the league assembly, but Geneva far exceeded his own anticipations. One eloquent fact was that Greece, which at first strenuously opposed the admission of Bulgaria, actually, after discussion, proposed its inclusion, and was supported by Rumania and Serbia. Under the inspiring leadership of Lord Robert, the League of Nations Union, formed to inform, educate, and organize public opinion in support of the league, is growing by leaps and bounds. Representatives of all that is highest and best in Britain are allying themselves with it. Led by Bishop Temple, the Life and Liberty Movement is campaigning for the league in the church of England, and the Free Church Council is also bestirring itself. Dr. Horton's church has joined the union in a body. It is proposed that the last in June be League of Nations Week, and that organized pilgrimages from all parts of the kingdom converge on London for a mass meeting in Hyde Park on June 25.

* * *

Aristocrats as Popular Leaders

If twenty years ago, when the Marquis of Salisbury was Unionist Prime Minister of Great Britain, anyone had foretold that his sons would become popular leaders, such a prophet would have been without honor anywhere. Yet Lords Robert and Hugh Cecil have won an increasing following by their championship of democratic principles and their insistent demand for the application of Christian ethics to state affairs. They have become the spokesmen of sentiments and the advocates of reforms hitherto associated more with liberalism and nonconformity than with the conservatism and anglicism in which they were born and bred. Regardless of the pressure of hereditary

associates and the effect upon their political future, they have denounced reprisals in Ireland, protested against secret diplomacy, striven hard for the League of Nations and everything that makes for international justice and world peace, worked for the equal citizenship of women, shown sympathy with the reasonable aspirations of labor, and, in short, identified themselves with movements and endeavors that are inspired by high idealism and are dear to the heart of the common people. These two brothers, noble of mind and soul as well as of birth, intend when parliament reassembles to cross the floor of the house of commons and range themselves, like their brother, the present Marquis of Salisbury, in the house of lords, in opposition to the coalition ministry. It is suggested that the Cecils may form a new party. They are not likely to set out to do that; as Lord Hugh puts it, "political parties are born, not made." But if they did raise a standard, many of the finest spirits in the nation would flock to it. Growing numbers of people, disgusted with opportunism, party manœvering, insincerity, and self-seeking in political life, know how to appreciate disinterested devotion to public affairs, and long for strong and consistent leadership that will give adequate expression to their best aspirations. The League of Nations anniversary meeting in the Albert Hall was preceded by the presentation of an Address to Lord Robert Cecil by Miss Maude Royden on behalf of people who wished to show their thankfulness for his labors on behalf of world peace. One passage in the address ran: "You have convinced us that nations must practice in international affairs the principles of Christ. . . . The common people hear you gladly, and feel for you love and gratitude for keeping alive in our hearts the promise of a better world."

* * *

An Anglo-American Link

The cooperation of Americans and Britons in the work of the Red Triangle Hospitality League, which exists to help ex-service men to take a useful and honorable place in social and industrial life, is continuing, if not making permanent, an international partnership in Christian service begun during the war. Two of the chief London centers are in charge of Americans: at Waterloo Railway Station, Rev. Leslie W. Morgan (Disciples of Christ); at Victoria Station, Mr. E. W. Blatchford, a Chicago business man, son of a former vice-chairman of the American Board of Missions. Many of the men dealt with are at the end of their resources. Recently, at Victoria, a man asked for a loan of ten shillings, offering as security his false teeth which he took out of his mouth! In one month accommodation was found for men from France, Belgium, Holland, Italy, Czechoslovakia, Roumania, Denmark, India, Egypt, Argentine, Burmah, Somalie, China, Australia, Canada, South Africa, America, Scotland and Ireland. During the past year 975,385 men have been served by the league at a total cost of 21,000 pounds; 94,895 men were met and dealt with by street patrols; 42,955 were directed or conducted to lodgings; 2,492 were provided with free hospitality and entertainment in private houses; 61,208 were kept from the streets by being entertained free in theatres; 12,076 destitute men were helped with free meals and lodgings; 7,490 young men emigrants were assisted by the Migration Department, in five months; and in less than four years 29,108 men

have been actually placed in positions by the Employment Department. In January a Sunday evening service at Victoria was conducted by one of Miss Royden's assistants, Miss Cicely Ellis, whose telling address made a great impression on the men composing the congregation.

* * *

Sunday Opening of Theatres

The curious spectacle was witnessed recently, at a debate at the Haymarket Theatre, of the opening of theatres on Sundays being advocated by an Anglican clergyman and opposed by a famous author and members of the dramatic profession. Canon the Hon. J. G. Adderley does not think that the religious argument holds water nowadays and accuses religious people of wanting to shut up everything on Sundays except their own little Bethels. One day's rest in seven, he says, is desirable, and arrangements should be made for those who work on Sunday to have another day. So that the theatre might not encroach on church hours, services could be held earlier in the evening, "in order to enable people to see the play as well." George Bernard Shaw smote the Sunday-openers hip and thigh. Sunday performances would be a gorgeous thing for landlords and playwrights, like himself, but it would mean seven-day toil for the theatre staff. He advised them to fight the proposal tooth and nail. He insisted that it was a religious question: "fundamentally, all economic questions are religious. You cannot give religion the go-by in this or any other social problem." Once again Shaw has shown that, with all his vagaries, he has the root of the matter in him. The secretary of the Actors' Association stated that the organized actors of the country were determined to fight any suggestion for Sunday opening. Mr. William Poel, who has done much for the artistic and religious drama, proposed that the better-class plays not given on other days should be staged on Sundays. But both proposals were defeated by large majorities and the result is generally approved. As the chairman, Lord Burnham (proprietor of the "Daily Telegraph") said, this decision settles the question for some time to come. The opening of cinemas while theatres are closed is not consistent, but comparatively few people are employed in the former. The Sunday opening of the "movies" is regulated by the county councils; some give, others refuse permission. When opened they have to give a proportion of their profits to public charity. I hope to deal with the church and the cinema in a subsequent letter.

* * *

Miss Royden's Problems

When a person who has become famous in connection with an established institution leaves it to work on an independent basis, the result is often disappointing. The services, however, started by Miss Maude Royden after resigning from the City Temple have been so successful as to make acute the problem of finding a large enough auditorium and headquarters where weekday activities can be carried on. The Kensington Town Hall is too small on Sundays and not available on other days. As members of the church of England Miss Royden and Dr. Dearmer, her colleague, tried to get the use of an Anglican church. The ecclesiastical authorities at first seemed disposed to let them have a derelict church, St. Philip's, Buckingham Palace Road, but finally the Bishop of London has refused it. It is an amusing coincidence that the church happens to bear the name of the father of four daughters, "which did prophesy." (Acts xxi. 8-9). Dr. Winnington-Ingram is personally friendly, but has yielded to the determined opposition of high churchmen to the extension of the ministry of women in the Anglican fold. The English Church Union has devoted a special session to consideration of the Lambeth proposals in respect of the ministry of women and unanimously disapproved them. The "Church Times," in the course of an elaborate criticism of Miss Royden's views and activities, announces that it has been "assured on the highest

authority" that the Kensington "meetings are not services, nor to be spoken of as services." One of the many nearly-empty nonconformist churches is now the subject of negotiation. Miss Royden's committee has passed a resolution against her going to any church, established or free, where her freedom would in any way be limited. Personally, she would prefer to have a suitable secular building which she could christen Fellowship Hall. She is one of the few religious speakers of the day who have the ear of the people. She is eager to develop her work in London and throughout the country, and it is a pity that she is hampered by a mere question of bricks and mortar. Many of her zealous supporters would like to embark on a building scheme if only some millionaire would help! One of Miss Royden's immediate projects is a Women's Ministry Bureau, where women who are keen on doing definitely religious work in either the church of England or the free churches can obtain advice and help. Recently, at her suggestion, the Kensington congregation provided a New Year's party for about a hundred Austrian children who are now being cared for in England. There was a child host for each guest, and an abundance of toys, fruit, sweets, etc. In December, within a few days, the Fellowship of Reconciliation found homes for 150 Austrian children who arrived in this country before provision had been made for them.

* * *

General

Baptist statistics show an arrest in numerical decline. For the first time for ten years there is no serious decrease in church membership and Sunday school pupils. At the end of 1919 membership was only about 400 less than at the end of 1918, while scholars had increased by nearly 11,000. A copy of the first edition of Rev. John Eliot's translation of the Bible into the Algonquinian tongue and printed at Cambridge, Mass., 1661-3 has been sold by auction in London for the Governors of Christ's Hospital ("Blue Coat School") for 550 pounds. Dr. Alexander Ramsay, of Highgate, who attended the fourth Quadrennial Conference of the Federal Council of American Churches, reports that "It gathers an astonishing number of men of note, and it tackles living questions with fearless courage, doing something to function as a social conscience for the churches." "The Vicar on Board," writing in the "Southampton Times," says that in twenty years the number of first class saloon passengers on Atlantic liners who attended Divine service fell from 60 to 27 per cent, and during the five war years to 20 per cent, and since the Armistice to 15 per cent. He avers passengers are "more indolent, selfish, extravagant, gluttonous, fond of liquor and gambling, more unchaste and suggestive in their talk than ever." The bishop wants to see people laugh in St. Alban's Abbey. "Why should we not laugh in God's house? We must get rid of that awful distinction between religion and life. I want to see the church helping to bring courtship on a proper level, instead of kicking it into the dark places of the earth. Let young people find their mates at church." Apropos of ecclesiastical poverty, it is narrated that a certain bishop, who was recently presented with a magnificent cope, confessed *sub rosa* that he would ever so much rather have had a dozen new shirts!

ALBERT DAWSON.

Contributors to This Issue

CHARLES HENRY DICKINSON, in charge of religious and extension work, Calhoun, Ala.; graduate of Amherst College and Yale Divinity School; author "The Christian Reconstruction of Modern Life."

ERVIN MOORE MILLER, minister Baptist Church, Hillsboro, Ohio.

CORRESPONDENCE

Mr. Spargo, Mr. Ford and the Jews

EDITOR THE CHRISTIAN CENTURY:

SIR: I have only just seen for the first time your issue of February 10 and the letter of Mr. B. S. Levering therein printed. Presumably Mr. Levering wrote his letter after reading the first of my two articles and without knowing that there would be a second. Owing to an error not my own the explanatory line that my discussion was in two parts was omitted from the first paper.

Of course, it is Mr. Levering's privilege not to be interested in the origin or the authenticity of the so-called protocols, upon which the Dearborn Independent bases its charges against the Jews. I merely say that although from Mr. Levering's address I judge him to be a clergyman, I should hate to be tried by a jury controlled by minds like his—not interested in the authenticity of the evidence upon which my accusation was based. Mr. Levering says "Plain statements are made in this pamphlet called 'The International Jew,'" and inquires, "Why does Mr. Spargo not refute the statements made in that pamphlet instead of trying to show that the protocols are a myth?"

I reply: So far as specific statements were made in the pamphlet referred to purporting to connect Bolshevism with the alleged Jewish conspiracy, in my second paper I dealt with these and exposed the mendacity of the Dearborn Independent as fully as space permitted. It was no part of my theme—which was "The Truth About Bolshevism and the Jew"—to discuss more general accusations against the Jews. In a little book just coming from the press I have discussed the more general subjects.

Mr. Levering feels (or felt before reading the second half of my argument) that I "dodged the issue." That has never been one of my weaknesses, I think. But speaking of issue-dodging, perhaps Mr. Levering will explain why neither Mr. Ford nor the editor of the Dearborn Independent has met the challenge of the Jewish leaders of Detroit, and the similar challenge of the editor of the American Hebrew, to submit his evidence to investigation by a competent board of investigators, to be named by himself, the expenses to be borne by the challengers.

May I add that I do not defend the Jews? I would not insult them by assuming that to be necessary.

Old Bennington, Vermont.

JOHN SPARGO.

Have We a New Orthodoxy?

EDITOR THE CHRISTIAN CENTURY:

SIR: Men who have sought to formulate their religious convictions for themselves, rather than take them over ready-made, have ever based their formulations on the world view of their age. The blatantly orthodox of each generation are those who retain dogmas expressed in terms of the thought of an earlier generation. It is at least a question if we younger preachers, who have not disdained the name "liberal," are not complacently accepting a new orthodoxy which has little to recommend it to contemporary scientific thought. Do we not argue as though monism were scientifically established? Do we not refer to a hypothetical unified system of natural law as though it had a definite, ascertained existence? We go so far as to argue that God, being above all things dependable, would not "break" this objectively existent unified system of "law." Now this is all very well as a matter of faith, but do we not argue as though the whole thing were definitely and conclusively provable?

As a matter of fact, we are passively accepting pseudo-scientific assertions of poetical character for which we are indebted to men like the eighteenth century desists or like Tennyson and Drummond. Before the war we would have sworn to the existence of a unified natural law that, in some

mechanical way, would ultimately carry on, until the dawn of the millennium. With the fatuous optimism of a Pippa we believed ourselves on the highroad to the Kingdom. Indifferent, rebellious, we might be, but God was the great policeman who would keep us moving. Latterly we have had our doubts about the basic necessity of willy-nilly evolutions towards the Kingdom. It is a question, however, whether we do not still talk of the objective existence of a "body of law" and rather plume ourselves upon our scientific grasp.

We have no justification for talking as though science had ascertained the existence of a "natural law." Science deals with certain phenomena. She cannot deal with them as isolated facts. She therefore seeks to link them up. She gradually learns the rules of the game which she is playing and finds that these rules can be depended upon—at least as far as she can discover. Many of these rules can be themselves linked up until a regular system is formed. At that point the religious-poetic mind puts in its appearance, seizes the rather fragmentary results of the scientist and presto!—a mystical unified law has come into being. It requires only a step to find the source of this law in the mind of a law-abiding God. These details of a simple body of unified natural law and their source may be matters of faith; they certainly are not science. To quote Professor Dewey, "* * oh, the remoteness of the doctrine that as we learn more facts, the outline simplifies: the vague remoteness of the plea that as science learns more facts, the multitude of details dissolves into general laws! That is precisely, according to the work of every existing living science, what doesn't happen."

"The dogmas of the quiet past," said Lincoln, "are inadequate to the stormy present." Have we liberated our minds from the dogmas of the fourth and fifth centuries only to allow them to become the prey of the dogmas of the nineteenth? Surely this way lies our danger.

Plattsburgh, N. Y.

CHARLES TUPPER BAILLIE.

Willing to take a Chance

EDITOR THE CHRISTIAN CENTURY:

SIR: Thank you for the recent issues of your paper. Enclosed is my check for my subscription. Yours is a splendid journal, constructive, inspiring, and always intelligent. The last quality is a great asset, particularly in a religious periodical. It does not disturb me, as it seems to do in the case of your recent correspondent in Drumright, Okla., that possibly yours is "a journal of camouflaged propaganda" of the Disciples' church. Real Christianity is like the rose—the same under whatever name it is known. The important fact is that The Christian Century is Christian.

J. S. WICKS.

Chairman Episcopal Church Social Service Commission in Oklahoma.

Miami, Okla.

Echo Answers—Where?

EDITOR THE CHRISTIAN CENTURY:

SIR: I have a plain, straightforward question which I would like to ask. It should be easily answered—at least, by some of those brethren whose letters occasionally appear in your correspondence column, usually in connection with a cancellation of subscription. My question is this: Where are the thousands of young men whose faith has been "shattered" by their courses in the "modern" seminaries (or by reading The Christian Century)? The assertion is made many times that this sort of thing is going on and it is rather difficult for some of us who are in the seminary to understand. Of course I am only a student, but I am nearing the completion of my course in one

of these "unsound" seminaries and I am in close touch with the student body. I can't find these men whose faith is being shattered. Instead, students say to me: "My preaching is more vital than it ever was before. My faith is stronger. My religion means more to me. My course here has been one of the greatest experiences of my life." Another student—one of the most brilliant men I have known—said to me: "I came to the school practically an agnostic, but I am finding new meaning in faith and am developing a real religious life." These two statements, Mr. Editor, are typical. If thousands of young men are losing their faith none of them seem to be here. Where are they?

WILFRED E. POWELL.

Yale University.

Another Canadian on Ireland

EDITOR THE CHRISTIAN CENTURY:

SIR: As a Canadian of the third generation, having lived almost all my life in Canada, until I came recently to make my home in the United States, I have been interested in the letter in your issue of February 24, signed "Canadian Reader." Under the influence of that letter, I have re-read Professor Taylor's article in the issue of February 3. I am as much interested as "Canadian Reader" in promoting a good understanding between this country and Great Britain, and in encouraging a fair and impartial attitude toward the vexed Irish question, but I do not think that his criticisms are justified.

The general spirit and purpose of Professor Taylor's article, at least so far as reference to Ireland is concerned, have seemed to me manifestly fair, and there is little, in my judgment, that could play into the hands of partisan haters of England. I find no evidence that Professor Taylor has tended to see things from a pro-Sinn-Fein standpoint, but it is too much to expect that he, and other Americans, shall see things from an unduly imperialistic and pro-British-Government standpoint; and I would remind "Canadian Reader" that there is nothing to be gained for the cause of Anglo-American good-will by seeking to palliate acts of reprisal, and the blunders of the present administration in Britain. One does not need to minimize the shocking nature of the Sinn-Fein policy of assassination in order to feel an intense horror that irresponsible and rebellious acts, no matter how extreme, should have led to similar, and more extensive things, on the part of the forces designed to maintain law and order. Few things have happened so calculated to shake the confidence that many impartial Americans, ashamed of lynchings and of the slowness and uncertainty of the operation of law in some parts of their own country, have had in the fairness, persistence, and thoroughness of "British justice." It has seemed to many of the strongest friends and admirers of Britain a sad degradation of a high ideal, for which not even the manifest difficulties of the situation are sufficient excuse.

What I wish especially to point out is that Professor Taylor's strictures are not one whit stronger than those of men like the Earl Lieutenant of Ireland, and many other critics of the policy of the Lloyd George administration. If "Canadian Reader" wishes to know what real radicals think about the situation in Ireland, let him consult the "Report of the British Labor Commission to Ireland." I do not cite it as a document in every respect fair, but it is at least what radicals think. In characterizing Sir Hamar Greenwood as a "tory imperialist," Professor Taylor has erred more nominally than really. Professor Taylor, and Mr. Asquith, are by no means the only people who believe that Lloyd George and Sir Hamar, whatever they may have been, are now doing the work of tory imperialism. "Canadian Reader" must know that, and it is very unfair for him to single out Professor Taylor for that criticism. I do not believe that all who have known Sir Hamar Greenwood will regard his inclusion among tory imperialists as a piece of "unconscious humor." I believe, on the contrary, that many who have known Sir Hamar, and his record, will consider it a very apt, though nominally inaccurate, charac-

terization. I had the opportunity of observing Sir Hamar, in the days when he was "Tom" Greenwood, and I was a fellow-student, at Toronto University. His rise to power has been phenomenal, but I am not sure that it has displayed any strong grounds for setting aside what, I believe, was the general opinion of him among the student body—that he was a man of brilliant, but superficial, qualities, with an element of pose and artificiality about him, a man hardly destined to reveal the sane and cautious judgment, and the solid, ultimate sort of abilities, so necessary in an Irish Secretary, in the present crisis. I speak as a member of the student body, who knew Greenwood slightly, but not intimately. I believe that he had many fine qualities, among which were firmness and strength of will, but these may be as dangerous as useful in his present task.

Approving of the general spirit of Professor Taylor's article, I must dissent from him in some details. I do not believe he is right in suggesting that Sinn-Fein terrorism arose in reprisal against criminal acts on the part of crown forces. Any statement of the case is apt to be partial and one-sided, but I believe the reverse of that is nearer the truth. I would ask him to remember Sir Roger Casement; and the Sinn-Fein revolution of Easter, 1916. Much of the estrangement of sympathy from Ireland, in England, Canada, and other parts of the empire, is directly attributable to that dastardly effort to strike at Britain and the empire, in the very crisis of the war. What, at least, had Ireland to hope for from Germany? If, as the Earl of Aberdeen claims, the vigorous measures with which that rebellion was suppressed had much to do with the furtherance of the Sinn-Fein movement, and the policy of mercy might have proven safer and more efficacious, one can at least feel respect for the judgment of those who believed that rebellion at such a time warranted and demanded stern treatment. Let it be remembered, also, that there are many lovers of liberty in the British empire, who believe in all sincerity, that to grant the demands of the Sinn Feiners would be as fatal, not only to the empire, but to the peace and progress of the world, as it would have been for the union, and for the world, if Lincoln had succumbed to the very plausible interpretation of the doctrine of self-determination upheld by high-minded rebels in the South.

I think, also, that Professor Taylor is apt to see the sinister side of imperialism, without remembering that there is a more glorious aspect, and I use the word "glorious" as attaching to moral grandeur and service. I wish he could hear what two American missionaries, independently of each other, and both after thirty years of service in India, have told me recently, regarding British administration in that country. I have been an anti-imperialist, but I confess that their simple tribute to what British justice means, and to what Britain has done in India well-nigh converted me to imperialism. I wish, also, that all Americans could hear the words that I heard, only last week, from Miss Elizabeth B. Kelley, formerly of our own University of Wisconsin, recently returned from the near East. I do not know that I have ever heard a Canadian pay a higher tribute to Britain, than was paid by Miss Kelley, speaking out of her own experiences.

I am not among those who have become maudlin over "the empire on which the sun never sets," but it is worth while to remember that, prior to the war, during the war, and up to the present hour, on every frontier, and in every British possession, there have been enemies of Britain, sowing the seeds of dissension and strife, encouraging inter-racial and inter-religious warfare, regardless of the consequences to civilization. When we speak of the defects and perils of imperialism, let us have some due sense of what we would have in its place; and let us remember that the story of British imperialism is not all one of power, pomp and profit. It is likewise a tale of dangers, sacrifices, and the acceptance of heavy responsibilities. I have no doubt whatever that many Britons would willingly and gladly abandon all imperial enterprise, if they felt that they could justly and conscientiously do so in the world's present situation.

Fond du Lac, Wis.

W. E. GILROY.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Missionary Will Head School at Indianapolis

The missionary interests of the Disciples of Christ are in some confusion on account of the death of Dr. Archibald McLean, the trusted vice president, and of Rev. D. O. Cunningham, the recruiting secretary. Rev. Alexander Paul has been compelled to lay down the work at the College of Missions recently for a season, and that leaves another gap in the leadership. Rev. W. Remfry Hunt, a Disciple missionary on furlough in England at the present time, has been called to supply at the College of Missions during the absence of Dr. Paul. He has spent thirty years in China. At the College of Missions he will lecture on the history, religions, and folklore of the Chinese people. His work at the College of Missions begins on March first.

Sacrifices Being Made for the Chinese

The sad case of the starving Chinese is making its appeal to American Christians in spite of the number of other famine appeals that are before them. People's Christian church of Dover, Del., recently fasted a meal, and gave the money to the Chinese. The practice will be continued of fasting one meal each week in behalf of the fund. A prominent Episcopalian paper has recently urged Lenten self-denial in the matter of food in order that the money might be given to the China Famine Fund. Miss Lucille A. Winters, a Baptist missionary, recently back from the famine district, thinks the fasting practice should be taken up all over America in order that people might know in some little way what it really means to be hungry.

Church Supports Soup Kitchen for Mexicans

The Disciples churches started their work among the Mexicans of Kansas City a few years ago by the inauguration of a soup kitchen at the time when there was much unemployment. Conditions are very bad again this winter, and once more these churches have organized to come to the rescue. There is a committee in Linwood Boulevard Christian church which is receiving contributions from that congregation. One of the packing houses is donating twenty-five dollars' worth of meat daily.

Japanese Soldiers Commit New Atrocities

The persecution of the Koreans by the Japanese soldiers continues, according to press reports which have gradually filtered through, with regard to conditions in the orient. A number of Korean patriots had escaped the net of the police going over into Manchuria. The Japanese government sent 15,000 soldiers into this district and these soldiers burned the houses and shot down

the people, burning their bodies in the fires which they set. Women were assaulted and various outrages committed against the people. At the Pan-Presbyterian Alliance meeting held Feb. 16-17 in Washington, Pa., these facts were brought to the attention of the conference by Dr. R. P. Mackay, secretary of Foreign Missions for the Presbyterian Church of Canada.

Psychologists Get Presidencies

The trustees of Yale University have selected for their next president Prof. James Rowland Angell, well-known psychologist. This follows the selection of Prof. Scott as president of Northwestern University. The selection of the new president of Yale will be a surprise to the alumni, for it has been the invariable custom at Yale to select its president from the alumni list. Dr. Angell is now director of the Carnegie Foundation, and was formerly a dean at the University of Chicago. He is a Congregationalist.

Calvinistic Theologian Passes Away

Dr. Benjamin Breckenridge Warfield, professor of didactic and polemic theology in Princeton Theological Seminary, died at Princeton Feb. 16. He has long been known as the one consistent Calvinistic theologian in America. He was trained at Princeton and at the University of Leipsic. He taught new testament for a time at Western Theological Seminary, but for the past thirty-four years he has been dean of Princeton seminary. He has been a prolific writer of conservative theological books. He has stood strongly in his church against credal revision, and against all union enterprises which omitted the doctrinal emphasis. His passing removes the last of the outstanding conservative scholars of his denomination.

Next Move to Raise Interchurch Money

The December drive of the Disciples to cover the underwritings to the Interchurch World Movement was a comparative failure, bringing in only \$65,000 of the money needed. As the underwritings have to be paid, the boards have secured the services of Dr. A. E. Cory, the well-known leader, who was prominent in the work of the Interchurch World Movement and who successfully led the Disciples in their Men and Millions Movement. It will be his task to raise the remaining half-million due on the Interchurch underwritings.

Selection of Stated Clerk of the Presbyterian Church

The Presbyterian church will have a General Assembly at Winona Lake in May of unusual interest. A stated clerk must be elected to replace the veteran Dr. Roberts. The method would be free

nomination from the floor, but this democratic method is feared by the Continent, which suggests that the floor nominations be scrutinized by a committee, and that three or four of the most promising names be given to the General Assembly for a final balloting. It is also proposed that the term of the new clerk shall be for five years with the privilege of re-election.

Would Drive Bad Pictures Out of New York

A number of the ministers of New York have taken a positive public stand against bad pictures in the movie houses of their city. A meeting was held not long since in the Church of the Evangel and Rev. Frederick B. Stevenson made an address on the subject. Resolutions were passed and published in the Brooklyn Daily Eagle. The address of Mr. Stevenson is being sent to every member of Congress. Another mass meeting has been held in the central branch of the Y. M. C. A., and at this meeting Dr. Carson and Dr. S. Parkes Cadman spoke vigorously in behalf of a reform in the movie houses. There seems to be a nation-wide protest against the film that is being supplied this winter.

Church Organists Have Organization

There is hardly any calling any more which is not organized and the latest is the National Association of Organists. Henry S. Fry of Philadelphia is president, and Reginald L. McAll of New York chairman of the executive committee. The new organization seeks to set up better cooperation with the pastors, and also is trying to interest young men in entering the calling. It will be a clearing house of facts and methods for the churches of the entire country.

Disciples Leader Will Visit Mission Stations

Mrs. Anna R. Atwater has been sent by the United Christian Missionary Society to visit the mission stations in the Latin-American fields. She is now on her way to the West Indies, where she will stop at Jamaica and Porto Rico and later will go to South America to visit the work in Argentine and in Paraguay. In the latter country the Disciples have been given complete responsibility with a population which is largely Indian and where cultural standards are the lowest to be found on the continent.

Work Begun in University Center

Owing to the fact that the Disciples have had a small college at Lincoln, Neb., they have been slow in developing a specialized service for the students of the state university in the same city. This lack is being remedied in the appointment of J. W. Hilton as university pastor. The Disciples ministers of Lincoln have organized into a council

through which this work is directed. At the university he has brought together a students' cabinet which cooperates with the work of the university pastor. The Presbyterian pastor is the dean of the university pastor group at the university.

College President for Mayor

Dr. Thos. C. Howe has been for many years president of Butler College at Indianapolis. During the year just past he resigned to give his attention to his extensive business interests. The most recent development in his interesting life is that his friends are now booming him for mayor of Indianapolis. In case he decides to run, he will face a city election in April.

Noted Temperance Orator Continues on the Platform

Rev Oliver W. Stewart in his earlier life was a well-known evangelist of the Disciples of Christ. More than twenty years ago he cast in his lot with the temperance cause and has spoken almost daily ever since, being known from coast to coast. He is now editor of the *National Enquirer*, published at Indianapolis, and is devoting his talents to the work of law enforcement. On a recent Sunday he spoke at East Dallas Christian church in Texas.

Seek to Christianize Recreation

The church has sought to Christianize the family life and to Christianize business, but it has allowed the recreation interests to go along without religious influence. No great nation of the past has failed to organize its play with the same care as it organizes its work except America, where the commercialization of recreation turns one of the great life interests into a hazard and often a disappointment. The Cape Cod Federation of Churches recently held a whole day's session over the question of the moving pictures. The theater men were invited to the sessions and representatives of the women's clubs. It was the effort of the conference to arrive at some common views by conference.

Auto a Help Instead of a Hindrance

They have christened the auto at Central Christian church of Dallas and made it one of the regular helpers in the church. Instead of being a wayward thing on Sunday, it will be used to bring to the Sunday school those who could not otherwise attend. Those who have a vacant seat in a car or who will drive a car for the exclusive use of the Sunday school register with the committee. Those who desire to ride to the school telephone on Saturday evening and everything is arranged. It is believed that by this means the local school can be greatly increased in attendance.

Jews Hear Minister on Sunday Evening

In many sections of the country there

is evidence that the Jews are drawing near the Christian forces. In some cases there is the suggestion that Gentiles with no religion become disciples of Moses after the modern and liberalized faith of Judaism. In other cases, Christian ministers address audiences of Jews on the ideals of the Christian religion. Dr. John G. Slater on a recent Sunday evening addressed a large audience in a synagogue in Dallas. He declared that the prophecies of the Old Testament would not be fulfilled until the Jews became Christians. This is the second engagement for the Disciples pastor within a year.

Conservative Disciples Depart from the Letter

About a hundred thousand Disciples of the "old order" separated themselves from their brethren a few years ago, refusing to be listed in the year-book any longer. These protest against organs, missionary societies and Sunday schools on account of their not being mentioned in the Bible. Especially in Tennessee and Texas is this group very strong, in the latter state being known as "The Firm Foundation." In spite of the demand for scriptural precedent these brethren have established a Bible chair at the state university, and more recently have organized to found a home for the aged. The progressive brethren of the state are now asking for chapter and verse for these innovations.

Cardinal Has Expensive Honors

At the death of Cardinal Farley a new cardinal was appointed in America and the honor fell to Archbishop Daugherty. The cardinal continues to function as

archbishop, and his only change is in the matter of honor and in his privilege of having a vote in the sacred college when a new pope is chosen. The honor of being a cardinal is a very expensive one. It was stated that this honor cost Cardinal Farley twenty thousand dollars. It will cost more now and Cardinal Daugherty must prepare to spend thirty thousand dollars of his personal money. Each cardinal is patron of a church in Rome to which he must donate liberally. Two more new cardinals will be named.

Congregationalists Dedicate Church at University Center

The great growth of the University of Illinois has stimulated the religious denominations in their determination to provide adequate spiritual care for these students. The Methodists recently dedicated a new building for the use of the Wesley Foundation and now follows the dedication of a church and community house for the Congregationalists. The Congregationalists propose to use their building for faculty members, students and townspeople, believing that the separation of these elements of the community is not wholesome. In this opinion the Congregationalists are reinforced by the Disciples. The Methodists and Presbyterians on the other hand hold to the idea of a student church. The local Presbyterian church is officered by students. The new Congregational structure cost \$136,000 and was partly financed by the denomination outside of Champaign. First Congregational church holds the proud distinction of having invited Abraham Lincoln to speak against human slavery in 1854 at a time when no other church in

Moody Institute Gathering Discloses Pessimism

THE Founders' Week Conference held at Moody Institute the first week in February developed all the pessimism which is characteristic of premillenarian gatherings. Dr. James M. Gray addressed the Conference on the theme, "The Need of Bible Institutes and Bible Conferences in the Light of What Some of the Theological Seminaries are Teaching in this Day, and in the Light of What They Have Been Teaching." Dr. W. H. Griffith-Thomas, formerly principal of Wycliffe College of Toronto, declared that there were Christian institutions of learning in China in which fifty per cent of the teaching was done by unbelievers. He said of the 284 missionaries resident in Shanghai, only four of them were doing evangelistic work. In Canton, he asserted, there are 100 missionaries and not one of them doing evangelistic work. A Presbyterian mission has 40 workers and only two of them doing missionary work. Probably the mission boards and workers would insist that all their missionaries did evangelistic work by natural and educational methods, but the speak-

er evidently calls nothing evangelistic save the older mass meeting methods. He charges that large numbers of the missionaries have gone over to modernistic views which only the work of the recently organized Bible Union of China combats. Among his other complaints was that the Christian Associations are proposing to translate for the use of the Chinese "that deplorable book called the shorter Bible." Rev. A. L. Latham, of Chester, Pa., saw the church on a retreat. He said, "Multiplying influences for evil demand defensive measures. The Sunday-school is unable to cope with the conditions because of the lack of qualified teachers." Certain practical devices in gospel work received much attention. Among these was the bill-board method of bringing the Bible to the attention of the people, and the use of object sermons among the children. Considerable time was spent in prayer for a revival in the body of Christ, for it was felt the world could not be converted on account of the deadness in the church itself. Among the speakers was Mr. C. G. Trumbull, of the Sunday School Times.

Illinois would risk public opinion by giving an invitation to the great champion of equal human rights for men of all color to speak.

George Bernard Shaw Opposes Sunday Theaters

A public debate, English style, was held in Haymarket Theater, London, recently over the question of Sunday theaters. A clergyman, Canon J. G. Adderley, was in favor of the Sunday shows, but he was opposed by the theatrical profession, who did not want a seven-day week. Particularly the playwright, George Bernard Shaw, smote hip and thigh all those that would favor the commercialized recreation on Sunday. He declared that it would be a fine thing for the playwrights and the landlords, but not so fine for the people that did the work. It is felt that the question of Sunday theaters in Great Britain is settled for some time to come. Meanwhile some cities have allowed the "cinemas" to open, but even these are compelled to give a large part of their profits to charity in order to gain this permission.

Hunts Heresy in All Denominations

A new kind of heresy trial will mark the ecclesiastical life of America the next ten years. All sorts of theological irregularities will be tolerated in order to save the ammunition for those who go wrong in economics. Mr. Everett P. Wheeler, chairman of the Civic Federation's Committee, has engaged recently in the heresy-hunting game himself. He condemns the Presbyterian Labor Temple, the Episcopal Church of the Ascension, and is astonished to learn that even in the Roman Catholic church there are priests who hold radical doctrines. The remedy for these irregularities in economic doctrines are not the torture chamber or the fagots, but the economic boycott. Withdraw contributions from all who will not say shibboleth economically will be the new program of the economic orthodoxy.

Catholic Paper Ridicules Lambeth Proposals

The Lambeth proposals for unity have been treated in a Roman Catholic tory paper of London called *The Tablet*, and shown scant respect. The paper charges that there is nothing in these proposals but an invitation for all to come and be Episcopalians. It is asserted that all Roman Catholics would welcome unity if all would swear obedience to the pope. The paper grows facetious over the Lambeth plan of reordination and asks what is to prevent Mormon bishops from accepting the proposals and exchanging ordination with the Episcopalian bishops. The *Tablet* probably reflects Roman Catholic sentiment pretty accurately. At the present time Romanism has no spirit of compromise but proposes to go alone.

Four Automobiles for Baptist Stations

The Baptists have already inaugurated the use of automobiles in the work of the foreign missionaries of the denomi-

nation. The four now in use are at Mandalay, Mahbubnagar, Gauhati and Nowgung. The chief use of the cars is to bring children to the schools from a distance and to transport the sick to the hospitals. Among the Disciples missionaries the cars are used by those in evangelistic work to visit the villages.

Kansas City to Have a Federation

Kansas City has been one of the few large cities of the country which has not had a federation of churches. In a meeting held on Feb. 21 it was decided to organize such a federation. A budget of eight thousand dollars is planned for the first year. This has been partly un-

derwritten by prominent laymen of the city. A full-time secretary and a stenographer will be secured at once, and an office opened. Fifty-five congregations and fourteen denominations will be represented in this new organization. Five projects were outlined for the program of work. These are: "To endeavor to arrest the attention of the city with the claims of Christ through a strategic program of evangelism in all the churches individually, and unitedly where possible. To study the great social needs of the city, and to apply Christianity in an effort at solution. To give proper publicity to Christianity, to the churches and the religious interests of this city. To cooperate in the program of Christian

Defends Sons of the Manse

IN recent years there has been indignant denial of the oft-repeated charge that the sons of the manse do not turn out well. Numbers of studies have been made to defend the honor of ministers' sons. Probably no more complete piece of research has ever been made than that of Rev. W. P. Rilling and printed in the *Lutheran*. He has made a careful examination of "Who's Who in America" and is armed with statistics. He says:

"According to the census of 1890 there were in the United States 108,537 clergymen; 96,901 were Protestants, who may marry. The total number of males, aged 21 years or more, was 21,329,819. Assuming that all the clergy are at least 21, we find that of the adult males one in every 221 is a clergyman who may marry. Now assuming that the clergy marry as frequently as laymen, and have as large families, then their sons are to all other sons in the proportion of 1 to 221, and if ministers' sons are doing their share of the work of a nation, and earning their share of its honors, then among 221 who have attained this public distinction, that is, those who hold important positions in the arts, sciences, or any useful calling—then there should be one out of every 221 such men whose father is a minister. Now if you would consult that valuable reference book of "Who's Who in America," the purpose of which book is to catalogue "The men who are making the history of a nation, who are creating its literature, educating its youth, leading in the religious, scientific, commercial, social, military, naval, productive and artistic activities and who are in the front," this book, in its fourth edition, records more than 16,000 names, 11,195 of whom are fathers. Now if 1 in every 221 of these men were clergymen's sons, then, if ministers' sons are doing their part, or standing with the other mass of men in the upward movement, then this book would show that of the 11,195 names mentioned, 51 must be ministers' sons; but there is an astounding fact revealed. Not only do we find the 51, but 18 times the 51, namely, 898 sons of ministers. Out of these 898, 188 are

clergymen, 23 of whom are bishops; 87 presidents of colleges, universities and seminaries; 179 college professors; 49 other educators; 79 lawyers; 97 authors; 82 editors and journalists; 74 physicians and surgeons; 14 army officers; 13 artists; 11 members of congress; 10 geologists; 9 jurists; 9 architects; 9 missionaries; 8 lecturers; 7 chemists; 6 manufacturers; besides many others occupying prominent positions.

"Statistics show that the sons of clergymen have had no little part as leaders in the world of thought and action. Let me now mention a few men, more or less conspicuous in the public eye, whose fathers were clergymen: Oliver Wendell Holmes, author and poet, son and grandson of a clergyman; Edward Everett, statesman and author; John Hancock, first signer of the Declaration of Independence; Jonathan Edwards, theologian; Increase Mather, college president; Cotton Mather, author and scholar; George Bancroft, statesman and historian; Louis Agassiz, naturalist; Henry Clay, statesman and orator; Ralph Waldo Emerson, poet and essayist; David Dudley Field, jurist; Stephen Field, Justice of the United States Supreme Court; Cyrus W. Field, founder of the Atlantic Cable Company, three famous sons of the famous Rev. David D. Field, of Stockbridge, Mass.; John B. Gordon, soldier and statesman; Henry Ward Beecher, preacher and reformer; Samuel F. B. Morse, artist and inventor; James Russell Lowell, author and diplomat; Chester A. Arthur, twenty-first President of the United States; Grover Cleveland, twice President of the United States; Woodrow Wilson, also twice President; ex-Governor Hughes, of New York; Judson Harmon, former Attorney-General; David J. Brewer, Justice of the Supreme Court of the United States; Levi P. Morton, ex-Vice-President of the United States; ex-Congressman Burton, of Ohio. To this list of illustrious sons might be added a greater list of clergymen's sons, less conspicuous in the world of newspapers and magazines, editors, publishers, etc., and an army of prominent teachers, preachers, etc., who grace the glorious galaxy of sons of ministers."

education that seeks to meet the needs of the city. To make a continuous religious survey that reliable information may be furnished as a basis for intelligent action."

Disciples Acquire Extensive Properties at University of Indiana

The Disciples now have extensive property holdings at the southwest corner of the campus of the University of Indiana. These properties are dwelling houses, part of which are used as student dormitories. It is planned to erect a large building for the educational work of the foundation as soon as funds can be secured. Three thousand students attend this university annually and of these 600 hundred are members of Disciples churches. It is said that this is the largest aggregation of Disciples students in any institution in the nation. Rev. Joseph C. Todd, formerly pastor of the Disciples church at Bloomington, Ind., is the dean of the new institution.

Dr. Jones Popular in Detroit

Dr. Edgar DeWitt Jones, who went to Detroit recently as pastor of the Central Christian church, is much in demand as a speaker. He spoke recently before the Detroit Baptist Ministers' Association. At a recent banquet of the Men's Club of First Congregational church he delivered an address. His literary gifts find expression in the Detroit News. He is announced for a series of sixteen lectures in the Detroit School of Religion conducted by the Y. M. C. A. on "The Minister's Calling." The course is being conducted for the benefit of the ministers of the city.

Serbian Bishop Visits America

Bishop Nikolai Velinirovic of Serbia is visiting in America. In his native land he has a wide reputation as an orator, writer and theologian. The beginnings of his life were quite humble, as he was the son of a peasant. He graduated at the University of Belgrade and later carried on studies in Switzerland, England, Germany and Russia. The universities of Oxford and Glasgow have each honored him with the D. D. degree. He is a broad-minded Christian leader and in this country is particularly interested in speaking in behalf of the larger unity of the church. He is setting forth the need of the people of Serbia. The relief work has been discontinued there on account of lack of funds but the agricultural operations of the country are not yet back to normal, and thousands are in great want.

Discovers Synagogue of Jesus Day

The work of archeologists is not always of popular interest, but the announcement of the finding of the ruins of the synagogue where Jesus often spoke is of the greatest interest in the Christian world. Rev. W. M. Christie has recently published in a volume of Semitic and Oriental studies an account of the finding of synagogue ruins at the site of the present village of Tel Hum

at the head of the sea of Galilee. This would appear to be the synagogue built by the Roman Centurion for it was a large structure 74x56 feet, built in large blocks of coarse marble not native to the district and in a style of architecture that might be called Roman-Corinthian. It would seem the building was destroyed by an earthquake. As nearly all of the stones are on the site, it is possible to rebuild the ancient sanctuary. The British occupation of Palestine has greatly simplified the task of research in the holy land and from this time forward it is likely there will be a number of startling discoveries. If some of the ancient buildings can be restored, the interest attached to a visit to Palestine will be greatly enhanced.

English Ministers Regain Their Health

The absence from London this winter for health reasons of both Dr. Jowett and Dr. Orchard has been a distinct loss to the evangelical churches. Dr. Orchard is now back at King's Weigh House, and the first Sunday after his return he spoke for forty-five minutes on the new catholicism of which he is the apostle. Dr. Jowett will spend March in Rome and hopes to be back in England in May.

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cessful community churches in the country is that at Atascadero, Cal. This is led by Rev. H. J. Loken, formerly pastor of the Disciples church at Liberty, Mo. It is the only church in a town of three thousand people. The membership of the church is recruited from 28 denominations, including Roman Cath-

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THE CHRISTIAN CENTURY PRESS

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olics, Unitarians, Greek Orthodox, Christian Scientists and many others equally diverse. The building plans of the organization call for \$200,000 worth of equipment. Three buildings will house education, recreation and worship. The town library will be located in the church as well as the swimming pool and gymnasium. Workers from the Y. W. C. A. and the Y. M. C. A. will be on the staff of the local church. Mr. Loken was educated at Harvard, and is a Norwegian by birth. His broad and tolerant attitude toward people of all denominations led him into some difficulties some years ago with the narrowly orthodox in California, but his splendid spirit and his successful work since he has escaped the pursuit of the "hounds of the Lord" has proven that the confidence of his friends through the years has not been misplaced. Mr. Loken gives a straight from the shoulder message on essential Christianity and finds among people of various denominational history a cordial support.

Faithful Workers in the Sunday School

The loyalty of faithful lay workers in the church is often forgotten while the work of the ministers is given first attention. There are many churches where the quiet influence of a wonderful lay life is really more potent for good than the preaching. Mr. Paul B. Hanks was recently given a surprise in the Disciples school at Wellsville, N. Y., on the occasion of rounding out twenty-five years

as superintendent. He has often travelled long distances to be back home on Sunday. On the anniversary he was presented with a gold watch. Miss Jennie C. Powers of Westside Presbyterian Sunday school in Germantown, Pa., has not missed a session of the school since she was two and a half years old. She came one Sunday when she was so ill that she fainted. On the days when the school "was closed on account of influenza," she continued her morning visits to the church, though the school was not in session. For forty-three years she has not missed a Sunday.

Will Inspect Their Island Mission Work

The work of Presbyterian mission work in the West Indies is carried on by the home mission board instead of the foreign mission board as in some other denominations. A commission is being sent to visit the work this winter, and bring back recommendations to the board. The inspection will be made during the latter part of February and the month of March. The representatives include Dr. W. R. Patterson, financial secretary of the Presbyterian Board of Home Missions; Miss Mabel M. Sheibley, assistant secretary, and Miss Annie Hyatt, member of the Presbyterian Woman's Board of Missions, and Mrs. Roswell Miller, actively interested in the women's work of the Presbyterian church. These representatives will not only inspect the work of Porto Rico but will go on to San Domingo and study

the situation there. In San Domingo a new interdenominational work has recently been started. Fifty thousand dollars worth of property has been purchased on the latter island.

Hold Evangelistic Congress in California

The Disciples of Christ recently held in southern California a Congress of Evangelism with Rev. Charles Reign Scoville as the chief speaker. The pastors of the section made contributions to the program, and the plans for evangelistic work included all of the modern methods which have been approved in church practice. Dr. J. H. Garrison, a veteran editor of the Disciples now living in Los Angeles, was present at the Congress. The Congress was originated by the new state secretary, C. R. Hudson. It was attended by eighty per cent of the Disciples pastors in the area.

Leaves Ministry for a Strange Testimony

The Anglo-American-Israel Association is a society which claims a very pre-tentious place in the economy of God. This society proposes to let the world know that in fulfillment of prophecy England and America occupy the place once held by the Jews. It is through these nations that God's promises to Israel are to be fulfilled. R. H. Sawyer, pastor of East Side Christian church of Portland, Ore., has resigned his charge in order to devote his life to the society which enlightens the world on the true meaning of the Bible prophecies.

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EDITORIAL

A Lenten Prayer—For the Courage of the Cross

As we walk with Thee, dear Master, on the descending way of Thy sorrow and humiliation we are ashamed of our selfishness, our moral commonplaceness, our superficial piety and our cowardice. How slight is our part in that high adventure in which Thou wentest forth to prove Thy soul. With what cautious reservations have we professed our discipleship to Thee. We have followed Thee afar off, timid, fearful, keeping ever open the way behind us for easy escape when our companionship with Thee became troublesome or dangerous. Oft, trembling under the taunts of men, we have denied that Thou wert of any concern to us, affecting even that we did not know Thee.

Show us, our Saviour, how unworthy of the love Thou hast bestowed upon us is the quality of love we have offered Thee. And send us into the shadow, rebuked by Thy pitying look, to bathe our disloyalty with our tears. Forgive us, Lord, and reach forth Thy hand to take us with Thee wholeheartedly in Thy great adventure. With Thee we too would learn of what stuff our universe is made, whether it be merely secular all the way through, or whether at its center there is a heart of love. Make us willing to pay the price that Thou didst pay. Share with us Thy courage, Thy loyalty, Thine utter devotion, Thine impregnable faith.

On Thy way toward Calvary, we will go with Thee, Jesus, Thou lover of our soul. Not in sympathy only will we go, nor yet in mere adoring admiration, but carrying our cross upon our own back and following in Thy steps up the cruel hill. There would we join all souls whose feet have found Thy way and in whose heart Thy vision

burns. With them would we go forth, impelled by love of Thee, into a world sad and filled with hate and fear, to declare the infinite secret of the Lamb slain from the foundation of the world.—Amen.

The Ignorance of the Educated

THE self-respect of American audiences in their devotion to the distant fame of men who come to our shores heralded by clever press agents is being considerably deflated by the visit of Mr. Chesterton. These audiences nearly all break up not merely with a sense of disappointment but of chagrin. Self-reproof is written on the faces of the individual auditors as they pour down the stairs and through the lobbies of our leading theatres to the street. They came expectant to the point of ticklishness. For the first ten minutes of the speech they titter and chuckle at the famous paradoxer's every sentence; not because the sentence is witty or brilliant, but because they brought a chest-full of titters with them and have to get them out of their system. In thirty minutes great numbers are asleep; to be awakened when the "lecturer" starts to explain the causes of the war; to lapse back into boredom when this "explanation" proves as dull as it is thin and fictitious; to be jolted into attention once more by the sound of the word "prohibition"; to listen to a worn-out anti-prohibition argument delivered with the only show of earnestness manifested during the entire evening and in a tone of gravity as if we were the objects of the lecturer's pity for not having thought of what he is telling us before we took the fatal step of passing the eighteenth amendment; and then to walk out with this miscellany of piffle and pedantry and effrontery in our heads—this is one

hour and a half's mental history of great audiences numbering from two to three thousand who turn out in two-score American cities to hear Gilbert K. Chesterton on "The Ignorance of the Educated." The little cynic that is in most of us insists not merely that Mr. Chesterton himself was the best illustration of his subject, but that his lecture could better have been called, "The Dryness of the Thirsty." The dryness is not a matter of speculation. And that the lecturer was thirsty, and greatly irritated by our inconvenient way of slaking one's thirst, was an inference that even an "ignorant educated" auditor could confidently make.

To Film the Life of Christ

USE of the motion picture in churches and schools is greatly on the increase. The value of the presentation of ideas and of moral lessons through this medium is now beyond question. In the church it is simply a question of obtaining appropriate scenarios and of having them appropriately filmed. In modern times there has been a shrinking from any dramatic portrayal of the Saviour of mankind. Roman Catholics found dramatic presentations acceptable if played according to their conceptions of the person of the Christ and with such ecclesiastical accompaniment as is conventional in their churches and in their traditions. The Apollo Theater in New York has been showing a very beautiful Italian creation on Sundays for several weeks, but its producers have been doubtful about its success as a regular week-night production on the commercial screen. The Motion Picture Age writes editorially of "Immortality" in its Chicago showing and commends it very highly. From the description given we take it that it is the same film as was shown in New York under another title. A plan is now being promoted by Mr. Winthrop A. Mandell of the George B. Seitz Studios to create a great scenario of the Life of Christ to be played by the greatest artists and filmed in its historical settings in the Holy Land itself. It is proposed that the work be done as a religious undertaking, that the money required be subscribed as any other great religious project would be floated, and that no person shall ever profit by its exhibition, but that all proceeds be applied to charitable and benevolent ends after repayment of the initial subscriptions. The artists propose to make an artistic picture but to keep as true to historical fact as possible, and to bring out the manhood of the Master in all its human strength and tenderness. The moral and instructional value of such a pictographic presentation of the Life of Christ would be of untold value to the youth of our time.

The Community Churchman

TWO young Disciples on the faculty of Culver-Stockton College at Canton, Mo., are making a vicarious **adventure** on behalf of the community church by starting a journal for the cultivation of that field. They will call it "The Community Churchman," and begin publication by issuing it quarterly. They will make it readable and attractive in form and promise more frequent issues as quickly

as support allows it. They report gratifying responses to their announcement. Cash subscriptions are coming in on every mail and a number of sustaining memberships have been paid in before the printing of the first issue. They are making it a labor of love and advancing the cash to float the enterprise as well as giving their time to its editing. They have found some three hundred odd community churches already organized and scores of church leaders looking for the means to transform their organizations onto the community basis. They will not be partisan to any one theory or experiment in regard to the community church idea or its promotion, but furnish a free forum for all who desire to get away from the sectarian and over into the unifying and socially functioning methods of community service. Believing that the function of the church is that of serving its community as a whole, as well as the individuals in it, they will make their periodical a medium of news for all events and suggestions that offer help. Especial attention will be paid to the rural field where over-churching and the duplication of competing little congregations make any effective church work impossible. The Christian Century wishes Professors Wood and Piper well in their venture. Their field is a wide and varied one and those who are working in it are to be congratulated on the promise of a special journal to serve them.

The News of Religious Activity

BEFORE the denominations began to organize publicity departments, there was no way for the big public to get the news of the churches. Some metropolitan papers printed some news about local churches but concerning the programs of the denominations there was but little account. Great Christian conventions would be dismissed with a "stick-full" of matter. The public regarded the churches and preachers as idle, and stigmatized them for "doing nothing" when in truth they were doing many things. Wrong and hurtful stories were printed with regard to religious leaders because the truth was not available. A number of the denominations now have their publicity departments, and have been able to achieve results which make a splendid return on the investment. The Presbyterian publicity department has made contact with the great news gathering agencies of the country which reach a total of over thirty million circulation daily. These vast agencies of publicity have used much of the material furnished them, thus helping Americans to assess more correctly the meaning of Presbyterianism in the national life. The effectiveness of the Christian Science service is everywhere admitted. Though it is so largely negative, dealing with rejoinders to what appear misstatements of the position of Christian Science, even such a service is of enormous value to any new and often misunderstood movement. It is the publicity organization which has given to Christian Science quite a different flavor from that of Mormonism or Dowieism. Once the daily press indulged in facetious distinctions between Methodist bishops and "real bishops." Now the general overseer of the Methodist church is accorded the same respectful treatment as is given to other ecclesiastical leaders of the country. Meth-

odism has made its publicity department pay, particularly in the way of making its national gatherings better understood. There is still a task more subtle and useful to be performed by these departments. Religious activity may yet be interpreted in news columns so as to give the deeper meaning of religion and the genius will some day arise who can do it.

Protestantism in South America

PROTESTANTISM is being given a chance in South America unlike that it has ever had in any other section of the world. There are countries, like the Scandinavian lands, where one denomination has had a practical monopoly of the field. But even here the scars of the reformation period prevented a truly catholic Protestantism from arising. There was a continual refighting of old issues, an over-emphasis upon the dogmatic concerns of the scholars with which plain religious people have no natural interest. In many South American lands there has been so little Protestant work that the approach of the evangelical bodies in this generation under the leadership of the Committee on Cooperation in South America is practically a new approach. The churches are gradually reaching the point where they no longer insist upon such sectarian cognomens as Congregational, Methodist, Baptist or Disciples, but are willing to be known simply as "gospel" churches, if we may translate freely the title coming into common use. The spirit of the new mission enterprises will depend upon the young people who are being chosen for the new task. The young people who volunteer for the field today are almost invariably of the unsectarian type of mind. South America is to have such a chance religiously as has never before come to any section of the world. The results to be achieved are of the very greatest importance to the human race. A whole continent has been wallowing in materialism and skepticism. Great national and industrial enterprises have been halted for lack of common ideals and of adequate ethical foundations. When the revival of religion comes to South America, the world will have a chance to see what evangelical religion can accomplish when it works in a catholic and yet modern spirit.

Preventing Architectural Monstrosities

"THE people of the Blank denomination build churches that look like fire-stations," commented an Episcopal rector recently. He had pride in the fact that Episcopalians build churchly structure somewhat oftener than do people of some of the denominations that have less history and less æsthetic feeling. When a man wants to show his town off to visitors, he likes to show the public buildings, of which the churches are or ought to be the most beautiful. He naturally resents the ugly and unworthy buliding. It is worse than no building at all. The public-spirited citizen gladly contributes to help erect a beautiful building for a denomination not his own. He refuses to contribute to a building enterprise even of his own denomination when the end sought means the lowering of community standards. There has seemed to be no

way by which architectural monstrosities could be curbed but several denominational experiments are being made which would help in that direction. The Methodists have an organization called the Board of Architects which cooperated with the Sunday school organization in securing better plants for religious education. The Baptists have a secretary in the employ of their Sunday school organization who spends his time giving advice on building operations. The Disciples of Chicago have under consideration a device which would aid at least locally. It is proposed to have a central building fund from which gifts would be made to worthy building enterprises. The central committee would not seek to control congregational action except in a negative way, by advising against inadequate plans. It would give force to its advice by refusing aid in cases where plans were grossly wrong. The country will soon be filled with the noise of the stone-mason's hammer. Thousands of churches have their money raised, and wait only for better conditions for their work to proceed. In the next five years it is probable that more church buildings will be erected than in the following twenty-five. It is the time to criticize all plans. The world of today demands beautiful as well as practical church buildings.

Jessie Brown Pounds

NEWS of the death of Mrs. Jessie Brown Pounds, a member of the editorial staff of The Christian Century, will have reached our readers through the daily press before they see it here. Her passing on Thursday, March 3, from her home in Hiram, Ohio, is an event which will be deeply mourned by a great multitude in all sections of the church of Christ, and particularly among the Disciples of Christ with whose events and especially with those spiritual life she has been intimately and conspicuously identified for a generation. As journalist, novelist, poet, she was a potent factor in raising the level of religious feeling and intelligence of multitudes. Her gospel hymns won for her a place in Christian affection beside the late Fanny Crosby. Mrs. Pounds was the author of over 600 hymns, a large majority of which were utilized by musical composers—not all of whom were able, however, to match her intelligence and insight with musical adequacy. More famous than any other, perhaps, was "The Beautiful Isle of Somewhere," which had come into wide popularity before it was given its especial impetus and prestige by being sung at President McKinley's funeral. This hymn comes as near voicing the confident faith, the agnostic reserve and the irrepressible yearning with which modern minded Christian men and women contemplate the life beyond as any utterance in the entire range of our hymnody. Mrs. Pounds' was a mind with many facets. She combined with her poetic vision a parish practicality, a domestic contentment, an ecclesiastical statesmanship, a civic and social leadership which few women could match. In college, community and churchly councils she was recognized as a monitor of exceptional wisdom and vision. Her association with the makers of The Christian Century during the past three years has been a delight and inspiration to her colleagues. Her con-

tributions have regularly appeared in the position occupied in this issue by her editorial entitled "Saving Sermons," the manuscript of which was received in the mail an hour after the telegram announcing her sudden death came to hand. Always discriminating and critical, she was also always sympathetic and gentle in her handling of the foibles and weaknesses of the church folk, whose mentality she approached with peculiar understanding. Her college community, her communion and the Kingdom of God have all been immeasurably enriched by her many gifts and her gracious character.

From the Temple's Pinnacle

THE outcome of our Lord's first temptation when he felt the constraint of his people's needs as well as his own immediate hunger calling him to turn stones into bread, was the clear and irrevocable definition in his own soul that man's deepest needs were not physical but spiritual. He put behind him the specious notion that it was bread that man wanted most. Man does not live by bread alone, but by every word that proceedeth from the mouth of God. By the truth and will of God revealed in the moral ideals and purposes of the spirit, man lives. Ideals are fundamental to economics. The doctrine of "economic determinism" was faced by Jesus and definitely repudiated. He would be no disciple of Karl Marx. He would set up no bolshevistic commonwealth. He would not fall into the trap which had caught the feet of so many of the world's leaders, represented by the idea that ideals will take care of themselves if only men have bread to eat. He knew better. And he knew that bread would be plentiful if men's ideals, their hearts, their inner convictions and dispositions, were in accord with the truth and will of God. In the larger ranges of man's life bread is not a cause, but a product. Ideals are no mere concomitant of prosperity; they are the condition and dynamic of prosperity. This was the first victory of his three-fold temptation.

His second victory was the logical next step after his first. How shall I arrest the attention of men? How shall I get them to see the inwardness of their true life? How shall I persuade them that their basic and serious lack is not bread, not merely the things "after which the Gentiles seek," but this spiritual fellowship with God? These were the questions that the Messiah carried in his heart when he left the wilderness and made his way to the capital city of his country. He was to have a look at his potential constituency. In rapt mood he enters the holy city, passes through the throngs, and stands before the temple. He mounts the stairs, climbs to the very pinnacle, from which lofty vantage he surveys the crowd weaving a multicolored pattern of life on the street below.

If we were right when we thought that the first temptation was distinctly apropos of present-day conditions, at an hour when the bread problem looms so large in our world, we are also right in believing that this second temptation of the Master is very significant in its application to modern life. As never before, we are viewing humanity as a mass,

a crowd! Whatever agencies are at work to restore sanity and safety and peace to the world, are looking down upon the multitude from the pinnacles of their various temples, surveying the crowd *as a crowd!* They do not recognize individuals, either because of lack of acquaintance or loftiness of altitude. They do not pick out Nathaniel, down there, or Zebedee, or the young brothers, John and James. They do not see Andrew, or Simon Peter, or Philip. They see the crowd—a polychrome, polyglot, miscellaneous, indistinguishable blur of humanity!

This is an era of crowds. The breakdown of old monarchical despotisms, and the democratization of all governments, has thrust the problem of "the people" to the fore. Creeping up out of its old slavery, this crowd has achieved a new consciousness of itself *as a crowd!* The changes which have come upon the industrial world, whereby individuality and initiative have been stifled and silenced by the roar of automatic machinery, have given all labor to understand that it must be considered, henceforth, *as a crowd!*

Sometimes this gives us a bad turn when we reflect that crowds are powerful only in destruction; when we remember that civilizations have, as yet, been created and directed only by a minority composed of an intellectual aristocracy—never by crowds! A civilization involves discipline, vision, prophetic insight, which the crowds, left to themselves, have invariably failed to recognize or realize. Crowds act like the organisms nature sends to dispose of dead bodies. And when a civilization is rotten, "the masses" are always much in evidence. Anybody who doubts this should thumb his history.

Just now a legion of forces conspire to make the crowd more aware of its compactness and its strength than on the day when Jesus took reckoning of his crowd from the turret of the temple. As we survey it, we wish that some mighty resolvent might be poured down upon our crowd—our shifting, restless, discontented, and increasingly self-conscious crowd—that would reduce it to its individual constituents just long enough for each man to understand his own needs, and the needs of his neighbor, with the clear eye of a self-confessed child of God!

Jesus looked down upon that crowd in the street, and asked himself how he was to deal with it. It seemed so all-of-a-piece, so welded-into-a-chunk, so bound together by ties which he might not disrupt. For the moment it seemed as if the only solution to his problem was to startle them into silence and attention! To leap from the pinnacle of the temple!—ah, that would be the way to win a crowd! That was the sort of thing that crowds always delighted in! Having lost its mind, as individuals, and having achieved a mass-mind—compounded of morbid curiosity, nervous eagerness to witness the bizarre, the capricious, the grotesque—the crowd that loved hangings and street-brawls and loud harangues—this crowd would have liked to see him leap to the pavement! For we must not do our Lord the discredit of believing that he seriously contemplated jumping from that pinnacle of the temple just to see if he could do it! We must look deeper into the great story than that. There was a reason, and a good one, for this temptation, we may be sure. Jesus wants to win the attention of that crowd. He has a message for it.

Of course, if the streets had been entirely deserted, except for one man standing on the sidewalk opposite, and the young adventurer on the pinnacle of the temple had shouted, "Would you like to see me leap from here?" the man below—no matter who he was—any man—would instinctively reply, with agitation, "Don't! I beg of you!"—and hurry away for fear lest he should be forced to witness a painful scene. But the crowd? Entirely willing is the crowd to look on, to encourage, to pay to get in, if necessary, to see such feats performed.

Jesus wondered if, having leaped to the street (and he thought he could do so without injury) he might not win sufficient attention so that he could speak of that spiritual power which bears men up in all the vicissitudes of their lives. But he decided that this was not the way to address his fellow men. He had come to evangelize them; but this process would clearly be as unethical as it would be found to be ineffectual. He did not leap from the pinnacle of the temple. He descended the stairs, one step at a time, and went out to speak, not to the crowd, but to Andrew and Peter and John, chance acquaintances along the road, telling them of his new social commonwealth of souls. True, there came a time when the crowd sought him, and followed him; but he made no bid for it, and was never happy in his dealings with it. For he knew that his gospel was built for individual appeal. It was not a thing that a crowd could resolve upon—somebody making a motion that it be adopted, and somebody else seconding the motion, and everybody shouting "aye!" It wasn't that kind of a gospel! It wasn't the kind of a gospel that a king could accept for his country, or a mayor for his city, or a father for his children, or a wife for her husband. It was a gospel that treated with the individual soul, on the basis of its personal relation to its God.

How may the Christian message be brought to society at large? This is a very live question at the present hour. Whatever may be the worthiness of our motives, we cannot but be struck with the fact that many of us have met and fallen before the temptation which Jesus considered and repudiated on the pinnacle of the temple. What has the church done, and what is the church doing, to resolve society, the mass, into its analytical parts and treat with individuals?

Huge tabernacles are built to house the thousands that crowd to witness the antics of the itinerant evangelist who endeavors to save the multitude by platoons. He spellbinds them. He hypnotizes them. His great chorus soothes them into an undefensive mood; and then he shouts at them some more. He urges them to march down, and be saved, by blocks. The Knights of the Gray Goose—or some order equally picturesque of nomenclature—in plumes and gold braid march down the sawdust trail to take the hand of the noisy prophet; and are entered in the books of the official statistician: "Saved: one Lodge No. 258, K. of G. G., in full uniform. Praise the Lord!"

This is supposed to be a very original and unique method of saving souls. It is only a repetition of the performance by which the Roman priests used to make Christians of the captives brought in by the army from foreign provinces. They drove them through the Tiber in the name of the trinity, and the deed was done. They were Christians—

whether they suspected it themselves or not. How much of our Christian work is pursued by this same logic and defended on no better grounds?

Jesus did not leap from the pinnacle of the temple. The time came when he risked his life to teach the world what he knew about the ideal we have come to call Christianity; but, on that day, he did not leap from the pinnacle of the temple. He consented to be lifted high upon a wooden cross. And he died—not the death of an opportunistic dreamer who wished to stage a brilliant spectacle for the sake of his cause—but the tragedy of a Saviour eager to release vast redemptive forces far beyond the power of any individual leader to bring to bear through his own single personality. "And I, if I be lifted up, will draw all men unto me." The great moral event toward which he looked would not come in an hour, or a century, or a cycle. There would be no sudden inundation of society's mass-heart from the ocean of infinite love, but each wave, longer than the last, tirelessly, resistlessly, would pour over the wreckstrewn coast until the tide of divine power had reached its flood! This was Jesus' hope; this was his faith. He went to the cross with the vision of that triumph in his eyes, and the song of that victory in his heart.

We do him poor service who are impatient of his plan. Some will always be saying, "Lo, here is he kingdom!" and "Lo, there is the kingdom!"—but he still insists that the kingdom is in the hearts of men. That you may find that kingdom in your heart; and by gracious words or generous deeds help others to find that kingdom in their hearts—this is his plan. Thus did Jesus set about in the quiet ways of poverty and pain to open for us and for all the world the way of our redemption.

Saving Sermons

WHERE a man's treasure is there will his heart be also, and intellectually and even commercially speaking, a preacher's treasure is in his sermon notes. These are the accumulation of his life. Into them he has put brain and toil. They are more than written words. They are a part of his precious years, the concrete part that remains to him of his mental and spiritual labors. No wonder they are dear to him. A preacher's wife, when asked what she would save first if the house should be found ablaze, unhesitatingly answered, "My husband's sermons." It is not likely that this answer was the instinctive response of her unaided mind and adoring heart. It is more probable that it was the expression of an unconscious impress made through the years by her husband's respect for the products of his effort.

But this affection for old sermons has dangers, not the least being a disinclination to prepare new ones. When the old ones are so good, how could the new ones possibly be better? Even worse, however, than this adherence to old sermons as sermons is the unconscious adherence to errors because they are contained in the carefully prepared discourses of twenty years ago. When the Revised Version of the Scriptures was ready for circulation some of the sturdiest objections to their use came from preach-

ers who found that the new text changed passages upon which they had ingeniously constructed sermons. Often they regarded these sermons as their best and most original productions, emphasizing, as they naturally did, turns of expression which scholars were wont to pass by. It was not unusual in that day to see a lachrymose pulpit orator shedding tears publicly over the fact that the revisers had taken "Mother's Bible" away. In reality it was not his mother's Bible but his own sermons that he was concerned about.

A minister, asked to join with others in reading some recent books on one of the great themes of Christianity naively answered, "I shouldn't care to do that. I have four sermons on that subject, and I shouldn't care to have my mind disturbed." He was not altogether an exception to his profession, except, perhaps, in his frankness.

The man who does not outgrow his early thinking needs to look upon his mental processes with some suspicion. The real prophet of God will usually hold at fifty to the same great fundamental truths which he held to at thirty, but these truths will seem to him infinitely larger and his views of their application will have broadened immeasurably.

He will be far more concerned that his people shall get his whole message and that they shall feel its growing spirit than that specific sermons, however clever, shall be saved.

The Man Who Paid the Church Debt

A Parable of Safed the Sage

THERE was a certain Church and it had a Debt of Four Thousands Shekels. And the Minister spake unto his Congregation upon a Sunday when he had a Full House, and he said:

Brethren, this Debt is a Burden. It might be paid if Twenty Men would give each of them a Hundred Shekels and other twenty Fifty Shekels and the rest every man according to his several ability.

Then up rose John Perry, and said, I will be one of Twenty Men to give an Hundred Shekels.

Now every one knew John Perry that he was a Poor Man, and of No Great Ability, but of Good and Honest Heart. And they were Deeply Moved by his Generosity. And Nineteen other men came across with an Hundred Shekels each, and other twenty at Fifty Shekels per, and the rest each according to his ability or what he pretended was his ability, and within a week the money was all pledged, to be paid Spot Cash on the next Sabbath Day.

And on that day John Perry called at the Parsonage and handed the Minister his contribution. And after he had gone, the minister looked, and behold, it was Five Shekels.

And the Minister called unto him the Nineteen men, and he said, Our dear friend John Perry hath misunderstood. When he promised to be one of twenty to give an Hundred he meant to give the twentieth part of an hundred.

And the nineteen men roared with laughter. And they

said, Tell it not in Gath. Behold, it inspired us to come across, and that is well. Now then, let us pay each of us Five Shekels more and make up the share of John Perry, and we will tell no man.

And they had a Great Banquet that they might make merry over the Burning of the Mortgage, and they set John Perry on high; and he smiled and was happy. And they called on him for a Speech.

And John Perry said, It is not my doings, but it is of the Lord; and I am humbly thankful. And now, behold, the Church needeth a New Furnace, and the walls need to be redecorated, and the Minister should have a larger salary. Let us raise Four Thousand Shekels more, and I will start it with the Same Sum that I gave before.

And the Nineteen Men whispered one to another, and said, Art thou game? And they answered, We are no Quitters. We stay in the game and play it like Little Men.

And behold, they raised Four Thousand Shekels more.

And that Church took on New Life, and was happy and prosperous from that day forward.

And the Nineteen men and the minister bound themselves with a Great Oath that they would never tell this little joke.

But this is a True Story; and it showeth how it sometimes cometh to pass that Very Humble Instruments are chosen for the beginning of Great Tasks. And I would there were many Churches and some other Institutions with men as unworldly and as generous as John Perry.

Possessions

AN old and quiet house set down
A windy field or two from town.

And a great clump of lavender,
All day with cross, small bees astir.

Larkspur, hot-blue as with a sting;
And mint, so brief and sharp a thing.

Old friends, who from the village walk
On Sunday afternoon, to talk

Of the new shop; the guests from town;
The wind that blew the apples down.

They go; the dusk comes from afar,
Like music blown from out a star.

Those Others drift across the dew;
My early love—and you—and you!

LIZETTE WOODWORTH REESE.

Roads

ROADS do not run, they only lie
Each inch beneath its inch of sky
Chained endlessly, although they yearn
To race beyond a tempting turn.
Rain, falling leaves, and grinding wheel
Their patient, upturned faces feel,
Dreaming all day, as dream roads must
Of unreturning bits of dust.

CAROLYN C. WILSON.

The Trails of Democracy

By Lynn Harold Hough

AN unanalyzed watchword is a menace in a republic. When words are made the substitute for ideas or a situation arises where one slippery word is the vehicle by which different people express contradictory ideas, the thoughtful observer knows that the nation must be summoned to a serious and critical inspection of its mental stock. The word democracy has had a less than happy history for the last few years. For a while it was on everybody's lips. It seemed tipped with flame. In the cloudy cynicism in which we live today there are few so poor as to do it reverence. We know now that too often it was a refuge from thought rather than the expression of thought. And we know that no end of the people who shouted its syllables with joyous vehemence could have found how little they had in common had they stopped to ask what they really meant by the word. Yet it did represent a great and aspiring outreach of the human spirit, and even yet it is worth our while to attempt the sort of analysis which will enable us to determine its deep and legitimate meaning.

Where did it come from? And by the question we mean not a matter of etymology, but a matter of vital spirit. Where did that thing emerge to which the word became fastened at last? Oddly enough it seems that we must go back to a parallel statement in the old Hebrew prophets, Jeremiah and Ezekiel, to watch its coming into the consciousness of men. The ancient Semitic world thought of groups and masses. It did not think of individuals. The one man was lost in the group. So when the men of Jerusalem had been carried off into exile they cried out bitterly as they thought of the evil ways of their fathers: "The fathers have eaten sour grapes and the children's teeth are set on edge." It is immensely stimulating to hear the spirited reply of Ezekiel as he declares that a man shall not be weighted and chained by the wrongdoing of his ancestors. All souls are mine, he declares in the name of Jehovah, and the soul that sinneth *it* shall die. Here indeed the individual has emerged. And every individual is given tremendous value in the eyes of God.

GREEK PARALLELS HEBREW

The idea does not seem to have been particularly productive, however, and when it emerges again it is in a different nation in the terms of a different culture. In the Athens of the fifth century when the mind of the Greek is at its clearest and the flowers of Hellenic culture are all blooming, Protagoras declared that the individual man is the measure of all things. Here again the individual emerges. Protagoras and Ezekiel declared a similar thing with a very different background of conviction. Ezekiel saw great value in the individual because he belonged to God. Protagoras saw great value in the individual because he belonged to himself. In this same Athens of the fifth century the most acute and understanding mind was that of Socrates. And Socrates after his fashion began to ask questions: If the individual man was the measure of all things how could you get a real standard? Would there

not be as many kinds of truth as there were individuals? Would you not be reduced to mental anarchy at last? Must you not have a test by which the opinion of the individual could be measured? And so Socrates declared that the individual man was not the measure of all things. The class man was the measure of all things. Not one citizen but society must judge.

The views of Socrates were developed and given systematic form and applied to the philosophy of politics by Plato. In his "Republic" we have the full position amply expressed. The state and not the individual is the important matter. Indeed the individual citizen only has reality at all by being a member of the state. Everything must be judged from the standpoint of the state. And from this point of view Plato could argue for the exposure of puny babies who obviously would not become stalwart defenders of the state. The individual was quite lost. Only the solidarity of the state remained. The view of Protagoras that the individual furnishes the criterion of judgment, and the view of Plato that the state furnishes the criterion of judgment have been doing battle ever since.

MEDIEVAL STRUGGLES

To be sure there was a period when it seemed that the Platonic view had triumphed. There was small place for the individual in the political thinking of the middle ages. There was one great reality. That was the Holy Roman Empire. The individual was only important as he was a part of the holy Catholic church or of the empire which was its expression in the secular field. But ere long protest began to be heard. First it was a protest against the Platonic realism upon which this view of church and state was built. The class, whether church or state, was not the real. The individual was the real. So rose Nominalism, and so after centuries the voice of intellectual descendants of Protagoras was heard in Europe. As long as the protest was confined to academic discussion it did not capture the mind of Europe. But in the sixteenth century a proud peasant mighty in the vigor of a vital experience of religion defied the combined solidarities of church and state. With Luther what had been a discussion of scholars became a power on the field of history. He was hardly able to face the corollaries of his own position. Later he came to depend upon the solidarity of the state power, upon the support of benevolent princes. But in his greatest moment the individual stood forth in invincible strength before all Europe. And Europe never forgot.

The seventeenth century saw a more formal working out of the theory of life based upon the rights of the people. And it was the political thinking of John Locke in the seventeenth century which was at the basis of much political activity in the America of the last quarter of the eighteenth century. When you read the Declaration of Independence you can always see the seventeenth century Englishman John Locke standing in the shadows. When the revolutionary war was over and the independence of the colonies was won, the matter of the organizing of the life

of the new nation was the acute problem. For a few years the organization was so loose that it was completely impossible for the new nation to deal with its financial problems or to command the respect of the world.

TWO ATTITUDES CONTENDING

When the constitutional convention met there were two contending attitudes of mind. As we look back to the early days of the republic these attitudes are associated with the names of Thomas Jefferson and Alexander Hamilton. Jefferson was thinking of the individual man and the individual state. Here again the voice of Protagoras was heard in a strange tongue and a strange age. Hamilton was thinking in the terms of the state. He believed in large federal authority and power. And here again the voice of Plato was speaking at the end of the eighteenth century. The constitution of the United States was a compromise between the two ideas. There was the attempt to give as much freedom to the individual man and the individual state as was consistent with a stable and dependable government. And there was the endeavor to make the central government as strong as it could be without interfering with the necessary liberties of the individual man and the individual state.

The political life of America has followed the line of these two ideas which have been in battle array since the days of ancient Athens. One party, the heir of the Jefferson tradition, has always contended for the liberties of the individual man and the individual state and has been suspicious of all central authority. The other party, the heir of the tradition of Alexander Hamilton, has always been eager to secure a more centralized functioning of government, with ample strength and power. It has been a curious matter of history that when one of the individualists has become president, whether his name has been Thomas Jefferson or Andrew Jackson or Woodrow Wilson, he has become converted to the idea of the powerful exercise of central authority and has out-Hamiltoned the Hamiltonians. And it has been equally curious that a man of the Hamilton tradition, when his party was out of power, has always been impressed by the terrible autocracy of the executive.

WHAT A DEMOCRACY IS

More and more the minds of impartial and close thinking men have come to clarity as to the ideal which must be set before the government. There must be such an adjustment between the claims of the individual and the state that each shall come to its own and neither shall suffer. From this standpoint and in the light of this historic discussion, we may briefly analyze and define democracy. A democracy is not a nation which is like a circle with the individual at the center. That is anarchy like that of which Proudhon dreamed. A democracy is not a nation which is like a circle with the state at the center. That is autocracy like that represented by the system of Prussia. A democracy is a nation which is like an ellipse with two foci. One is the individual and the other is the state. The individual receives all the liberty which is consistent with the common good. The state receives all the authority it can exercise without crushing the individual. In this equal

emphasis upon individual freedom and the functioning power of the state we find the only practical exercise of political democracy.

A Seven Day Church Program

By Arthur Drew

IN the leisure time programmes which many American communities are working out, the church is being recognized as one of the most potent agencies already available for giving the people simple opportunities to play. In the absence of any better facilities, the basement of the church may be opened for use as a recreation and social center. The well-planned church, with its parish house providing for every phase of activity, is not always in existence, no matter how clearly the pastor and his flock may visualize it for a future development, so that the basement may be the only available place to start with. But no matter how humble it may be, advertise it. It will be of little use to the church community unless people know about it. The opening of the center could be announced in the press as a matter of new interest, and could also be given out in services and Sunday school sessions. Other means of bringing the fact home to people would be to enlist the aid of managers of motion picture theatres, so that slides could be run at several performances, and to put up posters and signs in various parts of the town. Even if all the members of the congregation hear about the new enterprise through announcements in church, others in the community probably want to know about it, and they are reached only through the newspapers and the other channels of communication mentioned above. It won't do to let the social center hide its light under a bushel.

PASTOR AS LEADER

The pastor, in touch with the most active of his parishioners, knows which one he can call upon to do this bit of organizing and which one he can depend upon to look after an athletic or social event. He has met the musically inclined members of his congregation, and he chooses them to help him in building up a part of the programme for the new center. If he consults the various elements in the church, he will soon be able to block out his activities for the entire week. It is impossible to present a programme for a church center that will be workable in every kind of a community. It is believed, however, that the following suggestions for a Monday-to-Saturday week, being based upon experience of a veteran organizer, will be helpful.

Monday, coming after the day of rest, may be set down for the evening of athletics. It will be noted that this plan provides for activities after working hours. The leisure time field necessarily takes in all ages and conditions of people, but for our purposes the unfilled hours of the average adult will be considered. The smallest basement in a parish house or church building gives plenty of opportunities for games. Rubber quoits, indoor

baseballs, basketballs, medicine balls, and the like may be introduced by the athletic committee that takes charge of the center on this particular evening. The equipment need be limited only by the available cash of the members and by the area of the rooms. As far as that goes, the entire evening could be spent in an entertaining and helpful way without any apparatus at all except a small ball. The writer recalls an evening spent in Waycross, Georgia, where the young members of a church union gathered for games. Straddle ball alone occupied the attention of the group for almost an hour. However, a standard kit of equipment (which need not cost over fifty dollars), is available, in case the members of the church center want to develop this part of the work in a thorough manner.

COMMUNITY MUSIC

Tuesday evening could be given over to a less strenuous form of endeavor; and in this connection popular singing could be encouraged. The value of community music is beginning to be recognized everywhere. Certainly it ought not to be neglected in the church center. The most beautiful pieces of church music could be studied, as well as folk-songs and Negro spirituals. An occasional organ recital could be arranged. The old-time village band seems to be going out of style in most parts of the country, and the bandstand that used to be an important part of the community life is deserted. But there is more activity in church and club orchestras. Greater attention is being paid to developing the musical gifts of the average man and woman, and here the church center could render a valuable service. To have one group of Sunday school class contest with another for musical supremacy would add to the interest of the program on Tuesday evening.

Wednesday evening may be set aside for the debating club, the literary society, or the reading circle. This would be a quiet evening spent in the company of one's friends and neighbors, with an occasional "lion" in the form of a poet or lecturer to be featured. The church center may do a great deal, if it is organized properly, in the way of civic improvement. In the Wednesday evening sessions, some practical participation in civic life may be planned, or talks may be given to those who have just attained the dignity of voting.

This form of service would also help the newly-made American from foreign parts. As long as it does not get into the realm of partisan politics, this part of the program will be extremely important.

DRAMATICS AND PAGEANTRY

On Thursday night dramatics and pageantry may be taken up. To dress up and act seems almost instinctive, it is so primitive an impulse. Certainly no real scheme of recreation would be complete unless it consulted this deeply implanted desire. And yet this could all be done so as to appeal to the highest in our nature. Here is a suggestion made by an organizer:

"Develop pageantry as a part of religious teaching. Select or construct a pageant with a succession of episodes illustrating the lessons of the season. Have one episode presented each month, each by a different class. At the end of the season, put all together and present the entire

pageant for the benefit of the public. Keep and add to the costumes and properties from year to year."

At least one night should be devoted to looking after the interests of the entire community of the church center. And that could well be on Friday. On this occasion, the center may be a club, with comfortable chairs and convenient reading lamps and tables. There also should be plenty of magazines and books. If possible, flowers and evergreens should decorate the place. The victrola would come in handy here. The opportunity should be given to play quiet games such as checkers and dominoes, and group games like pit. In short, the principle that War Camp Community Service applied during the conflict could be applied in the church center. Recreation on this evening should be organized in such an informal and friendly way that it would make every member of the congregation and every resident of the community feel at home.

SATURDAY AND SUNDAY

Saturday night could be devoted to business. The center cannot be run without leadership and cooperation. Committees with competent chairmen must be developed. In athletics as in community singing and pageantry, there must be leaders. If they aren't in the neighborhood waiting to be called upon, they should be trained. There should be conferences, and there should be plans for forwarding the work.

It is a serious business, this getting all the people of the church together for a whole week, but it's worth all the time and effort that can be put into it. The churchmen will hold their people from Monday to Saturday and will have no difficulty in getting their attention on Sunday. And is not the business which has been outlined here intimately related to the things treated of in church on the seventh day? Better Christians, better neighbors will be found in the congregation after these coordinated activities have been tried out.

Prayer For Courage

WHY should I long for what I know
Can never be revealed to me?

I only pray that I may grow
As sure and bravely as a tree.

I do not ask why tireless grief
Remains, or why all beauty flies;
I only crave the blind relief
Of branches groping toward the skies.

Let me bring every seed to fruit,
Sharing, whatever comes to pass,
The strong persistence of the root,
The patient courage of the grass.

Heartened by every source of mirth,
I shall not mind the wounds and scars,
Feeling the solid strength of earth,
The bright conviction of the stars.

LOUIS UNTERMEYER.

The Spy System in Industry

THE Interchurch Commission that investigated the Steel strike found a spy system spread through the industry. In times of emergency the plant's espionage system is supplemented by hiring professional detective agencies. These professional and commercial agencies camouflage their business under such euphonious titles as "service" agencies or corporations. The Interchurch Commission will soon issue a volume of "Supplementary Reports" in which their studies of these spy systems will be published. It will also cover an investigation of the manner in which the Pittsburgh press reported the strike, of the immigrant mind as existing in the mass of common laborers, and of the Negro as a strike-breaker. Mr. William Hard, the noted student and writer on labor problems, published a series of articles last April on the spy in industry, and at the present time Mr. Sydney Howard is reporting in the New Republic investigations made by him for Dr. Richard Cabot of Harvard University with the cooperation of Robert Dunn, a Yale man. In this article nothing more than a summary of what is found in regard to these spy systems can be given, but if such a summary leads our readers to read the coming "Supplementary Reports" of the Interchurch Commission it will have served its purpose. Every assertion here made is based upon the original studies.

* * *

The So-called "Service" Agency

The coming "Supplementary Reports" will give a list of all the larger industrial detective or so-called "service agencies." Among them are the Sherman Service whose advertisements were read in full-page displays some months back. The Baldwin-Felts is involved in the miners' war in West Virginia and several of their detectives were killed in the town of Mateawan, the story of which is now appearing from day to day in the press reports of those criminal trials. The Burns and Pinkerton agencies also were found to be accepting this kind of work as well as several other larger agencies having offices in many cities. One corporation was found to have paid a single fee of \$125,000 for such service, and the income tax of another was a quarter of a million in one year. One of these firms boasted that it could deliver 10,000 strike-breakers on short notice. The forthcoming report on the Denver street railway strike of last summer will tell some astonishing things about Black-Jack Jerome's strike breakers and General Wood's summary manner in disposing of them.

Advertising to the public that they are not a detective but a "service agency" of trained experts whose business it is to conciliate, to forfend both sides against trouble, to furnish trained economists and labor conciliators, these agencies employ secret service men, many of whose reports show the crudity of their understanding of the thing with which they are dealing. Some samples of these reports will be given in the forthcoming volume of the Interchurch Commission. The reader will find them dreary, egoistic recountings of the doings of small minds, generally devoid of principle and often not showing the least acuteness in even the arts of spying. Their reports on the Interchurch Commission itself were models of ineptness, incapacity, suspicion and false judgment. In a later article I will give them somewhat in detail. The marvel of it all is that keen-minded men like industrial managers can bring themselves to place any reliance on them, let alone allow such agents to be their mediums of information regarding the men who are their "fellow-workmen," to use their own language on occasion.

* * *

How the "Service" Agency Works

The instructions of these agencies to their agents show that they prefer "influence" to the "strong-arm" tactics of yesterday. Their files are loaded with reports as to how their men enter the plants as workingmen, not only listen and report on all that is being talked and done by the workers but gain their

confidence, pretend to be with them, and then counsel in any and every way that will serve their client. They join the unions, procure leading offices, initiate motions and guide union policy. They have secured the executive positions in locals, in district organizations and in one case the presidency of a state federation, reporting all doings to their employers. Through these devices they bring about cleavages, stir up prejudices and divide councils. When necessary they have fomented strikes as well as inner discords, directed strong-arm men and gunmen and stooped to the despicable business of playing pal while undoing the very men whose confidence they obtained as comrades. Their preferred work is that of propagandists, but they are out to get results even if strife and bloodshed is required.

One of the "foremen" of Sherman Service of Chicago was indicted in the criminal courts of Cook County, Illinois, "for fraudulent and malicious intent to unlawfully, wilfully and with malice aforethought kill and murder divers large numbers of persons." The case was never brought to trial, but newspaper reporters uncovered written instructions "to stir up as much bad feeling as you possibly can between the Serbians and Italians. . . . Call up every question you can in reference to racial hatred between these two nationalities. . . . Urge them to go back to work or the Italians will get their jobs." This letter of instructions, the reporters assert, was preceded by personal instructions including a statement that "there is enough ammunition stored in the plant of the Illinois Steel Company at South Chicago to shoot down every striker like a dog. It was done twenty years ago; it will be done this time." Whether the company had ammunition stored or not the temper of the instructor is shown by the statement. This agency advertised and asserted it was not a detective agency, but later sued under the explicit claim that it was such.

* * *

The Spy System or Industrial Representation

The Interchurch commission finds the spy or so-called "under-cover" system to be the alternative to some form of representation through shop committees, elected by the men themselves, and coming into conference with managers and employers with full assurance that they may confer on all problems without fear or prejudice. It is the device of autocracy and is dishonored through its use by political autocracies. It was the favorite means of the Russian bureaucracy and kept every group of Russians from village and university aware of the fact that one of their fellows was perhaps reporting their words and actions and even his suspicions regarding their inner minds. Germany had covered the world with a spy system, and one would think the very odium of it would in these days forbid its use by any organization in a democratic land. It is the device of autocracy and its very use brands its user with the odium of the autocrat. Every gang in the steel mills know one of their number is probably receiving extra pay to spy upon them.

Democracy can function only through frankness, open councils and faith in men. It implies a sharing of counsel, a willingness to be patient with the errancies of our fellow-men and the sincere spirit of cooperation. Material production is not the only end of industry, though without it nothing else will succeed, but the human factor and the democratic spirit cannot be jeopardized by its demands without grave dangers to civilization. Many great employers see this and have become partisans of experimentation in industrial democracy. Paraphrasing Lincoln's famous saying that as a house divided against itself cannot stand so a nation cannot live half slave, and half free, John D. Rockefeller, Jr., says our society cannot live politically democratic and industrially autocratic. William B. Dickson, once vice-president of the great Midvale Steel Company, has recently said, "I believe there is a grave menace

to our American ideals in the highly centralized autocratic control which is becoming a marked tendency in our great industries." He calls it "the unconscious insolence of conscious power." Herbert Hoover defended the principle of collective bargaining in a recent address before the Federated American Engineering Societies and among other things said: "It is

founded not only upon the sense of prevention (of labor strife) but on the human right to consolidate the worker in a proper balanced condition to uphold his rights against the consolidation of capital." We repeat that only reactionary employers will defend the labor policies of the United States Steel Corporation.

ALVA W. TAYLOR.

British Table Talk

London, February 8, 1921.

DR. T. REAVELEY GLOVER has been playing the part of the faithful friend to the church and he has not spared us. No one will be heard with more attention than the Public Orator of Cambridge who has won for himself by his writings and addresses a very wide audience indeed, both in India and in these islands, by his "Jesus of History" and more recently by "Jesus in the Experience of Men." Dr. Glover writes:

"At present nobody in England is much interested in religion. We are all waiting to see whether we also are to undergo a Bolshevik revolution, and start civilization again like Europe when the Roman Empire fell. Economics, apart from practical things like engineering and agriculture, is the one real subject of study, where study goes on. The churches are not quite leaderless, but very nearly; and it is growingly hard to find ministers for vacant pulpits or professors and students for theological colleges. We are between two ages, and no one is quite sure what the next one is to be."

* * *

Is Anybody Interested in Religion?

If this were the whole truth, it would be a mere pretense to treat the concerns of religion and its organized expression as though they were of interest still to Englishmen; but it is not the whole truth. Happily in the same breath, Dr. Glover tells how science is giving a new attention to religion and how the psychology of religion is almost an orthodox branch of science. "Religion is recognized more and more as a natural energy of man, natural and rational as art or poetry." And the same writer tells how youth is being attracted to Jesus: "They are like everybody else, impatient of the churches." There never was better material for Jesus Christ. "When they realize the weight of their burden, Christ's opportunity will have come; when they know conviction of sin, there will be a real Christianity again."

If, therefore, "nobody is much interested in religion," it must only be in "religion" interpreted narrowly. It is a true saying if that is what is meant; but in "religion" in its broad and in its true sense it would be truer to say that there never was a greater interest. A teacher in a great public school told me that his own personal friends would talk of little else and would talk of religion till the small hours. It used not to be so. The press knows, too, that if it can find the right touch in an author it is good journalism to let him speak of religion. The weekly article in *The Times* is a witness to this. Last Saturday, February 5, there was an exhortation to the church that it should seek fellowship through penitence. It is perfectly true that we are in the mists; we cannot tell where we are at the moment; but we do begin to know that we are lost, and we do care.

* * *

The Times Exhorts to Penitence

As an example of the interest taken in religion and not merely in ecclesiastical happenings, it may be permitted to quote from an article on "Penitence" in the *Times*. It was published on the eve of Lent and it was with this season in

mind that the exhortation was given. Lent, it may be added, is a season which many free churchmen in this generation have discovered to be a help to them in their spiritual life; they would not think of teaching it as a matter of obligation, but they believe that it corresponds to certain needs of human life and offers spiritual gains. To all such societies and individual believers as observe Lent, the writer in the *Times* preaches the treasures of penitence:

"When societies are measuring themselves not by their relation to one another but by their relation to a high and final standard, then they are drawn into fellowship. Each is concerned to admit its own failures; no one church is put upon its defense by the criticisms of other churches. Each is left to discover its own sin, and sin is never fully discovered, otherwise penitence has many treasures for the children of men; it is the death of indecision and cowardice; it is the spring of cheerfulness of soul and peace; it is the secret of power, for he who has humbled himself beneath the Highest will be exalted; he who has learned to fear God will not fear man. But with all its rich gifts, penitence has nothing more timely to offer than the secret of fellowship. It makes silent the voice of boasting. It provides that other and greater concern, which reduces the minor concerns to their true proportions. It gives the New Fact which dwarfs the other persistent facts by which the churches have been long obsessed. Penitence reconciles churches to one another because it provides deliverance of mind from the prejudices which hold them out of the past. It is not so much a solution as a place of meeting; it brings an atmosphere in which things are seen lucidly; it provides the temper in which the churches may come to know each other; for they will know each other best when they cease to think in terms of comparison with one another and begin to see their own life in the light of eternity."

With such columns in mind, it is possible to believe that outside the churches there are many who are willing to listen to the teachers of religion if they will speak out in their pulpits.

* * *

Miss Royden's Quest for a Pulpit

The quest of Miss Maude Royden for a church in which she may preach in her own pulpit is still unsatisfied. Around this gifted and devoted woman the battle for the right of women to be preachers is being fought. The Lambeth proposals seem to have gone further than the executive officers of the church are willing to follow. Certainly there is a curious hesitation in the attitude of such men as the Bishop of London. The English Church Union has great power still in the Church of England. From it is heard the voice of the high church mind in its uncompromising strictness; and the E. C. U. is dead against such a ministry as Miss Royden and her friends desire. There are even rumors that her supposed heresies will be used to keep her from preaching. But that is hardly likely.

Many of the arguments used against the ministry of women are being unearthed once more; St. Paul is called as a witness by churchmen who would never think of ordering their own worship after the model of the Corinthian church. What would happen, for example, if some gardener in a village church interrupted the service by speaking with tongues! Along with

the traditional arguments, there goes a more dangerous appeal which is strongly suggestive of sex antagonism. On such a matter the evidence of a very wise and critical Cambridge scholar will carry great weight. "We have heard her speak," says this observer, "to an audience of over a thousand young men and women with complete frankness and without arousing the slightest sense of shame or discomfort. The effect of such a speech was wholly and indisputably good—a result which is almost never attained by the ordinary talks on purity. Probably very few other women could have made such a speech; certainly no man could ever have done so. At the present such a power is of quite supreme importance—we want to use all the sane and ennobling forces in the land to help our young people to face the perplexities of the new relationship between men and women; clear thought and wise counsel, given and received in an atmosphere of fellowship, are supremely valuable. Miss Royden can do this great thing for us: the Lambeth report allows her to do it: surely it is criminal folly that she should not be offered a church in which to exercise her ministry."

Now if anyone supposes that Miss Maude Royden can be dismissed as Amaziah, the priest, tried to dismiss Amos, he cannot know Miss Royden or the women in the church today. But in all fairness it should be stated that though in the free church there are few legal barriers to be thrown down before women can secure their full rights, there are many barriers of prejudice and these are often as high and solid as the others. And there are not many pulpits in the free churches even now fully open to women preachers. But still we move.

* * *

Dr. Clifford Suggests Intensive Evangelism

Dr. Clifford happily recovered from his serious illness and has been preaching at a week-day service in Bishopgate Chapel. He suggests that the churches should give themselves time—a year he names—in which to practice an intensive evangelism among their own members. "I wish," he says, "that the National Free Church Council would undertake at its Manchester gathering to appoint a committee for the purpose of preparing for a two years' campaign in the interests of personal evangelism. Let that committee get to work from now till October preparing for a year of internal evangelism within the churches, educating the people in what the mind of Christ means the churches to be, and then a second year of external evangelism among people outside the churches, evangelism in which every phase of human thinking and action should be brought face to face with Jesus Christ and judged by Him."

Such a word will have weight, coming as it does from the most active of our free church leaders—once upon a time dismissed by some opponents as a "political dissenter." But it is always difficult to fix times and seasons. No one can prophesy what is likely to happen when the breath of the spirit blows upon the church. Neither whence it cometh can we tell nor whence it goeth. But there can be no doubt that we need to know what we believe; if we invite others into the caravan, we ought to know whither it is bound.

* * *

Movements in and Out

It is always difficult to make forecasts of the future because so much depends upon personality, and personality is always liable to changes. The life of the church in this land furnishes as many illustrations of changed direction as the political world. The leader of the new theologians is now a priest in the Church of England, and his manifesto is withdrawn from circulation. Dr. Orchard, once accounted a heretic, now a jubilant Catholic, tells in his own way the course of his spiritual movements. When they taunt him that he has been all around the world to get next door, he answers that they should not have built the walls so high; and besides he has

learned a deal in the journey. The Bishop of Durham twenty-five years ago would have been horrified to think that he should preach for a nonconformist. There are several leading Roman Catholics who were once Anglicans or nonconformists; few seem to come the other way, from Rome, but among the Unitarians there was Charles Hargrove, an attractive and gracious teacher, who moved from the Brethren to the Dominicans, and thence to Unitarianism. Most men remain in the church of their birth, but allowance must be made for those who will break away, and they are not the least powerful. There is an incalculable factor in all human affairs. No one can be quite sure what will become of a Saul of Tarsus, and upon the answer to that question much depends. If anyone had said ten or twenty years ago that one day Mr. Cripps, K. C., a stern, unbending tory churchman, would try to be president of the Peace Society and a great leader in all the adventures toward international good-will, he would have seemed mad; but Mr. C. A. Cripps is now Lord Parmoor and all the world knows that he is to the fore where there is anything to be done to reduce armaments or promote fellowship between churches and nations. And now Mr. Maurice Hewlett, the author of "Forest Lovers" and many other romances, is almost if not quite a convert to the Society of Friends and its policy of non-resistance.

* * *

The Drift Toward Unity

If one may judge by the correspondence in their papers, the Wesleyan Methodists are not entirely at one in the belief that the hour has come for Methodist reunion. Roughly speaking, Methodism has three divisions, and to the outside observer there does not seem to be any inviolable reasons against their union. But to some within the parent church it appears that the time is fully come and they seem to postulate before re-

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union can be effective a much more burning zeal for evangelism in all Methodist hearts. It would not be safe to budget upon an early reunion of Methodism, but it is bound to come. The centrifugal tendencies of Protestantism do seem to be arrested at last. This will puzzle perhaps our Roman Catholic critics; they expected to see the process go on till Protestantism died of anarchy. But something has gone wrong with the patient; he is getting better. Churches are beginning to think of themselves as concerned more with Christianity than with their own interests, and more with Christ than with Christianity.

"The whole future of organized religion," writes a member of the Church of England, "is uncertain, and if the Church of

England is to cease to be concerned chiefly with its own existence and its own interests and is to become on a large scale a distributing center of Christianity for the nation and for the world, it will quite clearly need to be galvanized with fresh life throughout its whole body. Much of its history goes to show that this vitalizing process may be immeasurably strengthened and developed by the work of a movement within its borders."

Let us then, beginning in the minor, end in the major key. The dry bones are in the valley, and they are very dry; but the breath of the Spirit is playing upon them and they may yet arise a mighty army. And then—

EDWARD SHILLITO.

CORRESPONDENCE

Yale Is Still Christian!

EDITOR THE CHRISTIAN CENTURY:

SIR: In a recent issue you quoted from an article by Rev. Charles Macartney published in another paper who said that the Protestant world was going over to something called liberalism in a manner which he regarded as most ominous. He referred to the change of name of Yale Divinity School as a case in point.

Mr. Macartney must indeed have been "seeing things at night." The situation may be brought before readers of The Christian Century best of all by an extract from a letter sent lately by Mr. Macartney to Dean Charles R. Brown of the Yale Divinity School:

"I was mistaken as to the change of name, and I have already acknowledged my mistake. The inference which I drew from the supposed change of title was, I now believe, totally unwarranted, and was of a nature to do injury and injustice to you and your colleagues and the institution over which you preside. I withdraw the entire statement and offer you my apology for having made it. Should you wish to do so, you are at liberty to publish this letter."

In this honorable retraction the author of the unfortunate article does justice to himself and to Yale. I hope you may find some place in The Christian Century for this brief letter of mine, by which your readers may recover any good opinion of Yale which may have been lost by reason of the article. This is "an old and honorable school of the prophets." It has not "gone over" to Unitarianism, nor to any other theory or practice which diminishes the glory and supremacy of Jesus Christ as the Son of God and the Savior of men.

JOHN CLARK ARCHER.

Yale University.

Agrees With Jones on Wilson

EDITOR THE CHRISTIAN CENTURY:

SIR: Occasionally one reads something so indisputably just and timely that he would do great violence to his own conscience not to commend. It seems like the first sign of recovery from a great public disorder to read in The Christian Century the recent contribution by Rev. Edgar DeWitt Jones on Woodrow Wilson. We have just passed through a shameful and unjustifiable era of abuse of the retiring President that will be the marvel of the future historian, and an eternal blot on the name of the American people. He has now been accused of a maudlin incapacity that would shame an imbecile, and again charged with a fiendish and malevolent ingenuity that would make Satan appear a benevolent novice. He has meant anything and everything but what he said, and his actions have been given every significance but the obvious. An amusing effort at profound analysis appeared recently in a very popular weekly. It was contributed by one of the most noted scribes in America. He showed very conclusively that the immense egotism and selfishness of the President drove him to seek a third nomination for the presi-

dency and that his utter failure was the culmination of his downfall. The conclusive evidence that he was seeking the nomination, when all the intricate steps of the argument were properly wrought out, was that the President had never at any time said that he wanted the nomination! We have been forming conclusions with regard to Mr. Wilson and then piling up sophistries to justify the conclusions. For one to recognize some of the obvious things, as Dr. Jones has done, is something that was hardly to be expected so soon after the crucifixion of the President. How refreshing for one to say that he fought a hard, honest, and consistent fight at Versailles; that his seeming failure was not due to any lack of ability nor to abandonment of his principles; that the obstacles which he faced and could not surmount were the electorates of the allied nations, who, impelled by the hatreds bred of the long war, and the inordinate greed that was born of the opportunity, sent men to the conference with mandates to make a treaty that has offended the conscience of the world; that the chief obstacle to his success was a public opinion in America fed by partisan selfishness and ambition, and nourished by rancor and revenge.

The prophet of a sane world order retires broken and dishonored, amidst the maledictions of the millions who, in the language of Mr. Dickinson, are paying dearly for his defeat. He can never come back. His silver head and stricken limbs are marked for the tomb and not for the seats of the mighty. He will be with the saints long before the slow growth of public opinion will turn again to the benign policies which he advocated. In the meantime may God give to President Harding and Secretary Hughes the love of humanity and far-seeing statesmanship that is needed in the unavoidable intimacies of the present world order to keep those intimacies from developing into seething hatreds and annihilating wars. While it was impossible to realize the vision of Wilson, let us pray that we may have caught something of its glory, enough to soften in a degree the terrible realities that everywhere are "breaking the heart of the world."

JOHN T. BRIDWELL.

Coldwater, Mich.

Christ is Not Sectarian

EDITOR THE CHRISTIAN CENTURY:

SIR: I rejoice in the fact that we have one religious journal interested in the kingdom of God as a whole, giving us the best concerning the advance movements in the church of Christ and telling us about the beacon lights of the pulpit in the whole of Christendom. I have little interest in the statistics of a section of the church and of the movements of one of the fractions. I am especially interested in the movements of the entire army that has as its objective the reduction of the fractions to a common religious denominator, that they may be a united whole.

I am glad that we have one journal that believes, that by serving together, we will most quickly see the common religious denominator, and that to be loyal to the whole church is the way to show the highest loyalty to one's particular communion.

through to solution in terms of continents and hemispheres, nothing save the catholicity and universality of the religion of our Divine Lord will satisfy and bring world solidarity, race unity and universal good-will. There is no such being as an Episcopalian, Congregational, Presbyterian, Methodist, Baptist or Disciple Christ. When you can make God a German God or an English God or an American God then may it be possible to confine Christ within denominational lines. ISAAC N. GRISSE.

First Christian Church, Petersburg, Ill.

Christian Unity and History

EDITOR THE CHRISTIAN CENTURY:

SIR: Will you permit me to say that the editorial in the current issue of The Christian Century on "Christian Unity and History" is the most valuable, as it is the most searching and illuminating contribution to the vexed question of church unity that has come to my attention, and I have been a somewhat careful student and advocate of the subject for a quarter of a century. I think your thesis offers a solution of the problem that not one man in ten thousand has ever thought of. I wish the main idea of that editorial might be enlarged and put into book form—like Dr. Manning's "Call to Unity." At any rate I want to thank you for it. GEORGE C. DEMOTT.

St. Stephen's Episcopal Church, Portland, Maine.

The Best Ever

SIR: The Christian Century is to me the most vigorous, sane, and stimulating exponent of the ideals of Jesus I have found. While pulling me constantly up to the first line trench of Christian advance, it connects me up afresh each week with the never-failing source of power that makes it possible to hold the advance position.

In the field of religious journalism The Christian Century is without a peer. I admire its fearless facing of new issues and its generous, liberal, undenominational outlook upon the great field where we Christian laymen and ministers are struggling to build the kingdoms of this world into the kingdom of our Lord and of his Christ.

May the Christian Century grow in power and influence to lead in the supreme effort to harness the great spiritual energies of Christianity to the task of establishing the love and righteousness of God in the hearts and lives of all mankind.

HARTLEY J. HARTMAN.

Boston Road M. E. Church, New York City.

THE SUNDAY SCHOOL

The Blessed Cross *

ONE of the richest experiences of my seminary career was a short period of study under Dr. Edward Judson, pastor of the Washington Square Institutional church, New York. He used to take us up to his room—one or two fellows at a time, build a fire of drift wood and while the copper and green flames wrapt the wood he talked to us of books and of ways of working. I recall that he told us his custom of using hymns as a part of his morning devotions. He would read several hymns aloud and then take up his Bible and study and then pray. How good that sounds to my heart today—for it seems to me that my heart has almost become like Jesus' wheat field—a hard path—so much business has gone tramping, tramping, tramping over the soil. Turn then with me to a great hymn:

"My sins, my sins, my Saviour,
They take such hold on me,

*Lesson for March 20, "Jesus on the Cross." Scripture, Matthew 27:33-50.

I am not able to look up,
Save only, Christ, to thee.
In thee is all forgiveness,
In thee abundant grace;
My shadow and my sunshine—
The brightness of thy face."

No term in the English language is more abused than "cross." What is the cross? It is that on which Christ laid (and lays) down his life for the world. My "cross" is not some little service; my cross is that on which I lay down my life for the good of others and if there is no life-work by which I do that, I have no cross worth considering. The cross on Calvary was the culminating, consistent proof of Jesus' sacrificial living. It commends sacrifice in my life, for I am not willing to let "Jesus bear the cross alone."

"There is a green hill far away,
Without a city wall,
Where the dear Lord was crucified,
Who died to save us all.
Oh, dearly, dearly has he loved!
And we must love Him too,
And trust in his redeeming blood,
And try his works to do."

St. Francis believed that the stigmata came upon his body, St. Catherine had the same belief. Dr. Walker of Yale seems to accept the fact and to leave us to account for it. This only I know, that these saints brooded upon the cross and lived the sacrificial life indicated by the cross. I see St. Francis touching the lepers as his Master touched them, I see him taking the poor up in his arms as Christ did, I see him wearing himself out in unending service, passionate in doing good. The cross was not a gilded symbol on a prayer-book to him, not a jewel at some lady's throat, not a charm on some clergyman's watch-chain! The cross—that means life and death.

"What language shall I borrow,
To thank Thee, dearest friend,
For this Thy dying sorrow,
Thy pity without end?
Oh make me Thine forever;
And should I fainting be,
Lord, let me never, never,
Outlive my love to Thee."

Think of a pure, virile, dedicated body, mind and soul, entirely to God, consistently serving Him always, brought at last, by the sin of men, to the death of the cross—that is Our Lord. Do you know the cross?

JOHN R. EWERS.

Contributors to This Issue

LYNN HAROLD HOUGH, minister Central Methodist Church, Detroit; formerly president Northwestern University; author of "Productive Beliefs," etc.

ALVA W. TAYLOR, member editorial staff of The Christian Century; secretary Disciples Board of Social Service; member Interchurch Commission to Investigate the Steel Strike.

ARTHUR DREW, member Community Service Corporation, an organization promoting larger recreational activities for communities.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Friends Propose Truce in Irish Controversy

The Friends are known around the world for their belief in world peace. In recent years they have been more active in their testimony. The executive committee of the Society of Friends meeting in December made the suggestion of a truce between Ireland and Great Britain. The text of the resolution was as follows: "We desire to support most earnestly the suggestion made in the House of Commons, and by religious leaders both in England and in Ireland, for a Truce of God during which all parties may come together. In such an atmosphere alone, with its cessation of crime and violence, can a just and lasting settlement be reached, and we unite in the prayers of all who are working to bring this about."

Episcopalians Feel Shortage of Ministers

The Protestant Episcopal church wrestles with the man problem in carrying on the work of religion. This problem is felt in varying degrees in the different communions, being most of all acute in those denominations which like to be "Liberal." The Living Church in a recent issue states the problem for the Episcopal church in these words: "The shortage is acute. According to the figures in the last Living Church Annual we have 5987 clergy, of whom not to exceed 5000, and probably less, are engaged in parochial and missionary work; and we have 9031 parishes and missions to be served by these 5000. Worse still, last year's gain in parishes and missions was 45, while the gain in clergy was but twenty-seven. The fact that the clergy are aided by 3139 lay readers makes it possible for fairly regular Sunday services to be maintained in nearly all the parishes and mission stations, and the clergy divide themselves among the lay-manned churches and give the sacraments as frequently as they can. It is a makeshift but it keeps things going: how inadequately appears from the fact that our communicant list scarcely grows at all, and in many dioceses the increment does not equal the annual loss by death and otherwise. In 1916 the five eastern seminaries of this church had 256 students; today they have 179 students."

Largest Negro Church in the World

The largest negro church in the world is in Chicago. It is of the Baptist faith and order and is led by Rev. L. K. Williams. The church has ten thousand members and a staff of twenty workers. In the number of members and the size of the staff it excels any white protestant church of the city. The pastor does not attempt to address the whole congregation every Sunday. The church has four meeting places and as many services. The pastor is a man of marked sanity, and during the race riots in Chicago he maintained a continuous prayermeeting for peace and order. His influence was alto-

gether on the side of peace and quietness. His ministry is not only to the soul of the individual but to the community as well. He has well-considered views on the race question and on the social problems of the city negro which have gained him the respect of the whites of the city as well as the blacks.

Hold Conference on Church Music

The low grade of music used in some of the evangelical communions has proved to be a real handicap in their religious work. Some of these communions are conscious of the handicap and are now definitely set to the task of elevating musical standards. The Methodists recently held a conference at Rushville, Ind., under the supervision of Rev. J. M. Walker and considered the question of the music. The DePauw University School of Music cooperated to make the conference a success. It was the prevailing note in the conference that the Sunday schools particularly had been afflicted with cheap and tawdry music and that the church should stand for the very best hymns as the teachers of the religious spirit. The conference was so noteworthy that it was widely interpreted in the secular press as one of the heartening signs of the times in the religious world.

New Ideas Concerning the Training of Ministers

During this generation there has been a quiet revolution going on in the methods of training ministers. Although President Harper was an enthusiastic teacher of Hebrew, he made it an optional study at the Divinity School of the University of Chicago. Dr. Garvie, the well-known teacher of Congregational Theological College of Edinburgh is the author of a recently published book on the work of the preacher. In an address he sums up the conclusions arrived at from a year of preaching. He believes that the theological education of the past has been too linguistic. He would lay greater stress upon the human sciences in the preparation of the minister. Particularly he feels that the study of sociology is of primary importance in the preparation of the minister. His view is that the primary loyalty of the minister is not to documents and texts, but to human life which is to be made over again into the more perfect likeness of the Father of all spirits.

Theater Service that Is Unique

In most of the large sections of the country the religious service in the theater threatens to become obsolete. Most people prefer in the long run a churchly church and a parish program. But in Buffalo there is a theater meeting that has been conducted successfully for fifteen years. It is carried on by Dr. Samuel Van Vranken Holmes, pastor of Westminster Presbyterian church. The service has its chief attraction in its mes-

sage, there being little musical adornment. No evangelistic methods are ever used, and no effort to connect the people present with any Buffalo church. It is believed by the preacher that there are many people alienated from the church who want to think about religious problems, but who are not at all ready to consider church relationships.

Doing Something About Unemployment

It is evident to any close observer of economic facts that much of the unemployment at this time is unnecessary. It is not the function of the church to organize industry normally but when conditions in Bucyrus, O., became very bad this winter on account of the closing down of the industries, Rev. M. R. Sheldon, pastor of First Baptist church, arranged to have a wooded lot outside the city cleared of its timber. The wood was cut up into cord wood lengths and sold for a fair price. The proceeds of the enterprise were turned over to the men who did the work and the result was that a number of families were saved from real distress.

Large Church to be Erected

The tendency in the cities is in the direction of larger churches with a staff of specialized religious workers. Probably the greatest plant for a parish program in America is that which is being erected by First Baptist church in Dallas, Tex. The structure will cover a whole city block and is being designed to house a Sunday school of five thousand. There will be a room for the young people's meeting in which over a thousand young people can be seated. The southland has been commercially prosperous during the war and a part of the prosperity has gone into new church buildings.

Religious Hospitality and Tagore

Sir Rabindranath Tagore of India is visiting in this country and everywhere is received cordially by leading ministers of the church of Christ. Though he is a man of another religion, many of his religious ideas are harmonious with those of Christians, particularly those Christians who hold a mystical view of Christianity. While in Chicago Dr. Tagore lunched with some of the leading ministers, and he spoke at Northwestern University, expounding his characteristic views of being.

How the Small Denominations Manage

The small denominations suffer great losses these days by the constant shift of population, for in a large percentage of cases their people move where they do not find the ancestral church. The Universalists have organized a "General Convention Church" for members who live where there is no Universalist church. The members of this "General Convention Church" are not to be inactive. They

will be used to circulate tracts and other literature in preparation for the coming of a Universalist church. The Orthodox Friends of Chicago have been one church for the metropolis. They have the device of a "Suburban Sunday." On the second Sunday of each month they try to get their members in the suburbs all to church. At other times there are house meetings on Sunday in the various sections of Chicago for the groups that are too small to constitute themselves into a church. It is by such means that other small denominations resist the disintegration that would immediately set in. The smaller the denomination, the more intense the loyalty, seems to be the rule.

Lenten Period and Church Activity

The Lenten period is developing many fresh enterprises in the way of religious activity. Many city churches have additional preaching services during the week. In Evanston, Ill., both the First Methodist and the First Presbyterian churches have a service each Thursday afternoon at four o'clock. In many cases the churches are holding an entire week of preaching or religious lectures. Dr. Peter Ainslie recently spent a week at Richmond, Va., speaking in First Christian church.

Noon Meetings Through Lent

While most cities will have noon-day theater meetings only through Holy Week, the city of Cleveland has arranged a series of noon-day meetings that run throughout Lent, beginning with Ash Wednesday. Bishop Frank Du Moulin, bishop coadjutor of Ohio, spoke at five noon meetings. Rev. W. F. Rothenburger, pastor of First Christian church of Springfield, Ill., spoke throughout the week beginning Feb. 28. Rev. E. A. Hanley of Rochester, N. Y., will serve through a week, as will Bishop Ernest Lynn Waldorf of Wichita, Kans. The meetings last just forty minutes, and the time is given almost altogether to the address of the day.

Thinks Christian World Should Forgive and Forget

Die Christliche Welt is one of the leading evangelical journals of Germany. Recently Johannes Herzog, a leading theologian of the Ritschlian school has written an article and published it in this journal on the lessons from the great war. He deplores the effort of English theologians to draw the Germans into any attitude of humility and repentance. He asserts that the children of the family of nations have been in a row and now with their tears and bloody noses they should forgive and forget.

Andrew Carnegie Once Owner of "Christian Work"

It is only after the death of a public man that many interesting and personal things about him may be told. Andrew Carnegie was once the practical owner of The Christian Work. Dr. Lynch had an opportunity to buy the paper and came to the steel king for aid. Mr. Carnegie said: "You buy it. Its the greatest

opportunity in the world, and buy it yourself; don't form a stock company. Then you can say just what you please. See what a chance you've got! You can make it an organ of all these things we've been working on for years, and you can line up the churches with us. And then you can also preach Christian unity all the time, and the churches must be brought towards that more and more. I'm almost tempted to buy it myself," and then with a chuckle he squeezed Dr. Lynch's arm which he was holding and said: "Wouldn't the good people open their eyes to see a religious paper suddenly appear with 'Andrew Carnegie, Editor-in-Chief' on the front page? But you buy the paper."

German Proposes a League of Churches

In a leading article of Die Christliche Welt of Germany there is an article which proposes a League of Churches. It is argued that all Lutherans should have one common organization, all Calvinists another and all Anglicans another. These three great organizations could then by conference and cooperation prevent another great catastrophe like the world war. If there cannot be an effective League of Nations, the League of churches might realize the thing that the statesmen and diplomats have failed in.

Great Preacher Got Fifteen Shillings a Week

With the death of Dr. Alexander Whyte, the great preacher of Scotland, there have come to light some forgotten incidents in his life. He for a time preached for Woodside Congregational church while he was a student at Aberdeen. His contract with this church has been made public recently. He was to receive fifteen shillings a week for two sermons on Sunday and the leadership of the prayermeeting. It is evident that the salary was not enough to make him worldly.

City Council of Chicago Opens With Prayer

One of the recent innovations in Chicago is that the meetings of the City Council will be opened with prayer. It is provided that ministers, priests and rabbis shall officiate in turn. If there is any place in the world where prayer is needed, it is in the city council. While the formality may not mean much to some of the habitues of the council chamber for a time, the effect in the long run will be more respect for righteousness and some sense of stewardship to God in the conduct of public business.

Evangelical Layman Protests

In England there is an organization known as the Body of Dissenting Deputies which concerns itself with the alleged encroachments of the state church on the liberties of the nonconformists. At a recent meeting of the organization Mr. John Massie spoke. He declared that the state church had by the recent Enabling Act been organized as a sect, but it still maintained all of its rights as a state church, particularly in the control

of education. The action of David Lloyd George, the premier, in providing a senate in South Ireland composed partly of Roman Catholic and Anglican bishops also came in for denunciation. That such an action should come from a nonconformist prime minister was held to be an inconsistency. The speaker deplored the accommodating spirit of certain of the nonconformist ministers and insisted that if there was to be unity there must be justice first. The transactions of this society represent the sentiments of a considerable section of British society.

Preacher Dies in Faith He Preaches

Dr. J. Frank Smith, former moderator of the Presbyterian church, and citizen of Dallas, Texas, spent the last few months of his life in writing an autobiography. In this he says: "That eternal life whose dream painted the heavenly scenes of the Bible I doubt not exists, any more than I doubt my own existence. As to what immortality is, I know little; but when I glide over the bar where I hope to meet the Pilot, I want a chance to pursue diligently still some lowly task—perhaps to be sent back to earth to sow good influences around those I love and others whom I could not reach, and to bring them, with descriptions of heaven, to live to make first the kingdom of righteousness and peace and joy in the Holy Ghost. The old faith I have preached is the faith in which I shall die, but I know not yet what he may reveal of its beauty. God knows when to harvest his grain."

Czecho-Slovakia Considers Disestablishment

The new republic of Czecho-Slovakia is now considering disestablishment of the church. Radical legislation has already passed introducing divorce. A bill is before the legislative bodies that would take over all the monasteries and schools. Churches would be dispossessed of their properties and all religious denominations would receive grants of property from the state for their work. There is much in this program which is similar to that of Russia. The spirit seems to be to make a complete separation between religion and the state.

Pew Rent System Is Being Applied

Rapid progress is being made in all communions over the country toward the ideal of free seats in all of the churches. Although the plan of renting pews has been successful as a money-getter, it has made the church a class church, and has seemed to many to violate the ideals of Christian democracy. The older communions started their churches on the pew-renting basis and these have had the greatest difficulty in accomplishing the change. The Congregationalist notes the progress of the reform in these words: "The free pew reform is also most noticeable in New England. Fortunately most of the Western churches were started on that basis. Churches in the East which never rented pews are chiefly of recent origin. However, the leaven has spread, and even in this con-

erative region some strong churches like Central in Boston have within a year or two abandoned the plan of selling or renting pews. One of the latest of the churches in the Boston metropolitan area to take this step is the ancient Eliot church, in Newton. It is difficult to present any argument in favor of continuing to rent pews in the house of the Lord other than precedent which, if it is backed by no other reasons, is the poorest argument that can ever be brought forward to fortify a church in its devotion to the God of things as they are. No church, to our knowledge, has ever regretted its espousal of the free pew system."

Interchurch Film Taken Over

The film that was acquired by the Interchurch World Movement for the purpose of making clear the enterprise of foreign missions has been put to work again. It was sold to the International Church Film Corporation. In the lot was 38,000 feet of film taken in India and China; 6,000 in Central America and 10,000 in northern Africa. This film may now be rented by churches which have machines. The motion picture method of making vivid the scenes on the mission fields is no longer an experiment and has been found in the experience of many churches a method of interesting a much wider circle in the evangelization of the world.

Finds a Precedent for Women Preachers

The orthodox have been urging against the idea of women preachers the lack of scriptural precedent. Usually when the church has wanted to do anything it has managed to find some sort of precedent. Recently a Congregational woman preacher of England, Rev. Constance L. Colman has made the happy discovery of a direct command to two women to preach the gospel. Jesus told the two Marys right after his resurrection to go and tell his disciples. "If the two Marys had obeyed the prohibition laid down by the English Congregational Union rather than the bidding of Jesus, the disciples would never have seen Jesus at all!" Meanwhile the antis have brought up nothing better than Dr. Johnson's remark to Boswell: "Sir, a woman preaching is like a dog walking on its hind legs. It is not well done, but you are surprised to find it done at all."

Catholic Church Does Not Rule Quebec

There has been continuous litigation running through a number of years in Quebec because Catholics held that the canon law of the Roman Catholic church was also the civil law. Recently the case of a marriage of fourth cousins was carried up to the privy council of London. Here the ruling was made that with the conquest of Canada by the British, the canon law of the Roman church ceased to be the civil law. There has been much conflict over the intermarriage of protestants and Catholics, priests being permitted to perform these marriages while ministers were not. Henceforth priests

and ministers will be on an equal footing before the law and the punishment of a Catholic church member cannot be carried out by the sword of the civil magistrate.

Old Uniform Lesson System Voted Out

The various Sunday school organizations of North America held a meeting in Chicago recently and voted out the old uniform lesson. The reform in educational methods has taken over ten years, but it is at last clearly recognized that different aged pupils should have different curricula. In place of the uniform lessons of the past there will be group lessons for the smaller schools that feel they cannot use the graded lesson system entire. The graded lessons will not be modified save as they are modified by the denominations themselves. The lesson committee was headed by Professor L. A. Weigle of Yale University. There are forty-two members of the committee, twenty of whom are editors of the various Sunday school publications.

Well-Known Lecturer Will Speak on Bross Foundation

The Bross Foundation of Lake Forest College has already enlisted the services of some of the most eminent of the Christian scholars of the world. The lectures this spring will be given April 4-9 by Rev. John P. Peters, Ph.D., noted archeologist. Dr. Peters made a single discovery which dated recorded history back two thousand years. Dr. Peters was rector of St. Michael's church in New York before becoming an archeologist. His father and grandfather were also rectors of this church.

Presbyterian Board Remembers the Prisoners

"I was sick and in prison and ye came unto me" is an enconium which cannot be given to some sections of the Christian church today. There are over 500,000 prisoners in America today in the various institutions; more men in prison than there are college students. The Presbyterian Board of Temperance and Social Welfare proposes to do something for these prisoners. They will have regular visitation. In cities where there are large numbers of visiting wives, there will be a home for these visitors. Jobs will be secured for discharged men. It is proposed to provide a staff of visiting ministers for every prison.

Unitarian Has Plan for Christian Union

While the various denominations in the world express their attitude toward unity, little has been heard from the liberal denominations sometimes branded as "unorthodox." Some of the members of these sects thoroughly enjoy their separateness if one may judge from their utterances, but the aspiration for unity is reaching every section of the religious world. Recently Rev. Augustus P. Record, pastor of First Unitarian Church of Detroit, voiced his idea of unity in the Christian Register. He says: "And what is the remedy? It is so simple that one hesitates to name it. Just a

Don't Buy These Books UNLESS YOU ARE WILLING TO THINK

What is Christianity?

By George Cross. \$1.25, postpaid \$1.35. This book is a comprehensive survey of the rival interpretations of Christianity.

The Spread of Christianity in the Modern World

By Edward C. Moore. \$2.00, postpaid \$2.15. A survey of the history of missions since the beginning of the modern era and a discussion of the present situation in India, Japan, China, Africa, the Ottoman Empire, the Americas, and the islands of the seas.

The Religions of the World

By George A. Barton. \$2.00, postpaid \$2.15. What are the great religions of the world and what elements do they hold in common? The author ably answers this two-fold question in seventeen chapters that read as easily as a story.

The Revelation of John (Revelation)

By Shirley J. Case. \$2.75, postpaid \$2.90. The author explains the meaning of the book as it was intended to be understood by those to whom it was first addressed. Special attention is given to the explanation of such terms as "beast," the anticipated end of the world, the millennium, and the new Jerusalem.

The Gospel in the Light of the Great War

By Ozora S. Davis. \$1.50, postpaid \$1.65. This book is designed as a workable manual for the preacher who is facing the opportunities of the pulpit in a new age. The suggestions offered are examples of a profitable way to work the rich mine of biblical and recent literature.

The Parables of Jesus in Their Relation to His Ministry

By Willard H. Robinson, Jr. The purpose of this book is to present a new method of interpreting the parables, namely that of discovering the original setting in which the parable was spoken, of making clear the truth taught at the time, and applying that truth to the solution of our modern problems. \$1.50, postpaid \$1.65. Ready in April.

The Minister and the Boy

By Allan Hoben. \$1.25, postpaid \$1.40. Based on sound psychology and furnishes principles upon the basis of which the boys of any community may be given inspiration and right direction.

A Guide to the Study of the Christian Religion

By Gerald B. Smith. \$3.00, postpaid \$3.20. This book is just what the title suggests—a guide for the person seeking reliable information about the Christian religion.

How the Bible Grew

By Frank G. Lewis. \$1.50, postpaid \$1.65. The author has given the Bible an opportunity to tell its own story; how it came into existence, and how it came to be the Bible.

The Evolution of Early Christianity

By Shirley J. Case. \$2.75, postpaid \$2.90. To understand Christianity one should know something of its early history and especially the environment in which it developed.

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larger measure of Christian humility, of ecclesiastical refinement and good-breeding, of breadth of mind and modesty of spirit. The differences between the denominations in the church universal are no wider or deeper than the differences between members of the same church. The same spirit of courtesy and good-breeding which secures harmony and co-operation in one will produce the same results in the other. It calls only for that spirit of magnanimity which loves truth and reveres liberty and knows that only in an atmosphere of freedom can truth be attained. The attempt to secure unity through the recognition of one ecclesiastical authority has failed. When compelled to choose between a broken body and an outraged conscience, men have chosen the broken body. The attempt to secure unity through the acceptance of a common creed has failed. When called upon to believe the unbelievable or be branded as heretics and infidels, men have accepted the stigma. Now we are ready for the experiment of a community of faith,—of democracy in religion as well as in government,—and we have every reason to expect success. The world is ready and eager for some basis of Christian fellowship which will leave every man free to think his own thought and every church free to formulate its own belief while it unites all men and all churches in a common worship and a common work. Christianity is larger than any denomination or sect, and in God's great field of labor there is room and work for all."

Protestant Movement Started Among Lithuanians

There are about a million Lithuanians in the United States, but up until recently there was no protestant mission work among them. There are 100,000 of these people living in Chicago, and 150,000 reside in New York and vicinity. The Presbyterians have started some work among them and the Lithuanian Educational Society has been organized. This society not only provides preaching in the United States but will carry on Protestant work in Lithuania. It is hoped to secure \$100,000 for Lithuanian work in the United States this year, as the field seems to be an open one. The population has been nominally Catholic.

Dr. Clifford Honored by the King

Dr. John Clifford, veteran Baptist minister of England, has been honored by the King of England by being decorated with the Order of Companions of Honor. This title is held by only 28 Britishers. Dr. Clifford has had many a joust in his day, being known as a fierce fighter for his views, but there is throughout the British Empire a thorough respect for his stalwart character.

Baptist Theologian Says Devil Invented the Gothic

It is well known that Baptists favor a temple type of architecture rather than the Gothic. Being throughout their history a dissenting organization and never a state church, this may be a reaction

against the authorized religion with which they have always had to live. That this attitude should be embodied in a theological theory is somewhat new. Dr. A. T. Robertson, a teacher in the Southern Baptist Theological Seminary of Louisville, has asserted that the Gothic architecture was invented by the devil in order to make preaching ineffective. This assertion is based upon the alleged bad acoustics of Gothic structures.

Threaten the Protestant Daily

The new Christian daily of Chicago, called the Standard, has brought down the wrath of the Catholic church upon its

head. It has spoken of that church as "Romish" and "Popish" and the result is that the New World calls upon the faithful to withdraw their advertising. Probably the officials of the church have been waiting for a chance to declare war on the new publication. Meanwhile it remains to be seen just how far this threat of economic boycott can be enforced.

Starts a Church for Young People of Chicago

Fourth Presbyterian church of Chicago now has a service for young people at the same time as the regular service in the main church auditorium. The assistant pastor, Dr. E. A. vanNuys, ad-

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dresses the young people on themes which are particularly interesting. Dr. Stone manages to spend a few minutes each Sunday morning in the service. This service will help reduce the number of those denied admission to the church for lack of room and at the same time provide the young people with a ministry more suited to their own life problems. There are a number of children's services in church basements over the country, but so far as reported this seems to be the first special service for young people at the morning hour.

Churches and Movie Houses in War

War has broken out in Utica, N. Y., between the representatives of the moving picture houses and the ministers. A newspaper is the battle ground. The offending newspaper published an article and an advertisement which displeased the movie barons and they called upon the editor to retract or they would withdraw their advertising. The editor refused to change his course and the advertising was withdrawn. At this stage the ministers got into the fight and the question of Sunday movies will be resubmitted at the spring election. One theater in the city has decided to close on Sunday without any law compelling it to do so, and will stand its loss.

Sermon Sent by Radio Every Sunday

Every Sunday the morning sermon of Rev. C. B. Wells, pastor of Fairmont Congregational church, of Wichita, Kans., is sent to thousands of radio amateurs through the air. A devoted Congregational layman is responsible for this service. He is head of the Cos-Radio company of Wichita. Finding the air full of talk one Sunday evening he sent in a "Q. S. T.," and inquired why the operators were not in church. They responded by asking why he was not at church. He replied that he was tending the baby while his wife went, and then he gave an account of the morning service. This Sunday evening service is now a feature for the amateur operators for hundreds of miles around Wichita. The gospel has found new wings with which to fly. There is a Methodist pastor in the west who preaches from an airplane who says the church is not up-to-date.

Layman Demands Freedom in Joining Church

Abraham Lincoln once declared that he would join a church if he could find one that would take him in on a declaration of faith in the fundamentals of Jesus' teachings, love to God and love to his neighbor. That many another layman has stumbled at the theological demands of the churches is evident by a very little study. This was dramatically illustrated recently in a well-known Baptist church in New York. Dr. Stephen A. Smith, a man ninety-eight years of age had once been baptized by his son-in-law, but had never found a church which seemed to guarantee to him soul freedom. Recently he appeared before the officary of Fifth Avenue Baptist

church and made the following statement: "I wish to join a church which will allow me the freedom of interpreting Christ for myself. I may not interpret him exactly as you do, nor agree with Luther or Augustine; I may see him a little differently from the picture held by some writers of sacred Scripture. But I must study him with such faculties and aid as God has given to me; I must experience him for myself and be loyal and obedient to such light and experience as I have." He was received into the church on this statement.

Baptists Find Heresy in English Seminaries

The suspicion of theological seminaries which has been assiduously cultivated in this country by agents of certain conservative institutions, and by conservative papers, finds its analogy in England. The presiding officer of Pastor's College connected with Spurgeon's Metropolitan Tabernacle in London recently asserted that eight other Baptist institutions in England were unsound, being tainted with higher criticism. The smelling committee of the Northern Baptist Convention is this winter following the trail of the higher criticism to the various colleges and seminaries. Meanwhile a few institutions have had the courage to admit that their courses are modern and to ask what the heresy-hunters are going to do about it. This seems to be the end of trouble, for all the world admires frank and manly statement of opinion.

Studies the Effect of Weather on Churches

"Fair-weather Christians" has long been a term of reproach but it has not been known just how many of these undesirable citizens there were in the world. Mr. Edwin J. Lewis has collected some statistics in the past year. He says: "March of 1920 was a generally stormy

month throughout the country. The month of November, 1920, was comparatively pleasant. One hundred and twenty-three Christian churches reported the average attendance for each of these months. The average number present on Sunday morning in all the churches together for the stormy month was 6,428 and for the pleasant month 9,686. From this we infer that the membership in the order of "Fair-weather Christians" in these 123 churches is approximately 3,258, just about one-third of the average congregation on a pleasant day. The churches reporting were fairly typical, embracing those with an average attendance ranging from 18 to 437. The average attendance in the churches throughout the country on a fair day was found to be 78 and on a stormy day 52.

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America's foremost thinkers will discuss this theme

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The Mind of Jesus and the Competitive System

will be discussed by

Robert Hunter, Spokesman for submerged humanity, author of "Poverty," "Why We Fail as Christians."

Harry F. Ward, Constructive radical, professor of Christian Ethics, author of "A Better Industrial Order."

Roger Babson, America's influential adviser of business men, author of "Religion and Business."

Scott Nearing, Socialist authority, a fearless agitator who believes in religion and the ethics of Jesus.

This single group alone makes The Christian Century indispensable to any man or woman who feels how urgent and how basic the industrial question is in religious and social progress. But these writers will represent only one of the many aspects of the great theme. The list of participants is a growing one. Each week adds a new stellar name to the brilliant galaxy. At this moment the writers and their themes are:

William Adams Brown
Theologian and Missionary Statesman.
"Can Society be Made Christian?"

Peter Ainslie
Church Statesman and Mystic.
"Would Christ Approve the War?"

Jane Addams
America's Foremost Woman.
"Christ and War."

Joseph Ernest McAfee
Prophet of Religious Democracy.
"Are Christian Missions Christian?"

Martha Foote Crow
Interpreter of Religion and Literature.
"Christ in Present Day Poetry."

Charles E. Jefferson
Preacher and Author.
"Are the Churches Christian?"

Herbert Croly
Editor The New Republic.
"The Problem of Religious Education."

H. D. C. MacLachlan
Scholar and Pastor.
Subject Not Yet Announced.

John Kelman
Scotch Preacher Adopted by America.
Subject Not Yet Announced.

Edward Scribner Ames
Preacher and Philosopher.
"Affinities Between Modern Philosophy and Jesus' Mind."

Finis S. Idleman
Preacher of Grace and Power.
Subject to be Announced.

Vida D. Scudder
Churchwoman and Socialist Leader.
"Can Public Opinion be Christianized?"

John Spargo
Socialist-Philosopher and Publicist.
"Religion and Social Progress."

Robert E. Park
Professor of Sociology.
"The Black Man, the White Man and Christ."

William E. Barton
A Counsellor of Souls.
"Would Christ Find Affinity With Modern Spiritualism?"

Walter Williams
President Press Congress of the World.
"Christ and Modern Journalism."

Albert Parker Fitch
A Vital Theologian.
"Do the Churches Really Believe in Jesus?"

Joseph Fort Newton
Preacher of International Sympathies.
"Is Our Literature Christless?"

Edgar DeWitt Jones
Preacher and Shepherd of Men.
"Dare We Be Christians?"

Robert E. Speer
Most Potent Spiritual Influence in the American Church.
"Christ and Our Social Customs."

Lynn Harold Hough
Brilliant Preacher and Teacher.
"Is Science Foe or Friend of Christ?"

Richard L. Swain
A Writer Who Thinks of God in Terms of Life.
"Can Christ Rule Modern Business?"

Charles Henry Dickinson
Authority on Religious Education.
"Do We Really Know What Were the Ideals of Jesus?"

Peter Clark Macfarlane
Novelist and Short Story Writer.
"Is the Church Christian?"

Lloyd C. Douglas
Equally Brilliant as Preacher and Writer.
"Christ as a Practical Psychologist."

Rufus M. Jones
Modern Exponent of Quaker Ideals.
"War and the Teaching of Jesus."

Francis J. McConnell
A Bishop Who Is Also a Prophet.
"Are Christian Missions Christian?"

Katharine Lee Bates
Poet, Critic, Prophet.
"Christians or Pharisees?"

Burris Jenkins
Preacher and Newspaper Editor.
Subject to be Announced.

Charles A. Ellwood
Sociologist.
"Is Our Civilization Christian?"

Shailer Mathews
Publicist, Teacher, Theologian.
"Is Christian Theology Christian?"

John M. Coulter
World-Famous Botanist.
"Is Evolution Anti-Christian?"

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The Christian Century during the year 1921

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Century has extended its influence into all the communions of the American church. It is equally at home among Congregationalists, Presbyterians, Methodists, Disciples, Baptists, Episcopalians and other Christian groups. Its subscription list is an album of the signatures of the church leaders of the nation. Besides, it is gripping the minds of thinking men and women who have no church connection. They are astonished that from within the church which they supposed had become moribund and incurably denominationalized in its vision there should emerge a journal loyal to the church, devout and evangelical, and at the same time as free as a university class room. And they stand amazed to find themselves actually enjoying a religious paper! Churchmen and earnest-minded non-churchmen are saying that The Christian Century points toward a new day for Christian faith and practice.

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By KIRBY PAGE

THE WAR which was to end war has left the world with more fighting and more expenditures for armaments than before it started. The Assembly of the League of Nations is unable to adopt even the slightest practical step in disarmament. Naval authorities now tell us that the submarine is essential and military authorities proclaim that poison gas is humane. New and more deadly conflicts have swung within our horizon. That this nation may become involved in war in any one of three different directions is more of a possibility than it was in 1914. Yet the one American social worker who has assessed the human costs of the recent struggle soberly declares, after he has footed the totals, that war is the negation of civilization."

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THOMAS CURTIS CLARK, ORVIS F. JORDAN, ALVA W. TAYLOR, JOHN R. EWERS, JESSIE BROWN POUNDS

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EDITORIAL

A Lenten Prayer —at Jesus' Cross

THROUGH doubt and darkness we have made our way, dear Saviour, to this place of the skull where Thou payest the uttermost farthing of Thy debt of love. In the little space about Thy feet it is light, though thick night covers the far-stretching world. May we creep within the circle of Thy cross, strong Son of God, and commune with Thee even in Thy death. We yearn to share the great secret hidden in Thy heart which has driven Thee hither. Canst Thou impart to us the insight by which Thou hast rejected the things men call good and strong, and chosen an end like this in shame and pain?

How little have we understood Thee! Here at Thy pierced feet we make confession of our sin. We have worshipped Thee, but we have not believed in Thee. We have called Thee Lord, Lord, but we have not done the things Thou didst teach us to do. Thou hast been to us as an idol, and we have brought Thee our praise and our gifts, but we have lacked courage and faith to make Thee our ideal and to order our steps by Thy law of love. Sharing in the customs and systems of a world which does not accept or know Thee, we have even profited by the injustices to our fellows upon which our secular order rests. We have gloried in the sword and have cherished the immemorial delusion of its potency to advance Thy kingdom, and the fact of Thy cross has grown pale and unreal to our eyes and minds.

Canst Thou forgive us, O Master? Canst Thou still save us who have been so long time with Thee and yet have not known Thee? We plead for Thy pity, for the renewal of Thy faith in us. Here at Thy bleeding side we take our stand. Open for us the fountains of hidden

power of which Thou dost drink. Show us Thy vision of reality. Release in and about our lives those mighty spiritual forces which have borne Thee to this infinite event, that we may find in our cross of love as Thou didst find in Thine the supreme law by which a warring and strife-worn world may be reconciled to itself and find peace and justice and gladness in a fellowship of brothers. For Thy name's sake. Amen.

Moving Picture Promoters Begin to See Light

THE nation-wide protest against the iniquities of the movie business has begun to make an impression upon the minds of the promoters. In a recent gathering they considered these criticisms and were led to admit that many of them are valid. Whether confession of sin will be followed by works meet for repentance remains yet to be seen. That will depend in part on the box office receipts. There can be no doubt that the protests of the secular press added to that of the religious press have brought about some change in the public attitude which has at last threatened the dividends. If that is true, reform will come. The promoters admit there has been an excess of the sex element in the pictures. They profess to be in favor of abolishing the pictures that show scenes of exaggerated spooning, bathing beach pictures and bedroom scenes. The attempted rapes which so often figure in the pictures of the past year should go along with the rest of the sex-pervert stuff. Sex itself in its normal and chivalrous manifestations should not go. It is life. So long as there are man and maid there will be honorable love, and upon this love we will weave our poetry and romance. What the people protest against is the degrega-

tion of something that is sacred. And the movie promoters are beginning to see the light on their crime pictures. It may be that bank robberies actually happen every now and then, but is it best to show our American youth the technique of picking a lock or blowing a safe? Many other things happen which are much more worthy of emulation. The movie show has a great field without any of the forbidden things. Many an ancient story may be given us again on the screen. The people of other countries may be made to live before us and thus become through better acquaintance our brothers. There are infinite ranges of clean fun with which the world may be made to laugh. There is a chance yet to retrieve the movie business from the judgment of that magazine which pronounced it "the worst failure in the world."

What is the Use of a Creed?

FOLLOWING the conferences on Christian unity held in Switzerland last summer there has come to be a quickened interest in the question of a creed for the united church. Whether the church should be the Nicene or the Athanasian or a modern creed is not now the paramount question. The real question is what shall the church do with a creed. In the history of the church creeds have been used for a variety of purposes. They usually have been framed as a device for confuting heresy and have been used as a sort of yard-stick by which theologians of the minority opinion have been measured and condemned. When the particular emergency passed, the creed was retained in the liturgy of the church. This is the chief function of the so-called apostles' creed. The creed at baptism and the creed at ordination have often been a matter of liturgy. At the examination previous to ordination, however, some creed has usually been used with which to judge the correctness of the opinion of the candidate. Men are accepted or condemned by this measuring stick. What use would the modern church make of a creed? If it were simply a matter of liturgy, many of the historic creeds could be said as our hymns are sung, with the necessary amount of mental reservation. A man does not refuse to sing a hymn because some word or clause in it offends him, nor would he refuse to say a creed, if it were understood to be a symbol of the faith of the past. We all have historical imagination enough to include in our confession not only our own definitions, but the definitions made by the generations out of which we have sprung. But creeds have been the instruments of schism in every age. Even a respectable old creed embedded in the liturgy may on occasion become a device of division and strife among Christ's followers today just as it did in the past. Why undertake to standardize the thinking of the church on the great themes of the gospel? Thought refuses any fetters. The church of the future needs no creed but Christ himself. Christ is Christianity. If religion is life, nothing but a life can adequately express it. In the unity councils of today it cannot be too vigorously asserted that the creedal method of unity has failed, and that it is time to try the unity with which the early church began but which it failed to maintain, a unity

based on loyalty to a common Lord within which the mind is left unfettered to pursue the truth.

Trying to Live by Negations

THE profane type of rationalist is very impatient with the humble Christian for believing things. The injunction of the gospel to "believe on the Lord Jesus Christ" seems to him an impertinence. "How can a man believe a thing that he cannot prove? Can one coerce his mind?" the impatient one queries. There are thousands of men who think they are hard-headed and rational who actually believe that they hold no opinions except those that have been proved. Yet the sophisticated person knows that very few of our opinions are really beyond all doubt. The leaders of the race have lived far more by imagination than by pure reason. Columbus sailed westward, not because he had proved that the world was round, but because he believed it. That doctrine was never really proved until a ship's company actually sailed around the globe. Republican government was tried in this country as an experiment. It is only the centuries that can give the demonstration. Democracy is on trial. Universal education has yet to vindicate its claims. The aristocrat believes that we are losing our supply of dependable common labor, and plunging into the abyss socially on account of universal education. Those who deny can never go forward. It is only the man who affirms who makes any headway in the labyrinth of life. It is the genius of the Christian religion to teach men to walk by faith. That is the use of the consecrated imagination in working out life's problems. The Christian is not ashamed to confess that he believes more than he can prove. It is not only his right but his duty to have faith and to go forward. Infidelity is dying out in modern society because men feed their souls on negations. In place of a barren and profane rationalism we are developing a humble but not less rational faith in the things of the spirit.

Judge Landis and His Enemies

ENEMIES of Judge Landis of Chicago are active and loud of speech. They have made a number of accusations, the most important dealing with the connection of the judge with the baseball interests. It is worth examination, however, to see who these enemies are. One is reported to be an employer of child labor who has resented the suggestion of the judge that corporations should pay young people a living wage. This suggestion on the part of a federal judge is regarded by this southern gentleman as bolshevism. The child labor element have but little use for the judge. It is not forgotten by some of the plutocratic gentry that Judge Landis tried the Standard Oil case some years ago which resulted in the partition of that vast corporation. Whether its partition did any good or not is beside the mark. It was believed by most people that it would do good and the judge had the courage to give the decision which seemed to be indicated by the law and the testimony. But just for this reason some of the corporation magnates have looked askance at Judge Landis

ever since. And of course the bootleggers have no particular love for this federal judge. While some judges have voiced criticism of the eighteenth amendment which they had by their oath of office sworn to enforce, Judge Landis has believed that it was not his task to make the laws but to enforce them. In Chicago the bootleggers' trust would like to see a new judge upon the supreme bench. So child labor advocates and plutocrats and bootleggers make an unholy coalition to bring about the downfall of this man whose name strikes terror to evil doers in all parts of his jurisdiction. There may be some question about the wisdom of a federal judge taking any other salaried position, though one will be lenient on this point when he finds out that a federal judge in these days of high rents and profiteering in the necessities of life is paid only \$7,500 a year. If Judge Landis is removed, or goaded until he resigns, we are almost certain to have a worse judge in Chicago. And the forces of the underworld will have scored one more victory over the children of the light.

Chicago Mothers Study the Dance

THERE is grave unrest in Chicago in the circles of the women's clubs over the modern dance. This is not the result of churchly propaganda. Indeed some of the churches are bringing the dance into the parish house at the very moment when the mothers are asking that it be thrown out of the public school. The occasion of the anxiety lies in certain reports with regard to the morals of high school young people in different sections of Cook County. It seems evident that the dance is in for a muck-raking, not by the church but by the women's clubs. At the very time when the young people are most interested in the dance, there is the best chance in the world to study its effect. Of course it is only prudish and dogmatic minds that object to certain of the better interpretative dances. They involve no sexual suggestiveness, no contact of the sexes. The old conventional dances, when carried on in the homes and among people who had already learned to respect each other have long been defended by people of undoubted purity and spirituality. But that is not the popular and typical dance that captures the young people of today. The dance is a place to meet strangers. There is mystery and romance about going to a big ball and dancing with some one never known before. There is also every opportunity for the libertine and the professional vampire to get in their deadly work. Even in more exclusive circles the dance increases in its sexual suggestiveness. It is historically true that more than one of the modern dances have been invented in the dives of seaport cities among abandoned people. These dances are now the amusement of young people of good families who only vaguely understand the influence of this kind of dance in their lives. Of course the mothers would do well to look also into the influence of the moving picture as a source for much of the morbid sexuality of today. When the study of recreation is complete it will show that commercialized recreation nearly always tends to become vicious. Recreation should be rescued from big business, and made one of the concerns of the whole community like religion and education.

The Christian Defense of the Jew

JEWISH papers in dealing with the recent diatribe of the Dearborn Independent against the Jews, have reprinted a great deal of matter from Christian journals. While the Jew has expected the church in other lands to be his chief persecutor, he has found in America to his astonishment that the most vigorous protests against anti-Semitism have arisen in the ranks of the Christian church. There is no great body of Christians in America today that would vote for anything else than the complete freedom of the Jew to enjoy his religion to the utmost. It is by this very fact that the great wall between Judaism and Christianity is being battered down. When one reads a work in systematic theology written by a liberal Jew and compares it with a similar work written by a modern-minded Christian, he finds an astonishing similarity. Through twenty centuries the Jew has unconsciously assimilated much of the Christian view of life. Much of the Christian view was Old Testament religion. It was the genius of Jesus to separate the wheat from the chaff in handling the Old Testament, as he does in the sermon on the mount. The point of difference is with regard to the place that is given to Jesus. As the Jews realize more and more what Jesus has meant to the world's life, they will in the exercise of their freedom give him a larger place in their hearts. Meanwhile the Jew is being approached by some who would convert him to premillennialism and verbal inspiration. These missionaries will have a hard time. The Jew has already outgrown the very ideas that are being presented to him as new. He will tell these missionaries that he has a better religion than theirs. So long as Christianity is only a doctrine of a world cataclysm, the Jew has the advantage. His religion when liberally interpreted is superior. It is the modern evangelical statement of Christianity that alone may hope to bridge the gap between the disciples of Moses and the disciples of Jesus.

Finds Radicalism in the Church

MR. EVERETT P. WHEELER of the National Civic Federation has been seeing things at night. His recent report charging the churches with social radicalism is quite a different kind of a charge from the more common one that the church has been the tool of the wealthy and the refuge of conservatism. Some journals find in the charges of Mr. Wheeler something that should alarm the churches, and lead to defensive action. As a matter of fact, the churches can stand a good deal of criticism just such as Mr. Wheeler is giving. This criticism is just as ill-founded as many another contemporary criticism. The gentlemen who are busy criticising the church are mostly people who do not take the trouble to journey around and find out what the churches are like. Taking the official declarations of the various churches, Protestant and Catholic, there is no question but that the churches in America are on the progressive side of social questions, though they are by no means radical. They favor the short working day, an ample wage, healthful working conditions, the abolition of child labor, the limitation, on grounds of social

welfare, of the labor of women, and many other reforms not in industry but in family life. On the other hand, churches seem to socialists and honest-to-goodness radicals as hopelessly conservative institutions. They do not come out for the Marxian paper utopia, save in exceptional instances of ministers and laymen. They have no use for the class consciousness doctrine which seems to the churches a negation of the doctrine of universal brotherhood taught by Jesus Christ. They do not believe in the settlement of industrial disputes by violence. For all of these and other reasons the churches are hated by revolutionary radicals. Meanwhile, to the plain man of the street it is a matter of satisfaction that the church does not stand with the radical capitalists who would saddle and bridle the working population, nor with the bomb-throwing fanatics who seek progress in disorder. In the long run it will be seen that however slow and cautious the church has been in perceiving the social goal of its true endeavors, its heart is with the people, and its supreme passion for the kingdom of God will some day result in a thorough-going application of the ethics of Jesus to all the problems of human welfare.

The New Mysticism

OUR age seeks for efficiency, for visible and tangible results, and it wants them at once. If results are not immediately forthcoming, it is restive and ready for change, as if impatient with profounder things which require time for fruition. It is idle to quarrel with a spirit so atmospheric and insistent, and for all the achievement of our age in energy and enterprise let us be grateful. But it has another side, of which we need to be reminded, else we may undervalue, if not ignore, influences without which we undo ourselves no matter how much we do. There are quieter forces at work unobserved and unwearying, and if they were withdrawn our most earnest labor would be in vain.

History, no less than philosophy, has its paradoxes, and one of the notable facts about our age—scientific, social, dynamic—is a rediscovery of the inner life. In the midst of our materialism one discerns a new interest in mysticism, taking many forms—some of them eccentric and unhealthy—but everywhere betraying a great hunger of the soul. The late Father Tyrrell may not have been right in his prophecy that the religion of the future will be a blend of “mysticism and charity,” but he foresaw a deepening of the life of the spirit. Despite our enterprise and invention—perhaps because of them—humanity, by a profound inner urge, is yearning for a more satisfying sense of eternal realities. The world tragedy has made us mystics, if we were not so before, and the demand is for a religion that is real, inward, and endlessly rich in inspiration for new adventures in service. Disillusioned of a materialistic civilization, distrustful of a barren intellectualism, and dissatisfied with a religion which has none but claims of external authority to put forth, men are seeking God and finding him, where he is surely found, in the human soul; in what Boutroux called “the Beyond that is Within.”

Florence Nightingale wrote: “The kingdom of heaven is within us! These words seem to me the most of a revelation, of a New Testament, of a gospel—of any that are recorded to have been spoken by our Saviour.” Herself a mystic, with a sure insight she seized upon the words which, if not a definition, are the most perfect description of mysticism anywhere to be found. For mysticism, as the word means, is what we see with the eyes closed—when we look within. But Nightingale, it need hardly be said, was a practical mystic, in whom spiritual vision was joined with executive skill and brought to the service of great tasks. Elsewhere, on the subject of hospital drains, she wrote: “The question is not whether a thing is done for the state or the church, but whether it is done with God or without God”—all service being sacred and spiritual if done as for his will, whether it be making drains or singing Psalms. “The way to live with God,” she goes on to say, “is to live with ideas—not merely to think about ideals, but to do and suffer for them.” While speaking of so noble a worker, to whom mysticism, as she said, was “the essence of common sense,” we ought to add the creed by which she was inspired and sustained:

I believe . . . in the service of man being the service of God, the growing into a likeness with him by love, the being one with him at last, which is Heaven. I believe in the plan of almighty perfection to make us all perfect. And thus I believe in the life everlasting.

Such is the new mysticism, not merely a passive meditation, but an urge to action, to adventure, to achievement; a faith which finds fulfillment in making a fairer, better world. It knows, as Octavia Hill said—herself a mystic and a saint—that God builds his best bridges with human piers, not angels; and that he lets us work with him, if we will, never letting our faults impede his purpose when we struggle that they should not. The new mysticism is practical, creative, constructive. To the old watchword, “The just shall live by faith,” it adds a new commandment, in which the old may be tested and tried: “Justice shall be established by faith.” It feels the winds of God blowing in the world, and his “tides of moral influence running in the hearts of men.” It knows that religion is not a thing apart from life, but life itself at its best, equally in personal holiness and social ministry; a flame lighting up the whole of life, awakening great imaginations—a new vision in politics, a new spirit in trade,—life God-illuminated and love-annointed. Here is a mysticism—radiantly sunny, exultantly joyous, austere ethically—which sanctifies the sense, glorifies natural faculties, transfigures all worthy motives, and finds expression in all noble thinking and social living, linking our lives in creative service to all the great causes of God in the world.

If it be asked in what ways the new mysticism differs from the old, the reply is that the points of contrast are so many that one knows not which to mention first. One is active and the other contemplative, one seeks better-worldliness, the other other-worldliness; in short, the starting-point of the one is the goal of the other. That is to say, the new mysticism is a return to the bright, happy, active,

social, dynamic mysticism of Jesus, and his vision of life as love and comradeship. For example, the old mystic put that experience of union with God, in which he becomes the abiding and natural delight of the soul, at the end of a long and arduous process of initiation. The new mysticism, following Jesus, makes the same experience its starting-point, so that in the strength and gladness of it the soul goes forth triumphantly to meet whatever lies ahead. Whereas the older mystic usually—though not always—tended to retire into the sanctuary of the soul with his ecstasies and spiritual exercises, and only to come forth into the world as a duty, or a necessity, and often condescendingly; the mystic after the pattern of Jesus lives in the world lovingly and joyously, having acquired through his mysticism a new vision of the World of Life—the spiritual growing up through the natural and transfiguring it with light and wonder.

Such is the reconstruction of mysticism now going on. The old mysticism was essentially individualistic, even when it blossomed into benevolence—partial, incomplete, limited; the new mysticism is social as well as personal—rich, many-sided, seeking to take in the whole of life. And herein lies the hope of a mystic religion for our time—not a separating cult, but a religion for all classes and conditions of men, all kinds of mind and temperament—so much needed to revivify our faith and lead us forth to the realization of God and the practice of brotherhood. Mediævalism did not speak the last word in mysticism. Our age has its own to utter; and its mystical experience, like its theological interpretation, cannot be cast in the moulds of feeling and thought that belonged to a bygone time—as the number and variety of mystical cults in our day testify. So many cults bespeak the groping hunger of the modern mind for a more satisfying experience of spiritual reality, at the same time they bear witness to some sad lack in the organized religion of today.

Our wise and witty age has sought out many inventions, but it never has found a truer way to victory than the way of the cross. Any religion that ends in stately ritual, exalted emotion, or contemplative quietude, fails. It is not the religion of Christ, in which the primary fact is a moral decision, an active discipleship, the dedication of the will and the life to the service of God in man. Neither dogma nor sacrament nor emotion is a substitute for the religion of the deed. "Take up thy cross and follow me," is a word that speaks alike to ritualist and rationalist, and if they do not heed and obey it their religion is futile. For the difficult undertaking of doing good we need all inspiration and support—mystical communion, a lofty worship, and a noble thought—but these must end and bear fruit in a union of those who love in the service of those who suffer. Evermore, to the men of our day, busy about many things, the old word comes back with profoundest meaning: "Seek first the kingdom of God and his righteousness, and all these things will be added." Seek it where? Behold the kingdom of heaven is within you, a pattern shown us for the building of the City of God on earth.

The Kingdom of God is a society. The roll is kept in heaven, and we have no accurate knowledge of the names inscribed thereon. Its rules are recorded in the hearts of each member. The entrance fee is nothing—the subscription all you have.

Seeming as Good as We Are

NO doubt most of us are, in some particular, meaner than we seem. A desire for the world's respect keeps us from showing just how little our souls really are. A decent regard for the conventions keeps us from conspicuous incivilities in society and from open greediness in business. But we are also in many ways better than we are willing to seem. This sort of insincerity not only wrongs our best selves by denying them growth through expression, but it wrongs most cruelly those who are obliged to live with us, and who probably find us sufficiently undesirable companions at the best. Who can forget the pathetic words of Carlyle concerning his poor Jenny, "Ah, if I could only have her back for five minutes, if but to convince her that I loved her through all that"! Tammias the cynic was no doubt better than he seemed, though his surly seeming had the cruel effect of reality upon the woman whom he truly loved and for whom he was destined to mourn all his days. Dante Rossetti, burying his manuscript volume of poems in the coffin of his wife, was making tragic confession of a love nobler than the tardy expression thus given.

We peoples of the western races have made a kind of virtue of our churlish repression. A keen student of men once said of an undemonstrative middle west Yankee—a middle west Yankee, by the way, is merely the original Yankee with one extra layer of crust—"That man has never said 'Thank you' in his life. He would consider such civility absurdly gushing." It was not that the feeling of gratitude was lacking—it was that this man was sheepishly afraid of seeming as good as he was. Those who are in a position to receive frequent confidences from married couples are ready to testify that the habit of repression will account for an almost incredible number of divorces. Once convince a woman that her husband really loves her in spite of his grouchy silence on the subject, and she will forgive almost anything. Occasionally an accident opens the lips of husband or wife, as it did those of the backward lover—in one of Miss Warner's stories, was it not?—whose sweetheart said of him, "He never really proposed. But we went walking and I stepped on a snake. And then we were engaged." But in most households where this plague of dumbness has fallen it remains, and the children, growing up, look pityingly upon dad and mother, who can never, they fancy, have known what real romance is.

Friendship and neighborliness are more real than we might imagine. Calamity shows a willingness to help where we had not suspected it. Almost every life is crowned at its end by the affection of some faithful friends, at least, who mourn sincerely. How little of all this affection has had its way in life, and how many lives lived out in loneliness would have been happy if they had received the love that was their rightful due? The beauty and reasonableness of a religious life are undoubtedly recognized by multitudes who, through a kind of moral shamefacedness, refuse to let this recognition have

its way in normal expression. If the kingdom should have the right to claim for service all those who in their best moments feel its pull within, its power in the world would be well-nigh invincible.

Can you imagine the revolution which would take place if every person in the world would begin tomorrow to live out, habitually and consistently, all the good that now lives within him in irregular and fragmentary impulses? Suppose the man who would die for his wife should begin to say pleasant things about her cooking; that the woman who would wear her fingers to the bone for her child should begin to be patient about muddy shoes; that the farmer who would share his harvest with a neighbor in time of drought should say a friendly "hello" to him every morning, that the Christian who would go to the stake for his faith would commend it to his business associate, how might the wilderness be made to blossom and rejoice!

The Hotel Man

A Parable of Safed the Sage

I HAVE a friend who owneth a Large Hotel. And he wrote an Epistle unto me, saying, When thou comest unto this Burg, let no man beguile thee of thy wealth. Come thou to mine Hotel, and eat that which is good, and it shall not cost thee One Red Cent.

Now I had occasion to visit that City, and he met me with an Automobile, and took me to his Hotel, and gave unto me a Swell Room with a Bath, and fed me with feasting. And we had a fine Breakfast, and a Lunch that was Some Lunch.

But when we came to Dinner, behold, he was weary. And he looked over the Bill of Fare, and nothing looked good unto him.

And I said, I will have a Planked White-fish.

And he said, Nay; I have been trying to get a Chef who could plank an Whitefish as it should be done; try something else.

And I said, I will have Canvasback Duck.

And he said, I saw those ducks when they came in, and they looked none too good to me; they were the best I could get, but I would try something else.

And thus he spake of everything I proposed.

And then he said, Come, let us get out of this mob. I know a nice little Chop-house. Let us run over there and get a good Beefsteak.

And I said, Not on thy life. There is no Chop-house that can put up such eats as I have here. I intend to eat this Whole Bill of Fare.

And he blessed me, and he said, Our food is good, and this is the best Hotel within a circle of Five Hundred Miles, and I know it. But I get so weary knowing what goes into everything and the process by which things are done, that I get tired.

And I said unto him, Oh, my friend, thou art not the only pebble on the beach. What thou sayest is true of all men when they come to know the seamy side of their own job.

And he said, It cannot be so with thee.

And I said, It is even so. I know too well what goeth into my homiletic Soup-kettle. And I know that when I roast people from the Pulpit it is often Overdone and Scorched.

And I said, Come, let us eat this Food, for it seemeth to me this is One Good Square Meal.

And he said, You can just bet that meal you are eating it All Wool and a Yard Wide.

And it was Some Meal.

When I Looked Up

I

WHEN Greece was young,
The sunlight lay along the world
And nymph and satyr gambolled in the shade.
Athenian marble glistened; in the depths
Of old Aegean swung the imaged cloud.
Days came, days went, and still their span
Confined the care-free, joyous life of men,—
When Greece was young.

II

And then men looked,
And saw the Lord,
And He was high and lifted up
Upon a tree.
Then all along the earth a shadow fell,
The shadow of a cross.
The glory that was Greece
Departed, leaving men bewildered, gazing down
The vista of eternity.
Days came, days went, yet not within their span,
But infinite the mystery of the weave
That is man's life
Spun itself out beyond the grave,—
When men looked up
And saw the Lord.

III

When I was young,
Life tripped it care-free o'er the sunlit field
And carolled blithely down the boisterous glen.
Days came, days went, and aye the eve
Stood tip-toed, waiting on the breaking morn,—
When I was young.

IV

And then I saw the Lord,
And all His house was filled with smoke,
And glen and mountain swirled within the mist.
Then out beyond the years the vista stretched,
All awesome, shrouded deep in mystery,—
When I looked up
And saw the Lord
Upon the cross.

CHARLES T. BAILLIE.

A Lenten Sheaf of Verse

By Clyde McGee

I

*"Nevertheless when the Son of Man cometh,
Shall he find faith on the earth?"*

O BLESSED LORD, Thou Christ of Galilee,
Dost Thou now ask of me, as yesterday
Thou asked of Thy disciples on the way
That led unto Thy death on Calvary,
If Thou at Thy return on earth shall find
A living faith,—a faith that God is still
With men, to toil, to strive, and doth fulfill
Through light and dark His purpose for mankind?

How shall I answer? With complacent nod,
Beholding not the wounds that Thou dost bear,
While conning o'er the words of ancient creed?
Not so, O Christ! I trust a living God!
Thy saving Cross but let me humbly share,
And be my answer, Lord, the deed, the deed!

II

"Now there stood by the cross of Jesus, His mother."

AND Mary stood beside the cross! Her soul
Pierced with the self-same wound that rent His side
Who hung thereon. She watched Him as He died,
Her Son! Saw Him paying the cruel toll
Exacted by the law and unbelief,
Since He their evil will had dared defy.
There stood the Mother helpless in her grief,
Beside the cross, and saw her first-born die!—

How many mothers in how many lands
Have bowed with Mary in her agony,
In silence borne the wrath of War's commands,
When every hill is made a Calvary!

O pity, Lord, these mothers of the slain,
And grant their dead shall not have died in vain!

III

The Mother of Judas

O'ER her dear Babe she leaned with watchful care,
Thanked God for the great gift of Motherhood,
Dreamed all her dreams fulfilled, saw how wise, good,
And strong her son would grow with years. Would there
Be one who could with him compare?
O Mother of Iscariot, how could
God bless thee more, since in Christ's brotherhood
Thy son shall leader be, His Lordship share.

It is finished! The Christ is crucified!
Dead, too, that one by whom He was betrayed!
O Mother's grief that Mary never knew,
O stricken heart, that more than Death hath tried,
What were our hope, or help, had He not prayed,
"Forgive them for they know not what they do"?

IV

"Thou knewest not the time of thy visitation."

O CITY that He loved, Jerusalem,
Preparing thus thy feast to celebrate,
Who saw His tears, His grief compassionate,
Dost thou reject thy King, and Him condemn,
Yet chant for prophets dead a requiem?
They but invoke God's wrath inviolate
To work its ends till all be desolate,
Their time of visitation who condemn.

O God, in this our day deep rent with strife,
Smite through, amidst this wanton greed and lust,
Our levity of mind. Set hearts aglow
With faith! Let us not lose the Way of Life
In wilful blindness and our pagan trust,—
Our time of visitation may we know!

V

"We have no king but Caesar."

"WE have no king but Cæsar," answered they
In scorn of Christ. "Let Him be crucified,"
They cried. So priest and people chose that day,
Chose Cæsar for their king, and Christ denied.—

Cæsar their king, who would the State maintain
With sword, with thundering guns give high command!
So Cæsar ruled, and Liberty was slain,
And waste and woe and war swept through the land.

O ye His priests, who see the multitude
Awaiting their true king, how answer ye
This day? Vote Christ be stretched upon the rood,
That Cæsar's armed might the right shall be?
Or dare ye, scorning pagan fear, proclaim
That Christ is King, that He alone shall reign?

VI

Which Faith?

THE faithless faith that is not passionate,
But cold, correct, of quiet dignity,
At ease within its house of certainty;
The faith that question doth intimidate,
A form of words on which to ruminate;
The faithless faith that knows no jubilee,
That risks no battle, wins no victory,
No triumph of its own can celebrate?

Or faith that knows the stormy moods, that cries
In wrath at wrong, now in pity weeps,
Now doubts, questions, feels itself forsaken
Upon its Cross amidst the darkening skies,
And yet strives on, its steadfast purpose keeps,
And meets the night's deep dark and death unshaken?

Do the Churches Still Believe in Jesus?

By Albert Parker Fitch

LET us begin by defining the meaning of our question. It does not mean, do the churches still accept any one of the traditional views of the person or the office of Jesus. These views are, or were, the effects of the belief in him; they were not the cause of it, they cannot be identified with it. There is, for instance, the sacramentarian Christ, the central and awful power in that theory that the church is a supernatural institution, the only depository of saving grace; that this grace is mediated to us through the sacraments, that the actual vehicle of salvation is the bread and wine of the consecrated wafer which has been transmuted into the very substance of the Savior-God. It is not a question of first rate importance whether, or how far, men still hold to that view of Jesus, because it did not produce the belief in him but was produced by it. Hence, it may or may not be a witness to actual faith in him and his genuine leadership today. Many men, for a variety of obscure and complex reasons, either attend mass or take the sacrament whom he would not acknowledge as his sheep.

There is also the metaphysical Christ. There are certain theories regarding the nature of his person, its mixture of divine and human elements, its place in the scale of created or uncreated being, its relation to the second person in the trinity—theories regarding the nature of God within himself and Jesus' relation to that God-head. To find out what men believe here would not answer our question. In this speculative and abstract sense devils may believe and tremble. There is, also, no inevitable connection between the theologian and the disciple, between orthodoxy and religion.

THE MIRACULOUS CHRIST

Then there is the miraculous Christ, the belief in Jesus as a special and unique incarnation born of the virgin Mary, a being who set aside the laws of nature, raising the dead, walking upon the water, himself the subject of a bodily resurrection after having lain three days dead in the tomb. To be traditional on these points is not necessarily to understand or to believe in or to follow him. One can imagine some simple and earnest person addressing a Confucian scholar and saying: "I bid you believe in Jesus and follow him; he is the Savior of mankind, he is the Light of the world." And the mandarin would say: "How do you know?" And the simple and earnest person would answer: "Because he was born without a human father and because he became alive again after he was dead." And the mandarin would reply: "This is amazing, if true, but what of it? What significant connection is there between physical marvels and moral and spiritual leadership? Why do you say you believe in the latter merely because you accept the for-

mer?" And the simple and earnest man would have to be silent because he could not answer those questions.

There is finally the humane and sentimental Christ, the exaltation of him sometimes as the Divine man, or the sinless man, or the supernatural man, or as some utterly exceptional personage. These mediating and reconciling views, sometimes sharply defined, sometimes extremely vague, do not touch our question either. Jesus himself says so: "Many shall say unto me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils and in thy name done many wonderful works? And then will I profess unto them, I never knew you. Depart from me, ye that work iniquity. Why call ye me Lord, Lord, and do not the things which I say?"

BELIEF AS MORAL TRUST

No; to answer the question, "Does the church still believe in Jesus," we must inquire, "Does it believe what he said; does it practice what he taught? Faith in him is confidence in his message, trust in his understanding, acceptance, which is even harder, of his vision. Belief, in the realm of religion, is not subscription to formulae or loyalty to institutions or acceptance of the marvelous. It is moral trust, active loyalty of the will, discipleship to his way of living, acceptance of his principles of conduct.

This includes as its consummation belief in his God and the appropriate attitude toward his holy Father, but it begins in the realm of conduct as acceptance of his attitude toward men. So far as you can distinguish between two things that are interdependent, belief in Jesus puts the moral not the religious first. We begin to follow him when we try to work his works. "Blessed are the pure in heart for they shall see God." Moral character brings religious insight. The first step in belief is doing as he did, believing in him by imitating him. "They who will to do the will shall know of the doctrine." You don't know the doctrine first and then either substitute that for the will or add the will to it. The one process is self-deception, the other is putting the cart before the horse. You don't accept the doctrine and suppose that means doing the will. But you say: "What he said is true, what he did is wise, what he condemned is false. The principle of his life was right and I accept it. His judgments of the world were true and I shall abide by them."

CHRIST'S PERSONALITY

Now that is believing in him indeed. Faith is the relinquishment of the will in action. As long as the teachings of Jesus are recognized as embodying the loftiest truth regarding human and then divine relationships, so long will his personality be regarded as the embodiment of truth. Notions as to how it embodies the truth, and

what area of truth it embodies will vary, but only as long as the teaching is honored will he be honored. Whenever his teaching holds the central place in human life then will his personality hold the central place as the ideal of life.

Now there is considerable feeling abroad that Jesus is receding from the heart of the so-called Christian consciousness. The feeling takes at least two forms. First, that men's minds are approaching the ultimate questions of conduct and destiny by means other than through him—through observation of human conduct, through speculations of the human mind—so that Jesus the mediator, the interpreter, in the moral sense the Saviour, is disappearing as outmoded, or superfluous. The other form is the sense of indifference to him of the extra-ecclesiastical world of action. Where he was once at least respected formally and given lip service, men are now openly disregarding him. Our civilization never accepted his world-view, but it more or less pretended to; now it frankly ignores or rejects it. The men who gathered in Paris in the spring of 1919 were, with the exception of Clemenceau, good churchmen, but it would be the height of the ridiculous to say that they were good Christians when they made the treaty of Versailles. It makes no pretense of faith in the Christian principle.

WHAT JESUS TAUGHT

It is necessary, then, first to consider the teaching of Jesus and then to ask how far we conform to it, and then our question will have answered itself. But it is not altogether easy, after two thousand years, to know what he taught. As one reads the synoptists, there cannot be much doubt that Jesus, in his few months of public utterance, proclaimed some kind of a social gospel. It is true that he was primarily concerned with individuals rather than organizations, but equally true that he selected and trained these individuals as a sort of charter members for a society soon to be. It is true that it was thus the spiritual redemption of men and women, not the improvement of existing institutions, for which he labored. But that was because he regarded those present institutions as essentially hopeless and about to perish, not because he did not have the vision of a better and perfected state. As a matter of fact he did live for a new and purged society. So, while by the very nature of his genius he was not so much a reformer as a revealer, not an agitator with a plan, but an idealist with a vision, nevertheless it was a social vision and a group salvation which he foresaw.

Thus, while his teaching is only incidentally social and economic, men felt then and continue to feel today that through his searching of the separate soul he had a beneficent and adequate message for the human race. It is recorded in Luke that once, as his custom was, he went into the synagogue on the Sabbath day and stood up for to read. And there was delivered unto him the book of the prophet Isaiah. And when he had opened the book he found the place where it was written, The spirit of the Lord is upon me because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken

hearted, to preach deliverance to the captives and the recovering of sight to the blind, to set at liberty them that are bruised. To preach the acceptable year of the Lord. Now this is the prophecy of an ideal state. It is also recorded that he closed the book and gave it again to the minister and sat down. And the eyes of all of them that were in the synagogue were fastened on him. And he began to say unto them, "This day is this Scripture fulfilled in your ears." One can readily imagine the pathos and the intensity of the silence that fell upon the little Nazarene synagogue that Sabbath afternoon. It was easy to believe that day that the acceptable year of the Lord was at hand.

THE UNIVERSAL MESSAGE

It becomes us then to inquire what was this teaching which the Protestant church has so persistently individualized, but which so clearly carried some sort of social and universal message that the common people heard him gladly. What was his teaching regarding the kingdom of God on earth, as he called it—what was the message enclosed in that vague and plastic framework of the "kingdom?"

His sayings concerning it, as they have come down to us, are fragmentary, unsystematic, apparently contradictory. Sometimes the kingdom is a present inward state of joy and peace, an immediate and blessed interior realization, of the love of God in the service of man. It is the precious pearl hid in the field, the leaven in the lump. But sometimes it is an imminent millennium, a great society imposed from without, splendid and irresistible, to be heralded and accompanied by prodigious and inexplicable events. "When the Son of Man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory." Many attempts have been made to harmonize these apparently unrelated sayings. They may represent various stages of growth in his conception of the kingdom, confusing now because no longer preserved in chronological sequence. Or they may present what was once a clear teaching of a society that begins within and works out. Its germ is individual and obscure like the tiny mustard seed, its efflorescence is conspicuous and social, like the harmonious organism of root and trunk, leaves and branches of a great tree. It is the inner, mystic kingdom, present here and now, which makes not only possible but inevitable the blessed outward kingdom still in process of consummation. In this view the various parts of the teaching are complementary rather than contradictory.

AN INTERIM ETHIC

But more generally today New Testament scholars think that Jesus actually looked forward to the speedy coming of a catastrophic kingdom. He moved in the circle of the ideas of his Semitic inheritance and his ancient time. The notion of development, of growth out of existing organizations, of something at once better and different from them, was impossible to a child of his age and place. The idea of the evolution of a new society was antecede-

dently out of the question for him. For it did not exist in his part of the ancient world. Hence "progress," as we understand the term, meant nothing to him; progress to him would have been fundamental change, a wiping the slate clean and beginning over again, a new order. He believed then that there was about to appear another and a completed society, a holy city, new Jerusalem, soon to descend from God out of heaven, and that he was the herald and should be the witness of it. In this belief he was disappointed; the new kingdom did not come; the evil custom of this world had its age-long way with him. He died a disillusioned man, crying with his expiring gasp, "My God, my God, why hast thou forsaken me!"

So runs the theory. It is important to mention this apocalyptic view of Jesus' teaching of the kingdom, because by it his famous sayings are today interpreted to the end of their rejection. The doctrine of the sermon on the mount is thus an *interim ethic*. It is a group of sayings meant only for the extraordinary situation of the moment, not intended for a workaday world. It is an especial and esoteric teaching of passive nonresistance to whatever form of evil and injustice during the few days, the little space, that remained before the world should be confounded and men should call upon the rocks to fall upon them, and his little flock should enter triumphantly into that kingdom which it was the Father's good pleasure to give them. Hence the teaching may be discounted.

INHERENT WORTH OF JESUS' TEACHING

Now it would appear to me that all these considerations regarding the way of the appearance and the actual organization of the kingdom, as Jesus may or may not have conceived these things, are relatively beside the point. The worth of Jesus' teaching regarding human and divine nature and their appropriate expressions is not fundamentally affected by his notion of the nature of the events which he may or may not have supposed would furnish the opportunity and the vehicle for its fulfillment. The authority of his teaching resides in its doctrine, is determined by its substance. Certainly the founder of Christianity had specific notions regarding the moral nature of God and the moral nature of man and the just relationships of man with his fellows and through them with his Maker. These notions stand or fall on their inherent worth, their intrinsic excellence. Genius often builds better than it knows; it is characteristic of it that it is forever striking out universal truth and enunciating comprehensive principles as it interprets local conditions and addresses itself to partial problems.

Whatever then may have been the historical truth or falsity of Jesus' notion of the nature, the time, the method of the coming of the kingdom, the deeper question is, what was his notion of man which underlay it? Now we have his teaching regarding divine and human nature. Here it is irrespective of what causes produced it, or what the ends to which it was directed. We may indeed reject it on the ground that it was meant for the kind of a world that does not exist. Or we may accept it on the ground that it really sets forth a principle workable in

our world. But on this question of what the churches actually think of that teaching hangs our discipleship. Do we understand it? Do we believe in it? Do we follow it? There is the test of whether we believe in him.

BROTHERHOOD—A COMMONPLACE

Well, it is quite clear from the first three gospels that Jesus believed that men should live together as brothers, under one father in a divine and inclusive family, and that he called them to this as their discipleship. Oh, you say, is that all it was? Why, that is the most threadbare commonplace. You say that Jesus' teaching is summed up in the terms of fatherhood and sonship. All the churches accept that today; we are all then believing in him. But I wonder. Perhaps we don't know what Jesus meant by it. Perhaps these terms, on the lips of nine-tenths of those who use them, are little more than a sentimental cant, an empty shibboleth, which tends to obscure and emasculate, not to reveal and enforce his teaching. Let us ask ourselves first, what is the content of the fatherhood, the nature of the paternity which Jesus reveals.

Other ethnic faiths have spoken of God as father and of man as brother. But this "father" God has been the progenitor of a nation or a tribe and this brotherhood limited to racial lines. Moreover, as these nations have progressed in arts and civilization the term sovereign or emperor has been substituted for father. But in Christianity we find exactly the reverse development. Jesus comes at the end of a long historic process and uses the word "father" constantly as it has never been used in any other religion. His is the only developed religion which uses father as the significant and constant appellation of deity. Ethical and universal fatherhood, dimly shadowed forth by Isaiah and Hosea he reveals, a God who sendeth rain on the just and on the unjust and causeth his sun to shine on the evil and on the good, a God who has an infinite and particular care for his children so that the very hairs of their head are all numbered. He is then the Lord of heaven and earth, in whom redeeming and sacrificial love is supremely exemplified and bestowed. He loves all his children with an equal and impartial affection. He is not localized on some throne of other worlds, but is a present spirit, encompassing and infusing all humanity. The Father of all, his love goeth out seeking to embrace them all. Every man born into the world he follows with love from the beginning until the very end, if perchance he may win him to himself, to make him alive with his own divinity and radiant with his own immortality. No man need ever be weak, for the Father desires to perfect his weakness in his strength. No man need ever be consumed with restlessness and discontent, for the Father waiteth to endow him with the abundance of his peace. No man need ever be lost, because the Shepherd is always seeking his wandering sheep. No man need ever be discouraged, by reason of the sins of his manhood or his youth, for this is the Father who sees the prodigal coming a long way off, and runs and falls on his neck and kisses him.

What, then, is the Fatherhood that Jesus teaches? It is redemptive love, freely and supremely given, so that, in the incredible words of Jesus to the woman at the well, We know that God *seeketh* his true worshippers. It is redemptive love supremely exemplified in service, so that in the more incredible example of Jesus, he who knoweth that he comes from God and goes to God will, in his supreme moment of godlikeness, gird himself with a towel and wash his disciples' feet. We perceive then the ethical and social characteristics of the love of God as Jesus reveals it. It is a love whose purpose is character, whose content is service, whose method is sacrifice, and whose goal is racial redemption, a saved society, which shall be coterminous with the race—a single-minded, educative, reformatory constructive love. On this sort of a paternal conception Jesus founds his kingdom. It is the family principle which he uses; the atmosphere of an ideal family is to be the atmosphere of his world.

What then, does it mean to be a son and a brother in the kingdom of this kind of a God? The answer which Jesus gives is inevitable, logical, but most divinely high, most supremely difficult. It means to love our fellow men the way God loves us. That is to say, the attitude of the disciples of Jesus toward the human world is a loving self-forgetful attitude whose purpose is the making there of Christian character, whose content is service, whose method is sacrifice and whose goal is racial redemption. Then, we too serve men according to their need, not according to their desert. So we long to bless them that curse us. For how an evil cursing heart needs blessing! So we pour out for men and around men an unexpected and undeserved affection, giving more to the worst of them than the best of them could ever have dreamed of. Just as God has been more willing to hear than we to pray and has given us exceedingly abundantly above all we could ask or think. So if a man ask my coat with joy I give him my cloak also that he may know how my life reaches out toward him, and that the only thing which limits my glad forthgiving to my neighbor is the extent of my perception of his need or the extent of his capacity to receive.

A PASSION FOR HUMANITY

Evidently, then, this love that I must show men is not the love of reciprocity which publican and sinner and humanist would give. It is not the legalism of righteousness which scribe and pharisee and conformist rest in. It is not summed up with the mere attainment of personal character. Indeed, it can scarcely be said to have begun with attainment. To be a follower of Jesus means character for service, and redemption for the community. Discipleship of the Son of Man implies passion for humanity. It means a communal and a saving love. It awakens the glorious madness of self-sacrifice. It brings vicarious suffering and spontaneous and irresistible outgoing for less fortunate men. It means a poignant sensitiveness towards human need, an unquenchable protest against human injustice, an unutterable desire to supply deficiencies for the handicapped, and tenderest healing for

the wounded. It means that you and I, sanctified and empowered with the divine love and life, ache with desire, burn with intensity, to bestow it, to redeem with it our fellow men. Mazzini, the Italian patriot, had caught the Christian spirit when he said, "If I see any one called good I ask, 'Whom, then, has he saved?'"

THE SPIRIT OF ST. FRANCIS

Do we still then believe in Jesus, this Jesus? How far has the church ever risen to such a passion of humility and love? How far has she ever seen that faith in him is acceptance of a certain spirit, the perception that there is divine truth in this sort of relationship. There was a great Christian, a true follower of Jesus in the thirteenth century, his name was Francis of Assisi. He was a man of extraordinary idealism, to whom moral perfection and joy were one and the same thing, a man who had no interest in the miracle worker and little interest in the scholar, but who found in the love of man a never fading ecstasy, a soul who adopted poverty that he might be free to serve his fellow men. This story is told of him:

One winter's day, St. Francis was going with Brother Leo from Perugia to Santa Maria degli Angeli, and the cold, being intense, made them shiver; he called Brother Leo, who was walking a little in advance, and said: "O Brother Leo, may it please God that the Brothers Minor all over the world may give a great example of holiness and edification; write, however, and note with care, that not in this is the perfect joy!"

St. Francis, going on a little farther, called him a second time: "O Brother Leo, if the Brothers Minor gave sight to the blind, healed the infirm, cast out demons, gave hearing to the deaf, or even what is much more, if they raised the four days dead, write that not in this is the perfect joy."

Going on a little farther he cried: "O Brother Leo, if the Brothers Minor knew all languages, all science, and all scriptures, if they could prophesy and reveal not only future things but even the secrets of consciences and of souls, write that not in this consists the perfect joy."

Going a little farther St. Francis called to him again: "O Brother Leo, little sheep of God, if the Brother Minor could speak the language of angels, if he knew the courses of the stars and the virtues of plants, if all the treasures of earth were revealed to him, and he knew the qualities of birds, fishes, and all animals, of men, trees, rocks, roots, and waters, write that not in these is the perfect joy."

And advancing still a little farther St. Francis called loudly to him: "O Brother Leo, if the Brother Minor could preach so well as to convert all infidels to the faith of Christ, write that not in this is the perfect joy."

While speaking thus they had already gone more than two miles, and Brother Leo, full of surprise, said to him: Father, I pray you in God's name tell me in what consists the perfect joy."

And St. Francis replied: "When we arrive at Santa Maria degli Angeli, soaked with rain, frozen with cold, covered with mud, dying of hunger, and we knock and the porter comes in a rage, saying, 'Who are you?' and we answer, 'We are two of your brethren,' and he says, 'You lie, you are two lewd fellows who go upon down corrupting the world and stealing the alms of the poor. Go away from here!' and he does not open to us but leaves us outside shivering in the snow and rain, frozen, starved, till night; then, if thus maltreated and turned away, we patiently endure all without murmuring against him, if we think with humility and charity that this porter really knows us truly

and that God makes him speak to us, then, O Brother Leo, write that in this is the perfect joy. . . . Above all the graces and all the gifts which the Holy Spirit gives to his friends is the grace to conquer oneself, and willingly to suffer pain, outrages, disgrace, and evil treatment, for the love of Christ!"

One is quite sure that Francis believed in Jesus, but do we? One remembers the average Protestant church, composed of men and women of undoubted respectability, of thrifty lives and careful morals. We accept in these churches the social order in which we were born; perhaps we care more for our institution than for the world for whose sake it was founded, live more off the community than for it. Our churches are not so much the lifeboat sent out to rescue the perishing as they are the ark of salvation into which we withdraw from a perishing and somewhat contemptible world. Do the churches still believe in Jesus? If so, then they believe that they are here to transform life by their terrible meekness, to subdue it by ineffable gentleness, to tilt at all the windmills of entrenched injustice and selfish privilege, armed only with the lance of the loving spirit, to have such faith in gentleness and goodness and love as to practice them at every worldly cost, to be the kind of servants of Jahweh who do not cry nor lift up their voice nor cause it to be heard in the street.

LOVE, OUR FIRST DEBT

Because, you see, to believe in him, means that we must care; love is the first thing we owe the world. Of course, we cannot live as Francis did. Of course, most of us are not called upon to try to drive the church like an iron wedge through the social fabric of our day, to try to destroy and remake the present order, a part of which we ourselves are and upon which with all its faults we have to depend. But we cannot say that we believe in him unless we realize that we do not possess divine sonship by any conventional consent to its statement nor by intellectual acquiescence in the creeds that are supposed to give it fixity and clarity of expression, nor by conformity to pious practices, nor by donating the fag-ends of our time and the left-overs of our substance to the harmless and amiable routine activities of our parish. These things ought we to have done, yes, but not to have left the other undone. We realize that sonship only as we communicate it. We become the sons of God in just so far as we become the brothers of the world.

Is not this the profound and characteristic Christian teaching that union with the Father is accomplished through oneness with humanity? "If I love not my brother whom I have seen, how can I love God whom I have not seen?" Therefore, in every social struggle the obligation is solemn and heavy upon the church to be profoundly interested. Jesus' disciples, as they regard their fellow men, desire and mean to know their fears and hopes and ambitions, their passions and despair. They see the present life about them, not as a great and moving pageant, sometimes glittering and splendid, sometimes sombre and terrific, ever to be viewed with the cool

and indifferent scrutiny of the spectator or to be smugly used for the furtherance of the ecclesiastical institution. No, they see it as the consecrated, bloodstained arena, upon whose disturbed and darkened sands, strewn with the wreck and debris of the ages, are fought out the piteous life and death struggles of separate human beings. And for them their heart beats, and for them their mind works, for them their will is strong. Into their fierce and tragic conflict they long to plunge their life.

COMPLACENT PROVINCIALISM

The most dreadful indictment of the modern church is its own complacent provincialism, its willingness to use and mitigate a brutal world, not to sacrifice itself for that world's sake. The church disbelieves in Jesus, insofar as we think of ourselves as the fastidious elect or cultivate any indifference to the way in which the other three-quarters of our race must live. The Father God and the suffering world may expect that they who say they believe in Jesus will feel the horror, the godlessness, the awfulness, of faring sumptuously every day without real and vital concern for the thousands of Lazaruses who lie in their sores amid the dirt and the dogs outside our gates.

Again, if the church really believes in Jesus, it will look abroad upon the strife and suffering in our present order, and, after being profoundly moved by it, it will express that interest in some definite and persistent form of protest and redemption. Is this not the very essence of the doctrine of the Kingdom, that any man of any race or creed or color, who does not have the free and abundant life in any department of his being, becomes thereby the immediate object not merely of my interest but also of my service. If there is anything desirable that I possess and value, according to the teaching of Jesus I cannot rest until my brother shall have a chance to experience its possession and enjoy its excellence with me. My *raison d'être* as a Christian is to serve my race. The lynched Negro of the south, and the brutes who lynch him, the wretched wanderer on my city streets, the child of the neglected rich, the children in the cotton mills and the glass factories, the women in the sweat shops, the operative in the dust-laden, stuff-filled air of the factories, and we ourselves—we are all one. This is the teaching of Jesus. It is for this that we founded our institution. Do the churches still believe in him?

What an unparalleled standard of service he has set for us in these troubled days! But it is not impossible, at least there are those who believe that it is not impossible that through just such service there will come the solution of our social and industrial problems. That faith may be mad, but that faith is faith in Jesus. Does the church believe that the standard of Christian ministration, if faithfully exemplified, could transform our modern life? Well, all those who have accepted the teaching of Jesus as true, must believe that it is no visionary statement, but only sober sense to say that it could purify American politics, abolish commercial dishonor and oppression, yes, even heal the breach between employer and employed. For let any man, whether a politician, representative, judge, employer

artisan, once fully recognize and accept the principle that to render honest and unstinted and loving service is the object of his existence, and the opportunity of his work or profession, why then there can be no thought on his part of personal profit at the expense of others, of disloyalty to his post, of adulterated goods, of injustice to dependents, or of inferior workmanship. Competition becomes emulation. What incredible happiness would that bring into the world! Then there would be a golden age indeed!

THE CHURCH AND PUBLIC OPINION

Perhaps we can answer our question now. Men do not believe in Jesus if they believe that love is the greatest force in the world, but that the love that counts is the love that costs. The present order will never be changed except by the cumulative force of a courageous and consecrated public opinion. If the church is making that new public opinion then she is believing in Jesus. It is a little difficult to believe that she is doing much toward making it, because if she were, Jesus' name and the power of his person would be vivid in the churches and in the land. It would never occur to us to ask the question that heads this article because where men were serving and suffering and dying for this—shall I say divinely mad—ideal, it would be evident that a great Being who incarnated a mighty force was moving still amid the walks of men.

There is no possible way to revive belief in Jesus ex-

cept to make another of the world's great efforts to practice his message. When that is done, whatever there may be of grace in his person, of power in his life, of truth in his word, will reveal itself in the appropriate language according to the circle of ideas and in the characteristic institutions of this moment. In so doing, new doctrines of his person, new visions of his meaning, new faiths as to his place in the cosmic order will be created. We are not working his works very much at present, therefore we are not believing in him. Perhaps we cannot work his works; perhaps they are unworkable. Ought not all of us to ask ourselves whether or not we can, whether or not we dare, believe in him. Ought we not to acknowledge that no matter how beneficent and honorable an institution the church may be, if she is standing ostensibly for one thing but practicing another, we cannot call her an institution of faith. And if she is not an institution of faith, is there either logic or justice in expecting her to succeed?

The Man on the Cross

The Cry

AS often as there is silence around me,
By day or by night,
I am startled by the cry,
"Take me down from the cross!"
The first time I heard it
I went out and searched
Until I found a man in the throes of crucifixion.
And I said, "I will take you down."
And I tried to take the nails from his feet,
But he said, "Let be; for I cannot be taken down
Till every man, every woman and every child
Come together to take me down."
"But I cannot bear your cry."
And I said, "What can I do?"
And he said, "Go about the world
Telling every one you meet,
'There is a man upon the cross.'"

The Answer

I go about the world
Telling all the rich
And all the happy and all the comfortable,
"There is a man upon the cross."
But they all say,
"We are sure you are mistaken:
There was a man upon the cross
Two thousand years ago.
But he died, and was taken down,
And was decently buried;
And a miracle happened
So that he rose again,
And ascended into heaven,
And is happy for evermore."
Still I go about the world, saying,
"There is a man upon the cross."

ELIZABETH GIBSON CHEYNE.

Can the Church Survive in the Changing Order?

By Albert Parker Fitch

"Can the church survive in the changing order?" It is a real question. We have a way of supposing that she cannot perish, but there is no such a thing as permanency of this sort in the social structure.

The question is not only real, it is grave, important. At few other times in man's mental and moral history has he more needed the guiding and steadying leadership of a strong religious organization than now.

Can the church survive in the changing order? Well, the answer will depend upon the extent and character of her faith. The day has come for dropping a liberal apologetic for scholastic Christianity; for trying to define ancient phrases which once carried an open and ingenuous meaning; for reinterpreting historical movements so as to make them unhistorically acceptable; for reading twentieth century sophistries into good third century metaphysics.

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The Religious Side of Common Sense

By Joseph Fort Newton

A GAIN and again the Master recurs to the quality of sagacity, of foresight, of strategy, and suggests that it be used in behalf of the highest things. In the parable of the Unjust Steward he commends the man not for his injustice, but for his shrewdness; and this leads him to say that the sons of Mammon are wiser than the sons of light. He had watched the ways of men, had seen their cunning expedients constantly coming to pass, and he sought to have this practical capacity applied to the life of the spirit. It is a fertile field, for surely a man may be as cunning in the doing of good as in the doing of evil.

Time out of mind we have been exhorted of the practical value of heavenly wisdom. That, indeed, cannot be emphasized too much, since men are slow to realize that the highest truth has everyday uses, and is not simply a theme for holy meditation. For example, the poetic quality—a certain delicacy, fineness, and charm of nature—is the chief secret of success in every field of life. It gives insight, vision, without which a man goes stumbling through the years. Whether a man be an artist or an artisan, a surgeon or a saint, a politician or a preacher, he is more effective and winning by virtue of this mystical, poetic gift. But, as Kipling would say, that is another story than the one with which we have to do just now.

MYSTICAL SIDE OF WORLDLY WISDOM

If Pope has made more current epigrams of worldly wisdom than any other poet, to Wordsworth belongs the nobler praise of having shown what Richard Hutton calls "The Mystical Side of Good Sense." For all things, when rightly considered, have their mystical aspects and uses, and all toilers in behalf of the higher human life need to learn the heavenly uses of worldly wisdom. The church, especially, needs a course of training in this school—which was no doubt what David Swing meant when he said that he would like to see in every theological seminary an endowed chair of common sense. In a world such as this no cause, however lofty, can win its way without a spiritual use of shrewdness. Our religious sects—some of them small enough to be called insects—furnish an example of the lack of good sense. No one wishes the religious world to become "a mush of concession," which Emerson so despised. So far as our differences are fundamental and real they must and should exist, each party having due regard for the service of the other. But where they are only a reminiscence of old debates, long since dead and buried; where they persist only by virtue of sectarian pride or prejudice or pretense, they can show no cause for being. Men of the world must look with pity upon the folly of such dissipation of forces, not to speak of the waste of funds. Laymen are aware of this and in due time they will no doubt make their protest felt.

This is not to say that the church must go to school to captains of industry and politicians—though it may learn many things from such shrewd and effective doers. It

need go no further than to its own great leaders. If worldly wisdom means a skillful and conciliatory art of selfishly gaining from the world what it wants, St. Paul had none of it. But he was master of a skillful and conciliatory art none the less, though he used it to win men to the Master. Like all other men of supreme greatness he was full of that common sense without which the force of religious genius tends to evaporate. He was forever on guard lest the fervor of his converts should ruin their cause, in disregard of prudence or foresight. He constantly urged the keeping of peace within the church at all hazard, and surely we may profit by his example.

SHREWDNESS OF THE SAINTS

In order to be all things to all men that it may thereby save some, the church, like its great apostle, must belong to its own age. Men are stable in nothing but their imperfection, and the church must be able to get along with ordinary humanity. It need not be of the world, but it is in the world—a world of average men and women—face to face with new superstitions which must be tenderly dealt with, new enthusiasms which should not be outraged, and new idols which need not be profaned. In short, modern wisdom should be able to meet modern folly and overcome it. Some think it heroic and wise to lift up the banner of the ideal and refuse to admit anything less than the best; but it is far wiser to take things as they are and try, with many compromises, to make them better. Nor can any one deny that the church of today does strain at gnats while swallowing huge camels of social injustice.

Not so her great leaders of the past. When one reads the "Journal of John Wesley," so rich in practical wisdom—rules of health, maxims of economy, scrupulous care in the use of time, generalship in the management of men—one feels that the evangelist, were he now alive, could direct the fortunes of a great business enterprise with ease. He had in rare degree the three qualities which Emerson said attract the reverence of mankind—disinterestedness, practical power, and courage. Though he belonged to his age, and partook of its weakness in more than one way, he was a master of the religious uses of worldly wisdom, even as he was a man of light and fame. It is not too much to say that Wesley saved England from a revolution like that which shook France. Macaulay credits him with a genius for statesmanship not inferior to that of Richelieu, and this genius he used in behalf of the kingdom of heaven.

MEN OF THE WORLD

As much may be said of Luther and Calvin. If they were men of their age, they were all the more effective in making use of the forces at their command to advance the reign of right upon the earth. Too often we think of them as theologians, and nothing more, forgetting that their dogmas had root in economic and social soil, and

that a new movement in theology nearly always carries with it widespread political and social reform. To his own age Luther was as much a social reformer as a preacher, and Calvin was feared more as a political leader than as a theologian. Such work required sagacity, cunning, and statesmanship not more than spiritual fervor. They were men of the world, though not worldly men, and their labors endure because they were men of practical capacity.

Nor should we neglect that rich store of worldly wisdom in the form of maxims, proverbs, aphorisms, and parables—epigrams pithy and picturesque into which whole ages of experience have been compressed. The wisdom literature of the world, from Æsop to Franklin and Emerson, is a small book; for wise men know that wisdom is learned not from books, but from life. Therefore they do not write much, and it must be admitted that, as a rule, those who have been most fertile in making maxims have been the least faithful in applying them.

HISTORY OF A WORD

Let me tell you the history of a word. In the French guilds of artisans, the skilled metal-smiths of the middle age, the apprentice worked seven years upon his tasks. When at last he had wrought out some beautiful thing, perhaps in beaten silver, he brought it to the master of the guild and said, "Behold my experience." He meant thereby the result of his experiments. He had spoiled many a bit of metal, had dulled the edge of many a tool, had spent laborious days and nights; but the whole was in that tiny bit of ore. His experience was there, and he might take his kit of tools and go out as a journeyman smith, master of his craft. So there are bits of truth wrought out by the toil of many minds and the trials of many years, the results of myriad errors. A maxim may be a delusion, but some of these proverbs bear the image and superscription of wisdom. It is not my intention, like Polonius, to fill your pockets with proverbs, but simply to indicate how some of these sayings, which Emerson loved so much to turn over in his mind and ponder, may be put to spiritual uses. One such saying is that coined by Charles Spurgeon—one preacher who had common sense—in his "John Plowman's Talk," when he exhorted us on this wise: "Never chew your pills."

Life does give us some bitter pills, but they were not made to chew but to swallow. Chewing them makes them all the more disagreeable, and leaves a bad taste in the mouth. Herbert Spencer almost spoiled his life by chewing his pills—which is a different thing from "chewing the cud of sweet and bitter fancies." In fact he fretted so much about the little things that it is a wonder that he ever did anything of moment, and had he married George Eliot he would have ruined her life. Carlyle had the dyspepsia as the result of too much chewing of pills, and made everybody about him miserable. The way to deal with a disagreeable thing is to have it ended as soon as may be, and then leave it. The chewing of imaginary pills is the worst folly of all, and goes further to weaken and impoverish life than almost any other habit. If there

is anything worse it is to chew our pills to the last, and then not swallow them.

Then there is the saying of the great and much-tried Cervantes, which we need often to recall: "Patience, and shuffle the cards." For years the game of life had gone against him and he had never taken a literary trick. Yet what a pack of cards he had all the while up his intellectual sleeve! But every time some fop trumped over him and won the prize. But, knowing that it was of no use to fret, he shuffled his cards in the hope that something would turn up. Don Quixote turned up, and he won the prize of literary immortality. Look at him as he sat waiting for just the right word to fit his thought while a whole dictionary full of words danced at his side. Many play whist—some do nothing else—but few find in it so much wisdom, which if applied to the higher life, would bring us health of soul. How many riches of the spirit are lost through impatience. The higher things refuse to be run down. We must wait for them. One may dig for facts, but he cannot find culture. Always the coming man is the man who halts for the angels to find him.

Ian Maclaren dipped his pen in tears and laughter and wrote: "Be pitiful, for every man fights a hard fight." If our fellow men do strange things let us be gentle, for we do not know against what odds they fight and how often they, like ourselves, are outwitted by their passions. No wisdom is sweeter or more profound than the wisdom of pity. The longer one lives the more he learns the height and depth of this tender, wistful wisdom, which is as medicine to the soul and oil in the heart. Evil is subtle, cunning and shrewd, and there must be subtlety and strategy to overcome it, and if our fellows often lose in the battle let us have pity.

THE HIGHER WALKS OF THE SOUL

So there are many maxims which may serve us in the higher walks of the soul. "Nothing too much," said the wise old Greeks, to which they added the counsel, "Think as a mortal." Many a man has lost all truth in the quest after ultimate truth, which is at once so haunting and so elusive. Once, so runs the legend, a man asked King Solomon for a maxim equally applicable to every human situation, that he might the better fortify himself against the caprice of fortune. The king reflected for a moment, and gave him, in these words, the maxim he sought: "This, too, shall pass away." At first the man was puzzled, but after pondering a long time he saw the profound meaning hidden in the words.

Are you afflicted? Be not morose or rash, for this, too, shall pass away. Are you happy? Be not careless and vain, for this, too, shall pass away. Are you in danger? Are you tempted? Are you besieged with difficulty? Still, in every diversity of situation, remember: This, too, shall pass away. Restraint, encouragement, consolation—all are contained in that maxim, and also the sadness which clings to all worldly wisdom. After all, our worldly wit and wisdom shall pass away, and he only is truly wise who so numbers his days as to learn that the love of God is the beginning, as it is the end and essence, of all wisdom.

The Steel Makers' Reply

WE have waited long for the answer of the steel makers to the report of the Interchurch commission's investigation of the steel strike and conditions in the industry. Such militant apostles of industrial autocracy as Editor Lewis of "Industry" and Rev. Mr. Bigelow have come bravely to the defense of the steel corporation, but until the Walsh resolution in the United States Senate was introduced the masters themselves made no reply. When the Senate Committee on Education and Labor summoned the Interchurch commission to Washington they also invited the companies to make rejoinder. This they did in a type-written document of some 40,000 words. For the first time an answer is attempted. However, nearly one-half of this document, produced in the Labor Department of the National Association of Sheet and Tin Plate Manufacturers, is not an answer to the report but is of the kind essayed by Messrs Lewis and Bigelow and by the earlier spy report that first confronted the commission in the offices of Judge Gary himself. In other words it is a denunciation of the commissioners and their special investigators. In the direct answer to the report the logic is certainly the best available; in the diatribes that reveal a frantic desire to discredit the investigation without reference to their exposure of labor conditions in steel making the logic is of the same abortive kind as that used by Messrs Lewis and Bigelow and the discredited spy report, for the reproducing of which the secretary of the Ohio Manufacturer's Association made humble apology—and resigned.

Of course the best answer to these heated diatribes is Judge Gary's announcement that the seven-day week will be abolished and that a change to eight hour shifts is being studied.

* * *

Criticising the Investigators.

Our readers will have no difficulty in recognizing the alliance between the twelve hour day, the seven day week and the justice and charity on which the church—and the steel industry—are founded.

In all rejoinders up to date the main issue has been not as to the truthfulness of the report but as to the character of the reporters. It seems that the twelve hour day and the seven day week will become quite respectable if only you can get people to think the men who tell about them are radicals, or even liberals. After the denouement following the famous spy report presented to the commission by Judge Gary and to the public by the secretary of the Ohio Manufacturer's Association the expert investigators employed by the Commission became "liberals" instead of radicals, Bolsheviki and I. W. Ws. The very worst this document can say about them is that Mr. Saposs, who because of his linguistic ability was the only one among them competent to investigate, said that "Foster was an able organizer"; that Mr. Soule wrote a part of "The New Unionism" and defends the wage agreements which ended the sweat shop and brought peace to the garment industry; and that Mr. Littell once wrote something for the New Republic. Of course Mr. Saposs should not have recognized Mr. Foster's ability, though comments upon the mastership of the steel financiers are not criticised. Mr. Soule should cease commending a type of unionism that would lead so conservative a man as Mr. Burns of the Carnegie Corporation to say "I should regard the dissolution of the Amalgamated Clothing Workers a public misfortune." And Mr. Littell should write for the Wall Street Journal. These keen young men are "liberals" at worst, and Captain Blankenhorn, their leader, is apparently nothing worse. But in a resounding paragraph liberals are made to join the company of radicals. Then in a high tide of intellectual discernment both are dumped into the discard with socialists and anarchists. What reason and honest fact cannot accomplish rhetoric negotiates in a few phrases.

Dog Tray's Bad Company and the Commission

The commissioners are amiable and well-meaning people who may be sincere (though in the fervent heat of many rhetorical climaxes in the document they are denounced as hypocritical and insincere), but they do not know anything about steel making, are all out of place when out of the pulpit and are damned by bad company. This "bad company" was the hollow specter before the eyes of Brother Bigelow and Friend Lewis. It is a logical maze that makes the connection, but what's the difference if only you make it? Robert Bruere was consulted concerning some proposed excisions from the Report and recommended that they be made. That was his sole connection with the investigation; but then he taught English literature in the Rand School in 1908 and contributed a small sum to see that the Centralia I. W. W. got a fair trial. He is now an I. W. W. nor even a socialist, but small matters like that do not count when you are Sherlocking a bunch of steel investigators. Harry F. Ward and Bishop McConnell are both on the Methodist Federation of Social Service. Professor Ward writes books that every body reads, but that sort of thing steel magnates do not like. He had nothing at all to do with the investigation, but the bishop, and therefore his colleagues, are known by their associations. Secretary Charles S. Macfarland, of the Federal Council of Churches, is denounced as "a socialist of the Ward type." That is news to both Ward and Macfarland and will make a sensation in the circle of the good secretary's colleagues in the council; but it serves to throw a red stream of guilt on the commission even though Mr. Macfarland had not a thing in the world to do with it and was so busy winning a chevalier's badge in the French Legion of Honor through service that he knew little of the investigation until the report was published. Charles Stelzle was in the Hotel Pennsylvania conference and the stigma of his career in the service of his fellow workers clings to the commission's skirts also.

Worst of all someone was found in the Federation of Churches who was a disciple of "that German socialist," Professor Walter Rauschenbush! and two men are somewhere connected with it who wrote letters, one to Eugene Debs when he was sent to prison and another to some pro-German. The shelves of the tens of thousands of ministers who possess Professor Rauschenbusch's books should be raided by some super-Lusk committee and the Federal Council should X-ray the heads of all its members immediately. Of course a small matter like the fact that the Federal Council had nothing at all to do with the investigation is too small a delinquency to stand in the way of such proof of collusion between the amiable commissioners and these diabolos of our civilization who are leading us down to hell along the road of the social conscience.

* * *

The Incapacity of the Commission.

The whole investigation was conceived by these cunning connivers above named, none of whom mixed in it at all, and the commissioners were deluded into thinking they could investigate steel. Did one of them ever make an ingot? Then they know nothing about human relationships in a steel mill or living conditions under a twelve hour day and a seven day week. Mr. Gary worked a long apprenticeship in the mills before he accepted chairmanship of the financial committee and J. Pierpont Morgan labored for years in the heat of the furnaces before he formed the United States Steel Corporation! No doubt the writer of the document can perform any expert service required in the manufacture of steel. What, he asks, would the Methodist church think if steel makers investigated their church work. Well, who runs the business of the churches? Did it ever occur to the industrial chauvinist that

the men who interpret Christ are either able to tell us what is right in the relationships between employer and employee on their human and moral side or they are not capable of preaching the gospel at all? This commission made no pretense of expertness in steel making and they certainly found that steel makers make no pretense of practicing humanity or Christianity when they work men on twelve hours per day and seven

days per week, and little understanding of a Christian society when to those who help them make steel—and their millions—before hot furnaces and roaring rollers they deny both the right to organize and to elect democratically their own representatives to confer with their own employers about their common problems.

ALVA W. TAYLOR.

British Table Talk

London, February 22, 1921.

IN the days before the war when the churches in England and in Germany were trying to make friends, the Kaiser was entertaining one day at Potsdam a company of ecclesiastical leaders. One of the questions he asked concerned "Bernard Lucas." The English visitors did not know his name. "You should read his works," said the Kaiser, "they are very good. I have had one of them translated into German." It was the work, "Conversations with Christ," one of the later books by one who has just finished his great and beneficent life. Bernard Lucas did indeed deserve to be known both for his writings and for his life work in South India; but there was no personal ambition in him. He was content to give India his love and his life, and though he returned to England last autumn and died in Bournemouth, his real home was in India and his books were all of them by-products of his missionary life. In 1904 there appeared a book, "The Faith of a Christian by a Disciple." It attracted so much attention that in 1905 it came out within paper backs—no small honor. There was much speculation at this time upon the authorship, and many bad shots were made. There was much surprise when it came out that a little known missionary of the London Missionary Society had written this fresh and valuable study.

Fashion in theology changes very rapidly and the heretic of 1890 may be the orthodox of 1920. Lucas was suspected at one time of heresy by many of his brethren, but they came to trust him in the end. The London Missionary Society has room within its borders for many shades of expression. The wisdom of Lucas can be seen in his missionary policy. Long before others saw the way of true progress in India, he saw it and hailed it boldly. "Christianity," he declared, "must not come to India as a Western exotic system. Christ must be set free." Men of his school are too often shy of undertaking mission work. Lucas stands out as a significant example of what can be done by such men if they will come in and take their share in it. It was my privilege to see Lucas only once; he had been compelled, through a too early arrival, to spend the previous night in a railway waiting room; but there were no signs of irritation. He struck me as a man who had attained the peace for which so many strive in vain. Possibly, like the divines in Potsdam, many of the readers of *The Christian Century* have not heard of Bernard Lucas. But in the records of man's spiritual progress in India and in this country, he will not miss his place. And all his books are worth reading still.

* * *

Psycho-Analysis—

Friend or Foe of Religion?

Is psycho-analysis likely to be a friend to religion or a foe? We are all interested nowadays in psycho-analysis. There are many accomplished doctors engaged upon it, and the region of Harley street, our medical quarter, has many consultants in this way "ministering to a mind diseased." Freud and Jung, who were little known a few years ago, are names on the lips of all who keep pace with the advance of science and the moods of philosophy. The apologists of the Roman church, alert as they always are, have fastened upon that which is favorable to them in the new philosophy. They see, for example, how it may be used to defend the confessional, and they are not likely

to miss a teaching which seems to support their belief in 'original sin.' In a series of lectures, Dr. Orchard of Kings Weigh Chapel has been discussing the relation of this new study and method to religion. He claims that the question is one which Christian people must face, for it is either going to be yet another witness to the authority of our religion, or it would smash that religion and all religion forever. There is *most* certainly true. If religion is but a form of auto-suggestion, then all the discussion which takes up so much of our time upon this or that aspect of religion are so much wasted energy. They cease automatically. It is as if once more the chief battle of theology had to be fought outside its frontiers. But those who have followed the story of Christianity know that it has often been in such a situation. Its records are one long series of hairbreadth escapes, as they seem to the observer, from triumphant foes. But the real believer is not greatly disturbed when a new crisis comes. He knows that it is sure to bring out some new truth from the eternal gospel. "It must be acknowledged," Dr. Orchard said, "that the outlook for man is not very cheerful if sex is the fundamental craving and that craving may forever remain unsatisfied." But deep down beneath all other cravings, so the lecturer maintained, "there is a craving that centers in a life which is the life of God himself, a craving that can receive its answer in him alone." So the battle is joined again on this new issue. It will not be an easy victory for the Christian faith, but that faith always shines most brightly when the believers are fighting for life and there is no quarter given and none expected. Some of us do not tremble for the ark of the covenant.

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Catholic Program for Free Church Continues

The twenty-sixth national convention of the evangelical free churches was held in Manchester on March 7 and the following days under the chairmanship of the Rev. R. C. Gillie, who has recently been in America and won many friends there. There has been a determined effort to bring freshness into the program. Among the subjects are "The England of Tomorrow," "Assets of the Church," "The Need of Larger Unity." The catholicity of the platform will not be doubted when it is said that there will be present the Archbishop of York, Lord Leverhulme to represent capital; Mr. Clynes, the new parliamentary leader of the labor party, and Lord Robert Cecil. The Free Church Council always abounds in sermons. Each session begins with one. There will be a "demonstration" one evening in which many orators will take part. One such demonstration was described in the former days as "Oliver Cromwell's Night Out," but happily the days are over when we used to imagine that the Kingdom of God could be served by reviving ancient controversies.

* * *

Do We Need a Clerical Profession?

The lot of ministers, in all the churches, is not today an easy one and there are some who look for sweeping changes in the near future. The Dean of St. Paul's, mordant and fearless as ever, has been analyzing the present position of the clergy.

He thinks that modern industrial civilization no longer requires a clerical profession, but secularity is an enemy with which the church cannot make terms.

"What, then, is the remedy?" he asks. "It appears that modern civilization no longer needs a clerical profession, and that we can bid for popularity only by allying ourselves with those who reject the fundamental principles and methods of Christianity. This is intolerable, and is, in fact, flat treason. Is there any reason why we should not return to the example of St. Paul, the missionary who earned his living by tentmaking? Why should not we have in every parish several men and women who are licensed to read services in church, to administer the sacraments, and to do all that the clergy now do? And why should not these men and women be the parish doctor, the schoolmaster and schoolmistress, the parish nurse, and other members of the little community, without respect of class or sex? Such persons would wear a badge, like the little cross of the Church of England Men's Society, but no distinctive costume; and they would earn their living by their secular work, not by their spiritual ministrations."

It would be premature for our readers to think that these changes are likely to be brought about soon in this country. The dean is a very stormy petrel in this modern world, but it would be an equal mistake to dismiss such a prospect with a smile of contempt. There are many indications that the clerical profession as a profession is likely to be in danger, but will it be all loss if the precedent of the tentmaker became the accepted way of the church? Necessity may drive men back to apostolic customs, but there is no reason to anticipate any rapid movement along that road.

* * *

What Must I Do to Be Saved?

To evangelize England! That is the thought which burned itself upon the brain and heart of Dr. Clifford during his recent illness. He has been laying plans before the Federal Council of Evangelical Free Churches, the moderator of which is Dr. Shakespeare. He deplored the despondency and the apathy

to be noted in the churches. His remedy was a return to primitive methods—that of individual believers in Christ making other individual believers disciples. This must be the first and immediate effort of the churches. They are not yet ripe for mass evangelism, declared Dr. Clifford. "Their two million free church members needed a campaign of personal evangelism among themselves to bear their witness to evangelical faith to their own families, neighbors and friends. This should be undertaken for a year within the churches before any attempt at a mass evangelism was undertaken outside." These suggestions were most favorably received. So long as too much is not made of the "campaign" and the "movement" and all the publicity these things involve, there is likely to be a great value in such a process within the churches. At the present moment there are many within the church who would be puzzled to answer the question if it were put to them, "What must I do to be saved?" They would have to answer "We have not the least idea." At the present moment a conversation like this would not be a caricature:

Church Member to Outsider: "Come with us."

Outsider: "Which way?"

Church Member: "We do not know, but come all the same."

The case would be hopeless if this were true of all, or even of the majority. But there are enough of the faithful for them to get to work at once. Why wait for a campaign?

* * *

The Right Kind of Expectancy

It will help us to the right kind of expectancy if we remember that God does continually beset us behind and before, seeking an entrance and watching for the moment when the habitual mood relaxes and the better mind comes. Sometimes the simplest thing will be enough—the stroke of a church bell, the sight of a star, the speaking silence of a quiet night, a little child's voice, two bars of music, three words and a memory. Any of these or a thousand others—and the long closed door opens and the next five minutes may be worth a lifetime.

EDWARD SHILLITO.

CORRESPONDENCE

Unjust Policies of Labor Unions

EDITOR THE CHRISTIAN CENTURY:

SIR: Isn't it too bad that so many of your subscribers, like myself, write to you only when wishing to express some divergence of view? We ought to have written before to express appreciation of the splendid quality of your publication, its vital religious tone, its freshness, fearlessness, freedom and breadth. Comparisons are—But this does seem to be the most vital and vigorous journal, overtopping others that are strong and fine and progressive.

But—no, I don't wish to utter a word of criticism, I would only like to make a suggestion in the interest of even greater fairness and justice. I sympathize deeply with your attitude toward the steel trust, its attempt to sidestep the indictment of unmercifully long hours and inadequate pay to its unskilled workers. I believe in trade unions and protection of the laboring men, but I think your position would be stronger and more convincing if you would mention the faults of the trade unions. I don't want to see the unions smashed, but I don't wonder in the least if that is the desire of many fair-minded employers who are subjected to the gross tyrannical rules of labor unions that decrease enormously the service labor renders for the wage it receives. Not many years ago a good brickmason laid 2,000 bricks a day. The union now customarily limits him to 500. The mason who picks up a brick and places it in a wall is paid as much as the brick manufacturer receives for producing the brick—for excavating the clay, moulding and burning it, handling and storing

the brick, and all the risks and charges of doing business.

Many union rules lessen production and impair efficiency. The unions strive to restrict output, to level all workers down and up to one dead level, to limit the labor supply by strict apprenticeship rules and high admission fees, to slow up the speed of production in order to reap the larger returns of overtime. The county grand jury of Cleveland, Ohio, on June 9, 1920, after having devoted a fourth of a year to a careful examination of the housing situation in that city, declared the principal reason for the big boost in the cost of living was "the refusal of labor to do a real day's work in return for a real day's pay."

The United States Commission of Labor in his eleventh special report said: "It has been found that there is in the building trades a very general feeling that by working slower, the work will be made to last longer."

We have heard much of the iniquities of the sweat shop, but how much do those who expatiate on the wrongs of the needle-workers have to say of the gross, arbitrary and tyrannical rules of the clothing makers' unions? The railroads are loaded down with arbitrary unjust rules as to labor classifications that compel them to pay the wages of skilled labor to unskilled men.

These are but a few illustrations of scores of instances of unjust exactions by the labor unions, all of which are passed on to the ultimate consumers. By all means let full justice be done to the workingman; protect his right to collective bargaining; give him a fair say as to the conditions under which he works.

But for the sake of the workman—to save him from being a slacker and a grafter, as so many of the labor union men are

getting to be, for the sake of embittered employers who are subjected to all kinds of gross dictation and interference by labor unions, for the sake of the ultimate consumer on whose shoulders this heavy burden of loafing and graft is loaded, for the sake of the influence of your splendid paper, do print both sides of the question.

First Congregational Church,
Sharon, Mass.

JOSEPH B. LYMAN.

A Pastor Can Find Time to Read

EDITOR THE CHRISTIAN CENTURY:

SIR: Allow me as an interested reader to express my appreciation of the high quality of The Christian Century. I am particularly interested in your continued emphasis on the preacher's reading life. I noted with interest and surprise your editorial on the statement of Bishop Nicholson that he had read only two books since his election to his high office. I have heard Bishop Nicholson a number of times, and have always been impressed with the breadth of his information. But I do not see how a bishop or man in the ministry can measure up to his opportunity without keeping in touch with the new books. Since my graduation from the theological seminary six years ago I have made it a practice to read at least one hundred books through each year, besides looking into many more and reading widely in the current magazines. I hope you will not think that I am presuming when I enclose a list of about a hundred books which I recently reviewed before our ministerial association. This represents a year's reading of a pastor who has a congregation with a membership of nearly seven hundred, and who dedicated a new church building during the year. It has no particular merit except that it shows that your frequent recommendations are altogether within the possibilities of accomplishment by the average pastor. I hope you will keep up the good work.

Presbyterian Church,
Greeley, Colo.

W. R. CREMEANS.

Leaders Must Be Teachers

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial "Religion in the Open" is indeed timely and expresses for many of us those feelings that have long sought expression in terms of religious phraseology. The criticism here offered is not on the thought of your editorial, but upon a condition that exists in the present academic world. You make the same mistake in your article that I note in those who are leaders in the religious thought of the times. You call the "academic graduates" leaders, and state that "the church lags behind its own leadership. It condemns its leadership either to take so advanced a position that there is no group of people at hand to be led or to make such compromises and adjustments that the prophetic fire is quenched." There is a reason in all this. The thought I desire to present is this: Our trained men must not only be leaders but they must be teachers. We have many trained men but few teachers. One of the greatest difficulties of our times is the securing of teachers who have the trained mind, trained in science and history and who can teach the facts of their fields in such way as will harmonize with the faith of the student.

It has been my observation that many of those who know things take a delight in jarring one's present notions and thus jarring one's faith. We want psychology and the application of the pragmatic principle to every-day religion, but we desire to have them presented in such way as will keep our young and old true to the ideals of Jesus and to the word of God. It is a long road from the simple faith of the child to the cold, reasoned faith of the psychologist. The road he must travel is filled with many stones of stumbling. It is a poor leader who willingly leads a seeker after truth on the rocks of doubt and through the mists of uncertainty. Let our leaders be teachers. Let them have a definite, positive, if you like, dogmatic, statement of truth and

teach. The average church member is a man of meager training. He is a Christian because he knows that it is better for him and his house than not to accept Christ. The young student in college is not yet mature in knowledge or judgment. He is at a critical age. Truth is a precious thing and so is a young life. Handle the truth with care and the life with more care. It is an academic mistake to think that mere scholarship and not character is the objective of training. That a man becomes perplexed in certain stages of his life is natural. He must not be laughed at then. He needs encouragement, and above all, if he be a student, he needs a sympathetic teacher, who having traveled the road over which he is passing, can give him the assurance that beyond the mists the sun is shining and the inviting hills welcome him to their clear summits and wholesome atmosphere. The teacher must be conscious of his knowledge but not self-conscious. The church will follow the leader that teaches. Jesus was never called a leader. He was preeminently a teacher.

Church of Disciples,
East Liverpool, Ohio.

BERT JOHNSON.

Does Not Call it Heresy Hunting

EDITOR THE CHRISTIAN CENTURY:

SIR: Your note in the edition of March 3 entitled "Hunts Heresy in All Denominations" does a grave injustice to Mr. Everett P. Wheeler and to the National Civic Federation. I was present at the meeting and listened attentively to the report made by Mr. Wheeler. There was no suggestion, so far as I can recall, of an "economic boycott" nor of any prosecution for heresy. The purpose of the committee and of its report was merely to give publicity to the fact that revolutionary agencies are employing the institutions of the church for propaganda purposes. When a student in a theological seminary admits, in private conversation, that his only purpose in entering the ministry is to obtain a platform for preaching socialism—when a professor in a theological seminary, again in private conversation, hails bolshevism as the new religion which is to supplant the Christianity of the churches—when an institutional church, established for the evangelizing of the working classes, is made a free forum for radicalism—when these things are so it may be worth while to inform the people of the churches of what is going on. But I beg to inform you that nothing in the nature of a heresy trial or investigation thereto is contemplated. Surely, it is permissible to meet propaganda with propaganda and argument with argument.

The above may intimate or reveal the fact that the writer is a member of the committee of which Mr. Wheeler is chairman. May I say that as a life-long liberal I should certainly not lend myself to any heresy-hunting program.

Congregational Church,
Glen Ridge, N. J.

CLARENCE H. WILSON.

Tragedy of Overchurching

EDITOR THE CHRISTIAN CENTURY:

SIR: I am interested in the statement of Mr. J. Frank Green in your issue of February 24. Apparently he reads only those statements of the Interchurch work with which he did not agree. The most quoted remark growing out of the Interchurch Town and Country Survey was the statement that there were at least five thousand new country churches needed to care for the neglected areas.

The tragedy of overchurching is that it means neglect elsewhere. The most effective answer to Mr. Green's statement is found in the maps of the Interchurch survey, which show on the statement of the local people that in all the counties studied there were neglected areas, some of them running into the hundreds of square miles, whereas within those same counties there were other communities in which the ratio of churches to people was nearly one to a hundred.

EDMUND DE S. BRUNNER.

National Director of the Town and Country Survey,
New York City.

THE SUNDAY SCHOOL

The White Companion *

I RECALL in Camp Hancock a certain Baptist minister from Philadelphia, one of the finest men God ever made, who invariably referred, in talking to the boys, to Christ as "The White Companion." I remembered that the Russians call Jesus the "White Christ." The term caught my fancy and the boys seemed to take to it. What did it seem to connote? A strong companion—right at your side—there while you lived—there when you died—a white soul, pure, stainless, loving you even if you were stained—a pure, strong, loving companion. Donald Hankey told of the dying soldier who murmured as he sank into unconsciousness: "Underneath—the—everlasting—arms."

Do you have the vivid sense of the Living Christ? Do you feel him at your side? When you are misunderstood do you know that he was misunderstood? When you suffer keenly, do you know that he suffered too? Dr. Kelman tells how the Tommies, seeing the wayside cross powdered with snow, the agonized Savior hanging there, would say reverently, "He understands, he suffered too." One is not really a Christian until he feels like that. One must feel the Living Master with him all the time. It is here that the Hero-Jesus breaks down. No, Jesus was more than a man, more than a good man, more than the best man. He was God-Man. I like human friendship but for the big moments of defeat or success I want the companionship of the God-Man. When death comes stealing over my threshold, in sable robes carrying the scythe, I want not frail human heroes, however sympathetic, I want the God-Man. When vast ambitions stir my soul and again when black failure stares me in the eye I want more than good men and kind women about, I want the God-Man. If we take our gospel seriously we know that we have such a Super-Friend. "I am with you all the days." Bright days? Yes. Dull days? Yes. Dead days? Yes. Victorious days? Yes. Lost days? Yes. "All the days." He is with us all the days.

You may call this mysticism. I do not care what you call it. You cannot kill facts by labeling them! The splendid fact remains—and that fact is that Jesus did not remain in that tomb in Joseph's garden, but that Our Lord lives now. Not only is he alive but he is aglow with love and alert with plans to win the world. His fiery soul kindles the enthusiasm in our own hearts, and we sing, "My heart an altar and his love the flame." Every day's journey becomes an Emmaus road, every meal a supper in that Emmaus cottage, every experience a revelation of the partly misunderstood Christ. With all my soul, with every fiber of my being I believe in the Living Companion.

JOHN R. EWERS.

*Easter lesson for March 27. Scripture, Matthew 28:1-20.

Contributors to This Issue

ALBERT PARKER FITCH, professor History of Religion, Amherst College; formerly president Andover Theological Seminary; author, "Can the Church Survive in the Changing Order?", etc.

JOSEPH FORT NEWTON, minister Church of the Divine Paternity, New York; author, "The Eternal Christ," etc.

CHARLES T. BAILLIE, Presbyterian minister, Plattsburgh, N. Y.

CLYDE MCGEE, a Chicago Congregational minister.

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Seek Millions for Education of Oriental Women

The work of Christian missions has wrought no reform in the Orient more significant than the education of women. Racial progress has been delayed for centuries by ignorant mothers. Six colleges work together for the women of all denominations in India, China and Japan. These are Woman's Christian College of Tokyo, Ginling College of Nanking, China, Yenching College of Peking, Woman's Christian College of Madras, Isabella Thoburn College of Lucknow and the Vellore Women's Medical College of India. These institutions are asking for \$2,840,000 for a more adequate equipment. Of this amount one-third has been offered by the Laura Spellman Rockefeller Fund. The committee will endeavor to get ten dollar gifts from at least one hundred thousand Christian women of America.

Y. M. C. A. Will Stress Religious Message

The leaders of the Y. M. C. A. in America have been in conference recently and have decided that the times demand the laying of a special stress upon their religious message. Much of the energy of the organization went into humanitarian work during the war. Ernest Nelson, an eminent Argentine educator and journalist, sat with the Y. M. C. A. men and gave earnest endorsement to the program of religious emphasis. Throughout his life he has been known as "liberal" and hostile to religion, but he now declares himself at one with the aims and purposes of the Association leaders. He will give a considerable amount of his time to the propaganda. The important task of the Association in his view is to influence the college men and future leaders in behalf of a religious view of life.

Performs Miracles in India

Mr. J. M. Hickson, the famous healing missionary who spent some time in America last year, is now engaged in ministry in India. The Madras Weekly Mail tells of a number of his reputed miracles. He conducted a three-day mission at Kotaayama. At the close of his ministry the crowd was so large that only a fraction of them could secure the laying on of hands for healing. At the next town his fame had preceded him, and he was thronged throughout his ministry.

Preparing to Help Mexican Immigrant

One-tenth of the Mexicans of the world now live in the United States and it is believed by competent observers that these people have come to stay. The home mission bodies have organized their forces to minister to the newcomers in such ways as will avoid as far as possible the duplication of effort. The need of native religious workers is already sensed, and an interdenominational school at Albuquerque has been established. It is planned that leaders should

also be trained for work along the border, so the presence of a considerable body of Mexicans in this country may make it possible to strengthen greatly the work in Mexico.

Church Erection Societies Make Startling Forecast

The church erection societies of the various denominations are flooded with appeals for aid in building enterprises. Church erection has been greatly hindered by the war and the result is that many congregations feel their equipment does not fit their present conception of the task of the church. The various societies are flooded with appeals for aid. The compilation of various information secured by these societies would indicate that \$65,000,000 worth of new buildings will be erected during the year 1921. The Roman Catholics are rapidly working out a program for parish houses, and it is estimated that \$16,000,000 will be put into these structures this year. The low water mark in church erection was reached in 1917 when the total was only \$20,000,000.

Chicago Disciples Want Million Dollars Worth of Buildings

At a recent meeting of the trustees of the Chicago Christian Missionary Society it was voted that the various constituent churches should be encouraged to erect during the coming five years a million dollars' worth of church buildings. At the end of that period the Disciples of Chicago will celebrate the seventy-fifth anniversary of the beginning of their work in the city. It is not planned to have a common treasury, but each building enterprise will stand upon its own merit. The pooling of information and plans will enable the churches to erect more suitable buildings, and will provide mutual encouragement.

Building for Community Uses

The first use of the new Disciples church building at Independence, Mo., will be to entertain the farmers' organization of the community at a banquet. This fact is symbolic of the whole program of the church. Early in the war the old building burned down, and Rev. J. E. Wolfe the new minister, found that his service to the community would be to lead a building enterprise. Seventy-five thousand dollars has been expended, and with the walls of the old structure still standing, a commodious and modern structure has been erected with this amount of money.

Easter Offering for the Children of the World

The northern Baptists are holding missionary conferences in various cities of their territory looking forward to a big missionary offering at Easter time. The offering will be dedicated to the children of the world, and it is hoped that it will amount to a million dollars. The money will not be used solely for relief, nor yet altogether for religious propaganda, but

will be devoted to education and medical progress. At the Christmas time a fund of a half million was raised for the children, and sent wherever there was suffering and need.

Dr. Aked Does Not Like Film

Dr. Aked has publicly criticized the film called "The Inside of the Cup." The film version of the popular novel makes very vivid the contention of the author of the well-known story. The church members who run shady stock operations and oppress the poor are strong features. Dr. Aked asserts that the showing of the film will increase the hostility of that section of the public which never goes to church. Meanwhile the motion picture house which brought the film to Kansas City does not wish to lose its two thousand dollars on the contract, and is going forward with the exhibition of the picture.

Will Organize Churches in Overchurched Territory

The competition of the churches where they work in a competitive spirit has been compared to the navy-building programs of the great powers. The Presbyterians are planning to put a number of new churches in Jefferson and Belmont counties in Ohio. This is in territory which has been quite fully described in Gill and Pinchot's report called "Six Thousand Country Churches." Their judgment is that these counties are already over-churched. The new churches will be organized by the St. Clairsville presbytery. It may well be feared that other denominations will feel that this infraction of good church policy will justify them in similar competitive moves.

Disciples Will Have Day for Special Problems

The Disciples national convention has always been devoted to missionary programs and inspirational addresses in the past, but the need of a doctrinal clearing house has led the International Convention officials to provide a day for special problems at the convention which will be held at Winona Lake, Ind., the first week in September. Rev. Graham Frank is now soliciting correspondence from those who have suggestions to make. For several years past conservative Disciples have been holding protest meetings in connection with the convention. It is hoped that an open discussion of problems on the convention floor itself may obviate these unpleasant performances.

Bishop Charges Intellectuals Are False Leaders

Bishop Nicholai, the Serbian bishop who is touring this country in the interest of the famine fund for Serbia, is a highly educated man with the best training of the schools. He holds honorary degrees from good universities in recognition of his attainments. He sees Europe from the inside and charges that for

many years continental Europe has been building its civilization upon foundations of sand. He believes that very largely the teachings of the "intellectuals" have misled the people. They have exalted material concepts, and have placed self-interest and material prosperity above spiritual attainments. The civilization of continental Europe is tottering, and there is nothing to save it except a rebirth of its ancient religious interest. One of his sentences is very striking. He says: "America may feed and clothe the bodies of three and a half million of the children of Europe, but if it does not also feed their souls and give back to them with material things a vision of Christ and Christ's ideals, America's noble charity will fail and will only help to raise up three and a half million new war machines."

Missionaries in Mud House Up the Congo

No more thrilling task could be given to young people than that which has come to Rev. and Mrs. E. R. Moon, Disciple missionaries on the upper Congo. In the heart of the dark continent they have opened a new mission station in a wild region and among a strange people. The devoted missionaries have been living in a mud hut for lack of better accommodations. On account of the strong base farther down the Congo, the work at Mondombe has come to a quick success, for there was a corps of native workers to tour through the forests and carry the "Jesus news" to the people who had never heard it before. There were ninety-three baptisms at the Christmas time, and at the same time eighteen couples accepted the Christian ideal of marriage and were married by the missionaries. Among those baptized was the big witch doctor. The Sunday school now numbers three hundred and fifty. The work is under the auspices of the United Christian Missionary Society.

Rev. Shannon Will Speak at Lenten Services

Dr. Frederick F. Shannon, pastor of Central Church of Chicago, and successor to Dr. Frank W. Gunsaulus, has been chosen to deliver the noon-day Lenten sermons under the auspices of the Chicago Church Federation. Dr. Shannon announces as his subjects for this period the following: "A Revaluation of the Church," "The Power of the Christian Faith," "Pilate Before Christ," "Things That Cannot Be Shaken," "The Sacrament of Suffering." The meetings will last just thirty minutes and will be held in First Methodist church, at the corner of Clark and Washington streets.

Federated Church Now Has Sheriff for Pastor

The war has made changes in many lives and particularly in the lives of ministers. Rev. Winfred E. Robb was a chaplain during the war and since his return from service he has been elected as sheriff. He also serves as pastor of the federated church at Urbandale, a suburb of Des Moines. This federated church was first conceived by Rev. W. J. Lockhart, a Disciple minister, six

years ago. It has served the religious needs of its community so well that there is now talk of a new building which will cost a hundred thousand dollars. The congregation has purchased more land to provide room for the new buildings. Meanwhile at the end of the carline a second federated church is being formed which will do for another section of the city what the old original church has been doing. For a building for the second federated church over four thousand dollars has already been subscribed.

Advertise for Church Members

The exangelical churches have few worse problems than that of relating members from other congregations to the local church. In Portsmouth, O., this year the Presbyterians are leading in an advertising campaign to cost a thousand dollars in which the people of the city are urged to connect up with the local churches. All the local churches are cooperating with the campaign. Last year a little over \$200 was spent in this way, and results were so gratifying that it is planned to do a bigger work this year. The churches at Kenton, Ohio, are cooperating in a similar plan. Were the churches to use a tithe of the money once used in tabernacle campaigns in intelligent newspaper publicity, they would be much forwarded in their work.

Strong Religious Programs for Colleges

The college program of the Y. M. C. A. is a very vigorous one for this season. In the central district, which is directed by H. T. Beaver, sixty-six college campaigns have been set up for the period following Christmas. Rev. J. Stitt Wilson was booked for seventeen institutions. This Methodist minister, who was formerly the socialist mayor

of Berkeley, is very popular with the students. A. J. Elliott, familiarly known as Dad Elliott, has taken three institutions. George Sherwood Eddy, Henry Sloane Coffin, Fred B. Smith, Hugh Black, Prof. Cleland B. McAfee, C. W. Gilkey, Cornelius Woelfkin, Thomas Graham and others are being used in various colleges of the middle west. These speakers address themselves not only to campus problems, but to the personal religious problems of the students.

Will Hold Two Sunday Evening Services

During Lent Dr. Burris Jenkins, of Linwood Blvd. Christian church of Kansas City, is holding two Sunday evening services in order to accommodate all the people who seek to hear him. The church has been conducting its Sunday evening service with moving pictures in Atkins Hall an auditorium equal in size to its regular church auditorium. Dr. Jenkins always speaks after the pictures. For the Sunday evenings that lead up to Easter a regular church service is being held, also in the church auditorium. Dr. Jenkins is editor of the Kansas City Post, a prominent Democratic politician, and pastor of one of the largest churches of Disciples in the country.

Ministers Asked to Recommend Movie House

The Christian Advocate tells the following story of how a movie house undertook to dupe a group of ministers: "A week ago a moving picture theater manager in Chicago extended an invitation to all the ministers of the city to attend free a showing of the religious pictures at the theater. Many ministers were present. After the showing of the picture it was announced that the religious picture would be shown all week, and the ministers were urged to spread

Ohio Federation Urges Merging

THE Ohio Federation of Churches considered the question of the over-churching of small communities at its meeting in Columbus in February and adopted resolutions looking to the abatement of this nuisance. It was recommended that where possible the members of competing churches should get together and decide which church should continue in the community. Where the denominational leaders had to take part in the matter the principle of "trading responsibility" should be followed so the relative strength of the different denominations would not be disturbed. Where neither of these plans will work, it is recommended that the "federated" church be tried. It was the judgment of the Ohio federation that the "union" church seldom gives satisfaction. This judgment was rendered in the face of the fact that there are union churches throughout the country with fifty years of history. The federated church pleases the denominational leaders better, for it preserves to the denomination the benevolent offerings which by the union church

plan are less regularly sent to the various denominational headquarters. In the forming of federated churches, it is provided that new members shall be received into the denomination of their choice. The ordinances are administered in accordance with the wishes of the candidate for membership. The auxiliary societies are all merged into one and the management of the church is vested in a joint committee from the constituent churches. The program for the federated church as set forth by the Ohio Federation of Churches is that each congregation should have a located pastor giving his full time to the work. There should be a modern church building particularly adapted to the needs of a modern Bible school. Both a manse and an automobile should be provided for the minister. The service program of the church commits it to serve the economic life by contributing to agricultural knowledge and to business honesty. To the social life the church is to contribute a program for recreation. In addition there is the historic ministry to the moral and spiritual life.

the news and advise their people to go and see the picture. At the end of the week the following announcement was made: "Ballroom festivals! Fashions! Fair women! Shipwreck at sea! A bathing orgy at night!"

Pays Large Sum for Bible

A Bible sold in New York the other day for \$3,700. The reason for the unprecedented price of the book was that it had previously belonged to Martha Washington, and was her family Bible. It was printed by the Clarendon Press, of Oxford, England, in 1783. Martha Washington's autograph appears three different places in the book.

President Makes Address on Religion

President Harding addressed a laymen's convention in Marion, O., a few days before his inauguration at which religious problems were being discussed. His words on this occasion indicate his sincere intention to carry the precepts of the gospel with him into his high office. A president faces many temptations, but every Christian will wish him strength to succeed. He said: "I want you to believe that there is an individual who believes in the reconstruction of a religious republic. I have for my inheritance a Christian belief, and I have in my veins the blood of Christian parentage. I have been preaching to my countrymen the gospel of reverence. I do not believe that we can have the highest type of civilization without its religious strain. We need its influence, and we need its discipline. Sometimes I think that the world is adrift from its moorings of religion, and I know it will help if there comes a renewal of great faith. I am trying to bring into practice in America the government which emanates from the meeting of minds. I have no higher concept in the world than just government, and I do not see how a government can exist in the world without coming in contact with God. I could not hope for a happy relationship among nations if there is not the same current of recognition of the Supreme Being. America will take her place in making a world peace and answer every American aspiration without the surrender of one thing we hold dear as Americans. When it comes to an association of nations, I do not think that any association of nations could be successful in which God is not recognized. I do not intend to come as the finest example of what a man ought to be; but I rejoice in the inheritance of a religious belief, and I do not mind saying that I gladly go to God Almighty for guidance and strength in the responsibilities that are coming to me."

New Book on Christian Unity is Ready

"Christian Unity: Its Principles and Possibilities" is the challenging title of a new book which is being issued as the fourth report of a Committee on the War and Religious Outlook. A group of men have spent a year considering the problems that are dealt with in the

book. The report falls into three parts. One deals with the "Present Situation." Another treats the "Historical Background," and still another the alluring topic of "The Future." Dr. Robert E. Speer tells what the war has done to the Christian unity interests. The present attitude of the various denominations is set forth by President Clarence A. Barbour, Dr. Frank Mason North, President J. Ross Stevenson, Dr. Peter Ainslie, Dr. Frederick H. Knobel, Dean Henry B. Washburn and the late Dr. Hubert C. Herring. Since the book represents the work of many minds, it sets forth as no other book does what the leading evangelical thinkers hold as convictions at the present hour with regard to the reunion of the church.

Bishop and Layman in Same Pulpit

The appearance of the Bishop of Durham in Dr. Jowett's pulpit with a layman there to read the scripture is some innovation for England. This service was altogether along free church lines, and the bishop joined heartily in the singing of the great old gospel songs. The announcement of the bishop brought a great crowd and an hour before service time people were sitting in the aisles. Though the interchange of pulpits is vigorously resisted by the high church party of England, it is very evident that they were to be over-ruled by public sentiment. There are many

who express the judgment that the Oxford Movement has run its course and that England is now in for an evangelical revival. As a Roman Catholic writer points out in a recent issue of the *Constructive Quarterly*, the recent Lambeth proposals are far more consistent with free church positions than with Roman Catholicism.

Pastor Will Work in Factory

Rev. Joseph Myers, Jr., announced to his Budd Park Christian Church of Kansas City recently that he was laying down the ministerial garb to enter the service of a factory. He proposes to work beside the laboring man, eat with him and smoke a pipe with him. He believes that in this way he will come to some new appreciation of the workingman's problem. This announcement has traveled far and wide, and recently came under the eye of Arthur Brisbane, the editorial writer of the Hearst newspapers. Mr. Brisbane asserts that the young minister is making the same kind of a mistake that Tolstoi made. The Russian nobleman went on a pilgrimage barefoot, but took a chiropodist along. Life has only so much energy, and time given to manual labor is just so much energy lost from the intellectual labor of the world. Mr. Myers was educated at Wabash and Transylvania colleges. His pulpit ministry is being assumed by Rev. E. L. Thompson, recently of Oklahoma.

What the Laymen Think of Ministers

THE ministers of the country now have an opportunity to know what the laymen really think about them. A questionnaire was sent out containing many searching questions, and this questionnaire has been sent back with candid and startling answers. The account of all this is contained in a recent issue of *The Christian Register*, and reads as follows:

"Religion is a vital factor in the life of America. This is the unanimous opinion of one hundred and eighteen representative men of the United States who answered a set of questions sent out by Mr. L. C. Harworth, General Secretary of the Y. M. C. A. of Youngstown, Ohio. Mr. Harworth sent letters to two hundred and twenty merchants, Y. M. C. A. secretaries, judges, bankers, manufacturers, teachers, lawyers, physicians, brokers, real estate dealers, capitalists, Congressmen and Senators, editors and newspaper writers, mayors, social workers, students, advertising men, labor leaders, policemen, and laborers.

"Although opportunity was given for anonymous replies, only twenty-three declined to sign their names. But one letter was received unfavorable to the clergy, though in a number of instances ministers were severely criticised. Eighty-four of the replies were personally written, indicating close interest. Ninety of one hundred and five writers believe clergymen enter the ministry with different motives than those that prompt men to adopt other callings. Eighty-six of one hundred and seventeen

said they would advise young men in whom they are personally interested to enter the ministry. Ninety-two count a clergyman among their intimate friends; nineteen do not.

"Sixty-five men thought ministers were as good mixers as men in other professions; fifty thought they were not. Sixty-five thought they needed to be; sixteen thought they did not need to be. 'Is it natural and easy for you to turn to the minister for spiritual advice as it is to turn to the lawyer for legal advice or to the physician for medical advice?' Yes, twenty-three; no, seventy-one. 'Do the ministers you know stand out as real community leaders, as men of other callings?' Yes, seventy-three; no, thirty-six. 'As a rule, could ministers have commanded a larger income had they pursued another calling?' Yes, eighty-nine; no, twenty-five. 'Is the average minister too idealistic and too uncompromising in his beliefs and teachings?' Yes, forty-seven; no, sixty-one. 'Does the average sermon interest you as much as the average secular address?' Yes, fifty-five; no, forty-eight.

"Sixty-two held favorable opinions and fifty-five unfavorable of the clergyman who smokes. Card-playing by ministers was approved by fifty-six and disapproved by fifty-five. Eighty-two thought ministers should attend the theatre; twenty-nine thought they should not. Fifty considered preaching the minister's most important work; fifty thought the things he did outside the pulpit counted for more."

City. Meanwhile Mr. Myers may justify his unique experience by turning up results worthy of his sacrifice.

Episcopal Writer Opposed to Unchurching

The recognition of each other as members of the church of Christ in the various denominations is obviously a fundamental condition of Christian union. An Anglican paper called *The Challenge*, edited by Rev. C. E. Raven, says: "So far at least as the student world is concerned they cannot bring themselves to unchurch those bodies from which the greatest prophets of the time are drawn. Take a list of the men who most deeply interest and inspire them, and observe how completely it cuts across the denominational lines. Herbert Gray and D. S. Cairns, the Presbyterians; T. R. Glover, the Baptist; H. C. Carter and W. B. Selbie, the Congregationalists; W. R. Maltby, the Methodist; H. T. Hodgkin, the Quaker, these and others—we owe them far too much to question for one instant the reality of their membership in the one body of Christ, or to refuse to seal our unity with them sacramentally."

Journalist Wants Preachers to Stay by Their Job

An article from the pen of William T. Ellis, the well-known journalist, appearing in the *Saturday Evening Post* of Feb. 12 has occasioned wide comment. He finds too much over-head in the church and not enough patient working at the task of the parish. In this he agrees with Rev. W. L. Sperry, who wrote in the *January Atlantic* on "A Minister's Declaration of Independence." He says: "What people want from the pulpit is information and inspiration concerning a living God, in satisfaction of the deepest needs of their nature. This may be temporarily obtained by sensationalism and by lectures on current events, although they know that they may get better entertainment, even of the same sort, elsewhere. . . . One of the pathetic sights of our days is the spectacle of clergymen turned into vice raiders, municipal reformers, prohibition enforcers, lyceum lecturers, board and society secretaries, life insurance agents, and almost everything else. To make the eternal timely, and to bring the infinite near, and to introduce burdened and dissatisfied men and women to the sufficiencies that lie outside the realm of the physical senses—this is the mission of the minister. For him to accept any other position, however eminent, is a descent."

Organize an Independent Christian Science Church

The rift among the followers of Mrs. Eddy is growing wider. The lawsuits to secure control of the big publishing interests, with their rich financial returns, drags on, but in the meantime there is protest against the alleged autocracy of the directors of the mother church in Boston. At the Hotel Astor in New York there was formed recently the First Independent Christian Science Church of that city. In their first meeting these independents followed the regular Christian Science order of service.

Plain Talk on Union

THE church of England has for nearly a century been isolated in its fellowship. Not recognized by Rome as a true church of Christ, it has in turn refused fellowship at its altars to evangelical ministers, often withholding even the sacrament from people who had not been confirmed. Thus the church which has had so much to say about Christian union has been practicing the least of it. This anomalous situation is felt by all the more sensitive thinkers of the church, and Dean Inge of St. Paul's, in a recent address sets forth in a vigorous fashion a demand for action in the matter of fellowship with evangelicals. He says:

"A greater misfortune than a postponement, but not than an abandonment of the hope of reunion. For my own part, at least, I would purchase reunion with the Presbyterians and Wesleyans at the price of a considerable secession of our own extremists. We do not sufficiently realize how completely the path to various church reforms is barred by those who refuse to consent to any change which would be an obstacle in the way of submission to Rome. If you look at the pronouncements of this party you will frequently come upon such a phrase as this: 'The proposed change is *ultra vires* for a provincial church.' This argument has lately been raised against the very sensible concessions made by the conference with regard to the ministry of women. 'It is *ultra vires*.' This means that the church of England must not alter its formularies or its terms of membership or its rules for the conduct of divine service without the consent of—of whom? Of a general council of the Western Catholic Church! Could anything be more absurd?"

"According to this school, the only body competent to deal with questions relating to the faith and order of the church of England is a body which, as everybody knows, can never meet. This principle, whether avowed or not, is at the bottom of the stiff opposition which those who wish to broaden the basis of Anglicanism always encounter. It is the *ignis fatuus* of reunion with Rome which blocks the way to reunion with our Protestant brethren. And I maintain that we cannot allow the road to be permanently blocked in this way. We may think it

right to exercise patience for the sake of internal peace; but we must push steadily against this absurd barrier till it breaks. For the only way to terminate our isolation in Christendom is to repudiate decisively that pitiful theory which divides all the rest of the worshippers of Christ into those whom we unchurch and those who unchurch us. We must show by actions as well as by words that we do not unchurch our brethren, that we wish to acknowledge them and the societies to which they belong. I repeat that it is recognition, not complete fusion, which we have to aim at.

"Let me conclude by quoting the words of Field Marshal Lord Haig, spoken in Scotland at the end of last year: 'Now that the ordeal of war is over, I believe that the churches, if they will act together, have a great and unequalled opportunity to secure and preserve for all time, to the lasting advantage of our race, that capacity for common effort, spirit of fellowship and community of ideals which by their teaching and example they did so much to foster during the war. . . . I desire to see a beginning made in Great Britain itself by forming a united national church. Then I look further afield, and desire to see a great imperial church. . . . It will not be enough to have a great United Church of Scotland. . . . All the churches of the homeland must combine together and enter upon a great crusade. . . . To-day all things are possible to men who have a passionate faith in the things that are worth while—and back up that faith with courage, resolution and the spirit of mutual confidence and good will. To-morrow the opportunity will have gone, and who knows when it will return? These are the words of a great man of action. The time of grace of which he speaks is rapidly passing; the bishops have not done what many of us hoped; it is for us to act, to act quickly, as opportunity offers, in no spirit of disloyalty or contumacy, but in accordance, we believe, with the true character of our national church, with its best traditions, and with the hopes and prayers of British Christians generally.'"

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An Undenominational Journal of Religion

Volume XXXVIII

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EDITORIAL

A Prayer on Easter Morning

THOU who wast stronger than death, whom death bound but could not hold, in the power and truth of Thine upstanding from the tomb our hearts rejoice this day. We rejoice in the revelation of Thy survival and the clear proof which Thou hast brought to us of the soundness of our hope and dream of immortality. Thy victory is our victory. Because Thou livest we shall live also, and we know that our dear ones who have passed beyond the touch of our hand are in the eternal presence of the Father. In the vision of Thy glorious resurrection our lips break forth in songs of praise and we join the innumerable host to crown Thee King of love.

Yet, Lord, in the joy of Easter suffer not Thy cross to be eclipsed from our vision. While we bask in the light that comes streaming from the open door of Thine empty tomb, may we not miss the effulgence with which it bathes the cross still standing on the little hill. We who followed Thee to Calvary, timid, disappointed and full of fear, may we find in Thy resurrection the verdict of God upon the soundness of such a life as Thine. As Thy radiant reappearing sheds light upon our future joy, may it shed light also upon our present duty. Banish from our hearts all misgivings as to the efficacy of a life of simple love and good will such as Thou didst carry through to the end. In the Easter light may Thy supreme adventure of faith and trust reveal and confirm to our hearts the fact that our universe is spiritual through and through as Thou didst believe it to be.

And may we, O Lord Jesus, go forth with courage to whatever cross may await us. May we stake our all upon a life of love. May we refuse all compromises with evil, all obeisance to mammon, all dependence upon material resources, all trust in reeking tube and iron shard. As

Thy supreme challenge to the powers of a secular order was answered by the glorious victory of Easter morning, may we keep the path of loving service and unselfish good will, unafraid even though it lead us to a cross like Thine. May we stand fast in the power of Thy resurrection assured that the approving verdict of God upon Thy way of life will be given us also when the morning dawns and the shadows flee away. Amen.

Catholic Piety in a New Literary Expression

OFTEN the question has been asked why in our age, and particularly in the Protestant fellowship, no such devotional classic as "The Imitation of Christ," by Thomas a-Kempis, has been written. Many reasons have been given in explanation, one being that such a book could only be born out of the cloistered quiet of the middle ages. Another is that the Imitation is a fruit of the Latin temperament and genius—though a-Kempis himself was not a Latin, nor were Rolle and Julian of Norwich of that race. No, the fact seems to be that the Roman church has developed, in its great souls, a quality of piety unique and precious, the like of which is hardly to be found elsewhere. A shining example is "A Soldier's Confidence with God, Spiritual Colloquies of Giosue Borsi," which a most exacting critic has described as "the finest religious literature that has appeared since the Confessions of St. Augustine." It is a golden book, and if not already a classic, it is destined to be read and loved for generations. It is a spiritual diary not meant for publication, but for the comfort and strength of the writer in the trenches. It is not the work of a cloistered mystic, but of a young man of the world, poet, scholar, amateur actor, dramatic critic, commentator on Dante, darling of the salons of

the gay world of Rome and Florence. His father was hostile to the church and brought up his son in that atmosphere, but, like Augustine, he had a wonderful mother whose piety finally won him to faith. He was killed in action, November 10, 1915, while leading his men. In his pocket they found a copy of Dante and a farewell letter, which thrilled all Italy. So the Colloquies came to light, like a white star to guide the souls of men, war-weary and bewildered, into the Presence. Its abject humility, its awed intimacy of fellowship with the divine, its gem-like beauty of style—bright, yet tender—make it an everlasting possession.

To Guarantee Freedom of Speech

SENATOR BORAH recently introduced into the United States senate a bill designed to guarantee freedom of speech, a free press and full liberty of assemblage. He did not expect action in the session just closed, but gave notice that he would push it in the new session. In introducing the bill he said: "The civil rights of the private citizen have of late often been challenged, and many times wholly denied. This condition has been on the increase for the last quarter of a century. More and more there has been a disregard of the great guarantees of the federal constitution so far as the rights of the private citizen are concerned. The facts in support of this judgment are at hand and overwhelming. Men in authority, officers and their agents, have made arrests without warrant, broken into private dwellings without authority, and practiced brutality toward citizens guilty of no offense. The private citizen under such conditions is practically without recourse. This practice seems to be greatly on the increase. Lawlessness in public office and in public places fattens on what it feeds upon. High and sincere regard for law, a profound respect for our constitution must begin with those who are entrusted with the execution of the law. Obedience to the law is the primal pillar upon which free institutions rest. When this spirit of obedience is broken down, law itself becomes in a sense mockery."

Striking at a Real Evil

THAT Senator Borah's bill strikes at the root of a genuine evil is being made clear by the Social Service Commission of the Federal Council of Churches which has recently issued a study of two hundred deportation cases under the title "The Deportation Cases of 1919-1920." The study was made by Constantine M. Panunzio, a Christian pastor and American citizen. His findings are in full agreement with those of Professor Chaffee of Yale and the group of famous lawyers who last winter issued a public letter condemning the overt activities of the United States Department of Justice. Innocent men and boys and even women were rounded up like cattle and herded in vile rooms without a warrant for their arrest; agents provocateur were used; charges were changed in the course of trial and a type of narrow official intolerance was used to railroad suspects through, instead of a calm administration of justice. War times gave a certain narrow minded

type of citizen a large chance to make the country what his limited mind would have it be. The proposed law would have been very salutary during the steel strike.

Paying the Expenses of Christian Unity

ONE of the difficulties involved in any forward movement is the expense of propaganda. A well known modernist of the Roman Catholic church once declared that his cause would have won in the church if there had been money with which to print literature and to provide expenses for meetings. The various organizations committed to the cause of the reunion of Christendom are having the same difficulties in financing their work that every new cause confronts. It seems astonishing that only fifteen hundred dollars has been received from all the communions this year to support the World Conference on Faith and Order. Half of this money is from Episcopalians. The committee has asked for fifty thousand dollars with which to make ready for the world conference. If the whole project should fail for so paltry a sum, it would indicate a lower state of interest in the cause of union than most Christian leaders have thought to be possible. The world conference has been financed up to this point by a group of Episcopalian laymen, but they rightly hold that now their project is properly before the Christian world, it will be supported if there is any interest in it. The continuation committee represents sixteen great communions with many millions of adherents. There is an evil cynicism in the air in these post-bellum days concerning every dream of reform for the race. Let us hope that the cause of Christian union does not fall a victim to the all-devouring skepticism.

The Christward Tendency

TOKENS multiply that many of the finest minds of the day, among them former radicals, are turning to Christ as the only way out of the blind alley in which the world finds itself. Another example is Giovanni Pappini, who is recognized as one of the leading writers not only of Italy, but of Europe. Hitherto he has had a tone of mordant criticism, and his "Twilight of the Philosophies," as well as his poems and stories, have given him an undisputed place as a sceptic and iconoclast. He has been a disciple of Nietzsche, uncompromising in opinion, bitter and violent in attack upon Christianity as a gospel for weaklings. Now Pappini has found Christ—fallen in love with him, in fact—and for more than a year has been working hard at writing a story of the Master; a story not after the manner of Renan, or even Didon, but in the spirit of Erasmus or Francis of Assisi. The social questions, Pappini thinks, are never to be solved by violent revolutions, which only change the externals, but by every man undergoing in his soul that true revolution which will change the face of the world. The war taught him that all efforts of man after happiness by force or cunning fail miserably, ending in blood and tears. There is no hope but in listening to Christ. A notice of his book appeared recently in the London Daily Telegraph, and

the writer adds: "His progress is not unusual among thinking men today. A renaissance of the religious spirit, the spiritual side of man, is abroad." Deep down and far back the silent mind of today seems to be turning Christward in quest of light and hope and healing.

Let Us Finish the Job

ONE of the last acts of President Wilson was to sign a repeal of an amendment to the espionage act. The amendment was one which particularly threatened the liberties of the American people. In time of war it would have been illegal to agitate for the change of the eighteenth amendment, or for any other constitutional change. It made it possible for the political party in power to suppress any kind of progressive opinion that deviated very far from the track worn by custom. The American people have made free speech a constitutional matter. The constitution was being nullified by various kinds of limiting legislation. Senator Borah recently delivered an oration in the senate defending the principle of free speech and a free press. Many who differ with the senator on other subjects will be pleased to read his trenchant words on that occasion. Thus we are undoing some of the unjust acts that were incident to a great war. There still remains some more to undo. In our prisons are a great many men who are held because of unorthodox political opinion. The foremost example of this is Eugene Debs, the socialist. If he ever was a menace to the peace of the United States, which many good men disbelieve, he is more of a menace in prison than he is outside. He has become the rallying center of emotions that are hostile to the administration. A million citizens voted for him for President last year. The sense of injustice in the minds of citizens gives him a prominence and an authority which his words would otherwise hardly command. While some of the conscientious objectors have been released from prison, others are still there. To enforce the sentences against them would be to exercise a severity unknown in countries which have kings. The new administration has an opportunity to vindicate the American principle of freedom of speech by undoing an evil of the previous administration.

Using the Jew as the Decoy

THOSE interests which are seeking to break down the Sunday laws of the nation and to use the American rest day as one of unrestricted commerce, are making the Jew the decoy. Already most states protect the legal rights of the Jew. If a Jew rests on Saturday, he is not compelled to rest on Sunday. Now the New York legislature is considering a measure which not only allows the Jew to work on Sunday, but also to open business houses on Sunday. Under this proposed law the Jewish proprietor of a moving picture house could open it on Sunday. This movie house would soon be open every day of the week, unless there was the most vigorous action upon the part of the friends of the American rest day. As a matter of fact the great body of American Jews are satisfied with

the laws. They realize that they are but a small minority in the total population. The first day of the week is kept by the Jews of the liberal persuasion as a day of rest and worship, for these do not regard the question of changing the day back to the seventh day as one of importance. The Jew is only a pretext. His religious rights are not a matter of real concern to the powerful amusement corporations which hire skillful lawyers to find ways of circumventing the laws and of finally securing their repeal. The cry of "blue laws" has proved a "dud." No one is asking for any blue laws. The great majority of the members of the Christian churches ask only for a continuance of the present laws and their honest enforcement. The only exception is where the present laws still permit Sunday business. The church has her face set against all unnecessary Sunday commerce. In the moral slump following the war, when so many are weakened in their convictions, there is danger of a sad reaction in our observance of the day of rest. The church needs the reinforcement of right-thinking citizens everywhere in defeating the amusement corporations in their effort to degrade a great American institution.

The New Ruling on Beer

ATTORNEY General Palmer's new ruling on beer was made public after he retired from office. It allows, in short, the brewing and prescribing of beer for medicinal purposes. It brings a shout of exultation from the light wine and beer advocates and some hope to the whole brewing fraternity. But it is not so dangerous as it looks. In the first place there are only nine states in which the ruling applies, because all others have state enforcement laws which explicitly forbid this particular thing. Next there is the possibility of the new Attorney General nullifying the rule. The Anti-Saloon League reports that Mr. Daugherty is a bona fide, well-tried and trustworthy friend of the dry cause. Congress and the nine states can pass laws covering this leakage in the Volstead act if it really does exist, and congress is counted upon as being bone-dry. The prohibition law has put the ban of bad practice upon any large prescribing of liquor medicinally, and unless beer is prescribed in considerable quantities the boozers will not greatly rejoice. The headlines of certain papers gladden at any sign of retreat by the government in the enforcement of prohibition, but it is safe to count upon the integrity and increasing stability of the eighteenth amendment to our national constitution.

The Job Hunts the Man

EVEN with the reduction of the personnel of the navy to a peace-time basis, there is need for eighteen more chaplains. The board of personnel is having a hard-time finding the men. As these are now selected on the basis of denominational strength, it is possible to allocate responsibility. The various denominations should furnish more chaplains in the following ratio: Baptist, South, 3; Congregational, 1; Disciples, 1; Lutheran, 3; Presbyterian, South, 2; Methodist Episcopal, 2; Methodist Episcopal,

South, 2; Roman Catholic, 4. While in war-time there was a great rush for the chaplaincies, the jobs now seek the man. Probably it is a more attractive religious opportunity at the present time than during the war. The sailors are living under more normal conditions, and are not working as hard. They have more time and more inclination to give attention to religious things. The reason that young ministers are passing up the chaplaincies is that they have not properly assessed the possibilities of this service. The great majority of young men who get through the seminary are already married, or assume family responsibilities soon after graduation. These are clearly not under obligation to do anything about this situation. But there are young men who have no immediate disposition to give up their celibacy who might very well consider the opportunity of carrying the gospel to the men on the battleship. The sailor is beset with peculiar temptations. Every foreign port swarms with harpies to seek his money at the expense of his character. Many a boy has started in the navy in a spirit of wild adventure. Unless surrounded with Christian care such a boy may become a derelict. It takes a vigorous man to stand the test of a navy chaplaincy. The life on a ship is so intimate that every man's character stands clearly revealed. The churches now take an active interest in providing their best for these important positions, and it is to be hoped that the chaplaincies will all be filled at an early date.

Why Do the Chinese Starve?

IN Manchuria to the north and in Fukien to the south of the famine district in China, there is an abundance of food. There recently arrived in San Francisco a consignment of eight million eggs from south China. This started a rumor through the press of America that the China famine was practically over. As a result, there is an almost cruel let-up among the churches and charitable forces of the country in the matter of giving succor to a great people in unspeakable distress. But how, it is asked, could food be brought from China if China is starving? Why does not China feed her famine sufferers? The reason is transportation. There are other reasons, but this is the big one. China's chief material need is railroads. Railroads would do more to give homogeneity to the nation than any one other factor. The Chinese are determined to have railroads but they are also determined to keep them under government ownership and control. In this the young republic is wise, for great concessions to foreign capital to construct railroads would bring grave problems to its diplomacy. Professor Guy Sarvis, Dean of the College of Arts and Science in Nanking University, writes of his trip into the famine region as a relief officer. He left his wife and children and braved the typhus and other diseases, traveling through slush and snow and over frozen ground on foot and in a springless cart with roads a trail of ruts and bumps, that he might lend a hand. The roads, snow and discomforts of native inns, however, gave him no such pain as the necessity of selecting from among the sufferers those who alone could be fed because of lack of food enough to distribute to all. This cruel necessity

compelled him to select those whose chances to live and be useful seemed to him more hopeful than the rest.

The Faith of the United Church

IF there is to be a united church, in what form, if any, shall the consensus of its faith find expression, so as to command the allegiance of all who follow Christ as Saviour and Lord? Such a question becomes every day more urgent, in answer to the twofold desire everywhere so manifest in the church of today—the desire for unity and for a re-statement of faith. Faith is more than unity, and comes before it. There can be no unity—there should be none—if the vital, dynamic, redeeming faith of Christianity is to be reduced to a minimum. It was the pressure of this problem which prompted the World Conference on Faith and Order, as the outcome of its meeting in Geneva, to put forth the following questions:

1. What degree of unity in faith will be necessary in a re-united church?
2. Is a statement of this one faith in the form of a creed necessary or desirable?
3. If so, what creed should be used? Or what other formula would be desirable?
4. What are the proper uses of a creed and of a confession of faith?

Even before these questions had been propounded at Geneva, Dr. Martin, moderator of the United Church of Scotland, had discussed the matter in two assembly addresses, on unity and a creed. There should be a creed, he held, if by a creed we mean not assent to a form of words, but consent to a way of life. Otherwise, a form of words may be constructed which any man could understand and believe, but which would demand nothing of him. It is faith, not mere belief, that counts, and the acceptance of a creed involves the will to live it. Any statement of faith, the moderator insisted, must be both credible and intelligible, and he was unable to find a single historical creed which meets those demands for the modern mind. Not that he is inconsiderate of the past, or willing to break with it. Far from it. He is ready to receive from the past all the past can give, but it cannot give us a credible or an intelligible statement of faith for today.

The creed needed for today must be an instrument not of discipline, but of comprehension; and Dr. Martin sets out to find it. Two modern creeds arrest his attention, one the famous short creed by the late Dr. Denney: "I believe in God through Jesus Christ his only Son, our Lord and Saviour." But he is not content with that creed, which, after all, is not intelligible without much explanation. Even Dr. Denney filled two closely packed pages in exposition of it. The other creed is embodied in the Service for the Ordination of Ministers in the Presbyterian Church of England; but that he finds unsatisfactory, save as a "partial and temporary" form. A sufficient creed, the moderator thinks, would be this: "I believe that through faith in Christ I am brought into com-

munion with God." It is intelligible, and it is the acceptance of a way of life. It is short, and every Christian professing it may find the doctrines in it as the teaching of the Spirit and his own experience, guide him.

So much for Scotland. Let us turn now to a symposium of opinion in answer to the questions put forth at Geneva, as it appeared in the *Modern Churchman*, an Anglican journal of fine spirit and high merit. It is interesting to note how many, both laymen and clergymen, think a definite statement of faith neither necessary nor desirable, since any unity that is real must be a unity of spirit, not of words. Dean Inge, of St. Paul's, thinks it best to drop all the creeds and keep the *Te Deum* as the authentic voice of the common Christian faith. Hardly one of the writers will accept any of the ancient creeds as satisfactory for our time, however noble and useful in days agone. A number of very suggestive substitutes are put forth, and they always unite personal devotion to Christ with comprehensiveness of outlook and fellowship. One new formulary is as follows:

I believe that God is love; I accept Jesus Christ as my Master and Teacher; I acknowledge that it is the will of God that I should love and serve my fellow-men.

More than one writer—all of them distinguished men—insists that the Lord's prayer is the sufficient creed of Christianity, in that it expresses the faith of Jesus himself. Others object—rather strangely, it would seem—on the ground that it is not distinctively Christian, and might be repeated by a Hebrew or a Hindu, as was actually done at the opening of the Parliament of Religions in Chicago. They hold that we must have faith in Christ, as well as the faith of Christ. Two think that the so-called apostle's creed, if "edited," might serve the purpose; while others prefer a creed woven of the words of Jesus, and made a part of the devotional service of the church. If a formal confession were put forth today, they argue, it would be outgrown tomorrow, but the words of Jesus shine like stars to light the path for all the journeying generations.

Very significant is the view of Mr. Clutton-Brock, of the *London Times*, one of the most influential laymen of the church of England. It may be summed up after this manner. As the value of a divided church is its unity, so the value of a re-united church would be its variety. Uniformity is not needed, as it was in the early ages when the church had to differentiate itself sharply from many kinds of paganism. The trouble with modern Christianity is that its dogmas no longer express its unity of faith. They only express its diversity, in the main obsolete. No adequate statement of faith, expressing the real unity of Christian faith, as it exists, can be found in any creed now used. What is needed is a creed in terms of our own day, and that will be difficult, but not impossible, to make. With this may be joined the striking response of Mr. G. G. Coulton, author of "Christ, St. Francis and Today," as follows:

We ought to welcome to our churches all who have any religion whatever: all who believe that there is a right worth fighting for, a wrong worth fighting against, and something infinitely higher than ourselves, to which we are brought

nearer by common worship. However that man's religion, or ultimate analysis, may differ from my own, if he believes that he comes nearer to God by worshipping with us, it would be unchristian in us to forbid him. . . . The policy of exclusion having utterly failed, let us try the policy of inclusion

Such discussions—tentative, suggestive, and altogether fraternal—show in which direction the Christian mind is moving. It is casting aside and leaving behind all narrowness, all bigotry, all idea that any one sect has a monopoly of truth or of devotion. In short, we are learning to exclude the spirit of exclusiveness, and we are discovering that if, hitherto, churches have been built upon unlikeness, now they are being drawn together by a re-valuation—nay, more, an application—of "a like precious faith" which is the inspiration of each and the consolation of all. The very fact that Christianity is a life promises variety of experience, expression and interpretation. No one wishes an intellectual blur, much less a "mush of concessions." But it is one life, after all, even "the eternal life in the midst of time, by the strength and under the eyes of God," as a great scholar has described it. To which we beg leave, and deem it not amiss, to add the words of Lincoln, as expressing the attitude of many both outside and inside the church. When asked why he had never united with a church, he said:

I have never united myself to any church, because I have found difficulty in giving my assent, without mental reservation, to long, complicated statements of Christian doctrine which characterize their articles of belief and confessions of faith. When any church will inscribe over its altars, as its sole qualification for membership, the Saviour's condensed statement of the substance of both law and gospel, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself, that church will I join with all my heart and all my soul.

It would seem that Lincoln's simple words and tone of voice point the way to unity for men of modern feeling where the theologians and ecclesiastics fail.

The Book and the Pocketbook

A Parable of Safed the Sage

THERE was a day when I watched the ringing of the doorbell, and hasted that I might open it; and Keturah she noticed it. And when the Bell Rang and the Expressman brought a Large Package, I was at the door, and so was Keturah.

And I essayed to slip the package into mine own room unobserved, but it profited me nothing.

And Keturah required of me an answer, saying, Hast thou been buying more books?

And I was speechless.

And she asked, Are they New Books, that look well upon the shelves, or are they Dusty and Rusty and Musty?

And I answered her not, for they were all that she had said, and then some.

And she said, Let me behold them.

And I cut the string, and opened the package.

And Keturah said, Of all the purchases which thou hast made of old and tattered books, these are verily the worst.

And I said, O, thou most lovable among women, be silent that I may entreat thee. Behold, there is in the City a Dealer whose place of business is in Strange Basements and Garrets, so that he moveth every time the rent cometh due. And I found him yesterday in a Different Place. And it was darker and more crowded than the last place, and that was more than the one before. And he is about to move as soon as he can find a place more dark and with lower rent. And my heart pitied him. And forasmuch as he is about to move, he sold me these books Very Cheap.

And Keturah said, Yea, and that is the worst of it. For had his prices been high, thou hadst looked at his books and bought one, or peradventure thou hadst bought two, it had not been so bad. But where wilt thou put these?

And I said, I think I can find room.

And she said, Yea, and will thy Second Wife dust them as I have done all these years?

And I said, I hope not. For neither do I desire a Second Wife nor yet that my books should be disturbed.

And she said, My lord, I have heard that sad tale about the old bookseller and his poverty. When an Habitually truthful Man attempteth to deceive, he should begin practice on some one other than his Wedded Wife, for thou canst not fool me. Yea, that old bookseller hath more money in the bank than thou hast, and that is very little.

And I said, O thou most gracious of all the daughters of Eve, all my life hath there been war between the Book and the Pocket Book, and the Pocket Book doth ever get the worst of it. Yet have we money for our honest debts.

And Keturah smiled, and said, There must be granted unto every man at least one little folly, and thou dost not Drink nor Swear nor Gamble; and I will be patient in the matter of the Books.

VERSE

India

SILENT amid unbroken silence deep
Of dateless years, in loneliness supreme,
She pondered patiently one mighty theme,
And let the hours, uncounted, by her creep.
The motionless Himalayas, the broad sweep
Of glacial cataracts, great Ganges' stream—
All these to her were but as things that seem,
Doomed all to pass, like phantoms viewed in sleep.
Her history? She has none—scarce a name;
The life she lived is lost in the profound
Of time, which she despised; but nothing mars
The memory which, single, gives her fame:
She dreamed eternal dreams, and from the ground
Still raised her yearning vision to the stars.

FLORENCE EARLE COATES.

Open Windows

OUT of the window a sea of green trees
Lift their soft boughs like the arms of a dancer.
They beckon and call me, "Come out in the sun!"
But I cannot answer.

I am alone with Weakness and Pain,
Sick abed and June is going,
I cannot keep her, she hurries by
With the silver-green of her garments blowing.

Men and women pass in the street
Glad of the shining sapphire weather,
But we know more of it than they,
Pain and I together.

They are the runners in the sun,
Breathless and blinded by the race,
But we are watchers in the shade,
Who speak with Wonder face to face.

SARA TEASDALE.

Prayer

CONQUERING LOVE, that rose to lift
The gloom from Calvary's day,
Rise still, as at His kindling glance;
Talk with us by the way!

Upborne and shielded in thy might
The enraptured fishers came
To the gray realms of Cæsar's pride,
And set dull hearts aflame.

Storm-shadowed, down the wayward years,
Thy glories fade and shine;
Old spells dissolve; new battles rage
On Faith's advancing line.

Thy power abides. Give us to learn
The magic of thy name;
Touch the gray world of smoke and steel,
And set all hearts aflame!

HELENA GAVIN.

Resurgam

I shall arise
From the dark, damp mould, from the silence of the tomb.
But who shall say in what immortal guise?
Some essence in the heliotrope? Some shade
Of color in the tulip? A new note
Of ecstasy in a small woodland throat?
A shaft of sunlight in a darkened room?
Or a young spirit fittingly arrayed
For the court of Heaven? Who can dare to say? . . .
I shall arise. And in His chosen way.

VIRGINIA CRAIG HOWES.

The Minister's Professional Mind

By Joseph Ernest McAfee

WHEN a certain small boy was asked which of two girl acquaintances he fancied the more, he replied, after some cogitation, that the one he liked better to speak to as he passed by, and the other he liked better to play with. The American public is happily not forced to such a choice in relations with its professional leaders of religion. By and large, and on the whole, they are admirable both to grace the ceremony of the great occasion, and to liven the familiar associations of daily contacts. No large society in the world is thus so highly favored as is ours. The ministers of religion in the United States are the most genial and likable human beings who are committed to the religious office, and have not lost the dignity which Americans, at least, would choose to have them preserve.

In many lands, on this continent as on others, the professional religionist is cordially despised by an increasing proportion of the populace. His aloofness from the common life is elemental, physical, personal, institutional, inherent in the official religious program. A tendency in the same direction in America has been often noted, but nowhere, except among groups of aliens perpetuating antipathies bodily transported into our society, has an extreme been reached. The increasing prevalence of the professional dress among ministers is perhaps contributing to this tendency. But a high collar and a closed waistcoat do not disbar even the relatively few who affect them for daily wear, from the breezy comradery which most Americans still conceive to be the chief charm of our society.

In the Academe of political and social philosophy, which is in perpetual session in the Pullman smoking-room, the minister of religion is almost universally welcomed, and his contribution to the discussion often gains general acclaim. The typical American Maecenas, making up his shooting party for the Canadian wilds, or on his outing to the fishing coasts of Florida or Texas, scarcely feels the personnel and equipment complete without a parson in the group. And the parson is usually not the least game in the sport, while as a story teller in the circle around the camp fire—well, that is what he is taken along for, and the fact that he remains of the party year after year is conclusive evidence that he makes good.

PROFESSIONAL MODES OF THINKING

To many Americans who know the minister of religion in daily and familiar relations, and who find him charmingly alert and adaptable, the deepening complaint of the artificiality and remoteness of religion from the common life is meaningless, and often cordially resented. Our discussion makes every recognition of this point of view. The writer shares the general admiration of the multitude of ministers who grace and enliven the social life of America. Few laymen enjoy so wide, so confidential, and so highly valued personal acquaintance as does he with ministers of numerous faiths and ecclesiastical connections. This very intimacy has revealed what he is bold and serious enough to style, as in the heading of this article, the menace

of the thinking among professional ministers of religion.

This verdict is based, of course, upon the mental attitude of ministers of the free churches, the typical expression of American religious life. The causes which have, in other lands, led to the aloofness of popular society from the religious professional, operate in the United States quite as definitively, where the same hierarchic systems are concerned, or, rather, they would operate to the same effect, if the same hierarchies were so definitely in control. The fact is, of course, that official religion never assumes the arbitrary, dogmatic expression in America which even the same ecclesiastical systems affect in lands where religious traditions are not so liberal, and where religious freedom has not been so securely guaranteed under the common law.

No analysis of the professional religious mind in America is true to the facts which does not take the genial, companionable, free church ecclesiastic as the norm. He sets the pace for all, and establishes standards of thinking and conduct to which all ecclesiastics more or less fully conform. If one doubts this, only let him move about a bit in lands where the so called catholic systems prevail without appreciable opposition, and compare the clergy of those lands with the clergy of the same system in the United States. The free churches of America force a tone and character upon the officialism of the hierarchic bodies which is far from characteristic in regions where freedom in religion does not prevail.

DEMOCRACY AND THE MINISTER

It is of the first importance that our American democracy should realize what it has to reckon with in the mental content and attitude of its typical and dominant religious professional. The ideals and spirit of democracy are more to the purpose even than its forms and laws. The character and spirit of our schools determine the democratic temper of the young. Not less do the cultural influences exerted through the institutions of religion have a determining effect upon the character of our democracy.

In the degree in which the churches have influence, in that degree and in those terms are the cultural aims of the ministers to be socially appraised. For our law courts are not more absolutely dominated by the professional men of law than are the institutions of religion controlled by the clergy. In neither is the lay voice or attitude more than a passing incident, to be noted and benevolently commented upon on occasions, but to be treated with the unaffected and unruffled complacency of superior and unimpeachable professional authority.

Each calling cultivates its own peculiarities, and gives its own twist to thinking upon the common social interests. The financier thinks of everything in the terms of money—unless he has cultivated the compartment mind, and has successfully fended against the mixture of the contents of the several compartments. The successful organization of such minds is far more rare than is often supposed. Never does a mental compartment prove absolutely

thought-tight. The financier takes his religion, and his learning, and his art, with a taint of finance, even the most resistant. The politician is always a politician, though he may serve as vestryman of his church, or play Santa Claus at the holiday fete of his Elks' lodge.

RESTRICTIONS OF VOCATION

The professional religionist is always any everywhere himself. He may lay off his preacher coat when an undignified task is required of him, and may even relieve his temper in highly appropriate language when he fozzles on the golf links, but he carries his mind with him all the time and everywhere, and when he does any thinking at all it is with that self-same mind. One should neither overlook this inevitable fact nor censure any one for it, when one contemplates the menacing effects of the ministerial mind. The minister, as a professional, should be expected to be no more and no less successful than any other professional, in throwing off the restrictions of his vocation. Some ministers who preach a rigid, authoritarian theology, vote the democratic political ticket, and are, or at least think they are, committed to a thoroughly democratic civil program, just as some bankers are political liberals. But such cases are exceptional. The conservative is usually everywhere conservative, and of course has the same right to be what he is in one department of thought as in any other. The true liberal is likely to be liberal all around.

But this pertinent consideration still does not meet our issue in the case of the minister of conventional religion. His professionalism is unique even among professionals.

The issue is set forth in the following quotation. This is one of the least glaring displays of the professional temper which could be chosen. The writer quoted is one of the most liberal minds in the whole ministerial order. In years gone by, he has more than once been threatened with trial for heresy in the communion of which he is a member. Only those esteemed too liberal in thought are thus threatened; the extreme conservative is never officially called to book. As a teacher in a theological school this minister has affectionately attached to himself generations of students now in active religious leadership. None who knows him personally can fail to love him. The sentiment expressed is the farthest from being that of an extreme conservative. This is what he says in a brief essay recently published:

In our time there has arisen an earnest desire to do away with all artificial and false distinctions between the sacred and the secular, and to recognize all activities, if carried on in a Christian spirit, as religious. Honesty, fidelity, diligence in our daily tasks can be as truly religious as prayer and daily meditation upon divine truths.

"Honest toil is holy service; faithful work is praise and prayer."

Such a conception has led naturally to the question whether in entering upon any occupation one may not consider himself called of God to that particular way of serving him. May not a man be called to be a physician, an engineer, a merchant, as well as a minister? The possibility of it is beyond question. How many men, e. g., have entered upon the study of medicine in order as physicians to serve God in far-away lands! More than one man has honestly gained a fortune of which he has considered himself God's steward. The mere fact, however, of being

in any occupation is no guarantee that one has been called of God thereto. That can be inferred only from the Christian spirit that attends all its activities.

The difference between the ministry and other occupations in this respect is just the difference between "must" and "may." A minister must be called of God if he be genuine. He is engaged in a spiritual office. His real efficiency depends upon the presence and power of the Holy Spirit. His very right to think of this exalted work must have its origin in a personal relation to God and an earnest desire to bring God to the needs of men. Wholly and devotedly he must give himself to this. No divided service will do. He is primarily God's man in the community. As the lawyer must know law, or the physician medicine, so must he know the realities of the spiritual life and help others to realize them.

It is this single spirit-inspired ambition that the call of God to the ministry is meant to insure.

The logical hiatus between the first and second paragraphs on the one part and the third paragraph on the other, is, of course, entirely unconscious. That a mind can be unconscious of the hiatus is the menace. That in the face of the premises laid down such a conclusion can be reached shows how deeply inground is the guild spirit, and how essential "divine right" sanctions are esteemed by the profession. Such claims, in the end, endanger the whole fabric of social institutions which a consistent democracy seeks to erect and to keep efficiently functioning.

MONOPOLIZING SPIRITUAL SCIENCE

To assume that there is a science of the "spiritual life" which any group of individuals, any organized profession, can master, is to rob religion of one of its most potent ministries in a democracy. The ministerial guild would itself, for the purposes of less ex parte claims, be the foremost to repudiate the claim that "the spiritual realities" can be reduced to a science comparable to those which the physician and the lawyer must master to be capable in their professions. This is implied in the very quotation above. The minister has the same right to build a barrier around his profession, shut himself in and shut the unelect out, as have the physician and lawyer in their professions, but it must never be forgotten that comparisons of the ministry with other vocations are illegitimate, a sort of lese majeste. Thus, in a very literal sense, the ministry is incomparable.

The slavish use of these ancient scriptures as the body and soul of religious realities today, is, indeed, of a piece with the mental aberrations which afflict our official religious leadership. The homiletic method in all but universal use is of itself demonstration that our religious leadership is hopeless for the purposes of an advancing democracy. Its bondage to antiquity, ages charged and surcharged with ideals of human relationships and with interpretations of the facts of nature which our modern science and democracy have thoroughly repudiated—its fundamental conceptions are so far out of harmony with our present world that every thought and every human relationship is more or less vitiated.

Yet hosts of the laity respond with confidence to this leadership, and sometimes outdo their preceptors in their devotion to magic and old-age ideals. Not unnaturally.

Such devotion is largely confined to persons, for one reason or another, unconcerned or out of touch with the ideas and ideals which inform current science and social philosophy. They are in large numbers in those vocations where routine absorbs the mind so profoundly as to preclude three consecutive independent thoughts devoted to religion between Sundays. On Sundays these lay people have all their lives been attending upon preaching services and Sunday schools where these socially enervating doctrines have been the sum and substance of instruction. The mental twist of childhood has never been corrected by independent thought, or by contact with the vital thought tendencies of our civilization. Their thinking apparatus has atrophied, and such religious instruction as they have gained in later life has usually delivered indiscriminate and wholesale attack upon "modern science," when it has deigned at all to refer to its discoveries.

MR. BRYAN ON MODERN SCIENCE

Mr. Bryan some time since joined the prophethood of this ancient-current religious order. On the Chautauqua circuit of last summer, and on many more important occasions, he has attacked the doctrine of the inception and development of human life which is now accepted as the truism of every class-room of the departments of biology and of history and of sociology and of political science in every standard college and university in the land. He even resorted to that puerile challenge of calling upon any who desires to claim his monkey ancestry, while the speaker protests for himself a more exalted progeniture. By this bromidic banality he contrived to stir the risibles of many stagnated minds to a show of mirth.

This performance has called forth protest from certain religious circles, but where one has publicly protested a thousand ministers of religion have applauded, and Mr. Bryan's stock as a religious leader has risen very perceptibly during the period when he has been posing as a biological Hercules, reducing the whole structure of modern scientific thought to powder in the assumed interests of religion.

He recently delivered this address before a university audience, made up largely of students come immediately from class-rooms where the principles he so scornfully swept aside are the pabulum of daily and hourly mental consumption. Their answering scorn for a religious leader of such incapacity, and for the system of religious leadership which applauds and thrusts such spokesmen forward, was exceedingly disconcerting to at least one minister of religion who had been laboring with yearning heart and intellectual discernment to interpret "the spiritual realities" in their true relationships and implications among these same youth. His moan of disappointment recently published in *The Christian Century* is a real contribution to current religious literature.

THINNING RANKS OF THE MINISTRY

Recruits for our conventional religious leadership are of course not coming in proportionate numbers from the standard colleges and universities. None understands this more clearly than do denominational propagandists themselves. For long the foremost argument advanced by

those seeking to build and maintain denominational colleges has been the hopelessness of expecting recruits from the public or other standard schools to fill the thinning ranks of the ministry. In the case of certain denominations the percentage of the present ministry released from the protected and censored instruction of the denominational schools is not fifteen or even ten.

If, indeed, the ministry is educated at all, according to accepted standards. Even denominations long boastful of their devotion to education and an educated ministry have, for a generation, been so largely recruiting with uneducated men, or those who have taken on a superficial "Bible-training-school" veneer, that the leadership of considerable areas now includes no ministers who have pursued the full college or university course, nor that of a standard theological seminary.

Thus a process of spiritual in-breeding has been going forward, which has now reached a stage and is producing results alarming even to those who have fostered it. The scant enrollment in theological seminaries has sent a wave of consternation through practically all of the denominations. And those who do attend the seminaries are so largely of the ill-prepared type referred to above as to deepen the general anxiety. These students, when they enter from college standing at all, come in large majority from institutions sheltered by the denominational financial program and its theological censorship. They emerge from this protracted incubation of both preparatory school and seminary, either to share permanently the rigid mental attitude of current religious officialism, or, after the inevitable unprotected contact with social realities, to rebel with the violence of a Bouck White and an Arturo Giovannitti, or, yet again, to withdraw less ostentatiously into other callings.

THE MILLENARIAN REVIVAL

One of the foremost ministers of the Protestant group now declares in print that during a recent brief period twenty-five thousand men have withdrawn from the already depleted ministry to pursue other callings. The disturbed economic conditions following the war are usually held responsible for this exodus, and campaigners for increased ministerial salaries make great capital of the phenomenon. But acquaintance with these deserters sufficiently intimate to understand their mental and spiritual estate will point the unprejudiced investigator to different and even more moving causes. The war has inaugurated a new day in the world of thought, has revealed new spiritual realities, as well as thrown the old economic order topsy-turvy. Ministers in large numbers have had these realities forced upon them, and their loyalty to truth compels many appropriately to respond. Desertion from the bound and enervating conventional religious ministry is their inevitable response.

Space here admits of no more than a passing reference to the immensely significant revival of millenarianism, one of the phenomena of the spiritual upheaval through which we have been passing. These millenarians are not a freak of the current religious nature. They are its ripened fruitage. Their program is but the product of the rigid application of logic to the doctrines on which the ministry

generally bases its own call, and the sanctions of their churches as "divine" institutions, in some unique sense not shared by other institutions of human welfare.

The millenarian propagandists were at a certain period of the war so confident in the assurance they extracted from scripture, that the Kaiser and his hosts would win and dominate the earth for a season, that they were involved in toils with the authorities administering the espionage laws. A few even went to jail, and others softened their voices while they taught the alleged seditious doctrines, under warning from the federal department of justice.

Such incidents have scarcely more significance than their contribution to the humor of a period which was tragically lacking in humorous features. Furthermore, no discerning scientist and no true democrat will countenance such treatment even of such so-far-deluded misleaders.

But the millenarian revival ran deeper than these ludicrous incidents revealed. It has not spent its force yet, by any means. The Kaiser has not triumphed, but the doctrine which was so certainly to enthrone him as the Anti-Christ has not been exploded. A new interpretation of that scripture has been found, and the doctrine is almost as sound as ever. The millenarian dogmas are fundamentally anti-scientific, and not less thoroughly anti-democratic. And they are, as already intimated, only the bolder deductions from the thesis on which the most of our official leaders base their "call."

A few Sundays ago a minister in a center of culture on the Atlantic seaboard, who is far from classifying himself among the millenarian extremists, declared in his weekly sermon, and entirely in line with the tendencies of his whole preaching, that democracy is but a grotesque and blundering human experiment, that it has notoriously and irretrievably failed, and that the only hope for human society is the recognition of the divine "autocracy," and in the whole moral order the absolute "dictatorship" of Jesus Christ. The spiritual discernment of one who assumes to be acquainted with the teachings and spirit of Jesus Christ, and can adopt such a term in reference to him, is not to the present point, though a passing exclamation is not entirely impertinent.

HOSTILE POINTS OF VIEW

The present point is that about two hundred thousand officially designated, officially accepted, officially sworn religious leaders in our land are living in an intellectual atmosphere essentially hostile to the dearest and most seasoned conceptions of democratic society, and every week in as many pulpits the "spiritual realities" are being interpreted to the rank and file of American citizenship by those breathing this atmosphere. Their thought is diverging sharply from the intellectual life to which our civilization must look for its guidance in the development and realization of democratic ideals. Hopes are here at stake which we most devoutly cherish on our own account, and which a much-distraught and bewildered world entertains through our social leadership. The more influential press, and university and college circles where the search for truth is sincere and untrammelled, find fundamental fellowship with official religion increasingly impossible. Official

religious leadership is itself disposed to widen the breach when the effort will not react with too damaging effect in the public esteem.

The issue is not the clash between religious dogma on the one part, and scientific dogma on the other, which so greatly entertained the past generation, and of which the present generation is so thoroughly wearied. Nor is the controversy between "revealed religion" and rationalism. For our official religious leaders have no thanks for the pragmatists whose service was finally demanded to effect the discomfiture of the rationalists. It is the irrepressible conflict between magic and the scientific spirit, between dogma and the dispassionate, unafraid search for truth. In this issue religion has a stake as truly as, and not different from that of every other human interest. For it is writ into the charter of religion as of all science, "Ye shall know the truth, and the truth shall make you free."

ATROPHY OF DEMOCRATIC ORGANS

The present situation involves a menace not of a boldly positive and openly destructive character. The loss is rather negative. It need not be feared, even by the most ardent sleuth armed with espionage acts, that our ministers of religion will break out in sedition and treason, that they will organize a propaganda directly to undo the all-too-meager achievements of our bewildered democracy. As already remarked, ministers are happily inconsistent. Their religious doctrines are not permitted too violently to conflict with the amenities of their social relations. The virus they admit into their own thought processes, and which they instill through their homiletic and other instructions among the laity, is not permitted to break forth in violent eruption—or irruption. But its debilitating influence is nevertheless felt through all our social organism.

It operates like a paralysis. Important organs and functions of the body social are atrophied, deadened for the purposes of democracy, until they not only do not furnish motor energy, but add their inert matter to the load which active democratic organs must carry.

If it might be assumed that our civilization is normally under the driving power of a three-cylinder motor, corresponding to our social trichotomy, one of the three may be said to have gone dead, and the other two must not alone carry the whole draft, but the dead weight which the useless portion of the motor imposes. The ratio is indeed too scant. Religion must normally furnish much more than a third of the driving power of a full and true democracy. Ideals and impulses of the higher life must more and more dominate a society which aspires to the goals towards which our civilization has been directed. It may be nearer the truth to say that half the normal power is lacking. It is no wonder the motor wheezes and coughs, plunges violently now and again stops short. An essentially undemocratic religious order is not only not contributing power for progress in the right direction, but is clogging the progress of the other parts.

If the situation were hopeless there would be no point in calling attention to it. An unavoidable evil is not alarming; it is only to be accepted. Because this menace is no longer unavoidable, a discussion like this is worth while.

A crisis in our religious affairs is now rapidly advancing. The past two or three decades have witnessed the steady decline of recruits for an educated ministry, the not less steady influx of intellectual deficient into the ranks of official religious leadership, the steady desertion of ministers to other callings, accelerated in very recent times to something like a stampede, and the now almost complete alienation of the best brains and scientific enthusiasm of youth trained in the standard colleges and universities. All these causes cannot fail to precipitate a crisis which will issue either in the transfer of the vital religious purposes and energies of our civilization to social agencies other than those dominated by religious officialism, or else in revolutionary changes in the official religious order. The former has already far advanced, and the transfer will soon be complete for all the practical purposes of social progress, unless the latter very speedily transpires. It must be agreed that there is less positive hope of a thorough renovation of the existing ecclesiastical order than of the general acceptance of other religious leadership, but perhaps a stampede of both lay and ministerial intellectual and social forces away from the official ecclesiastical system will have an effect not now apparently reasonably to be expected.

The rise of a new religious leadership, personal and institutional, outside of the ecclesiastical order, is one of the most fascinating phenomena of the times. But that is another story, and happily one much more entertaining than can be a ground-clearing discussion like this one. Those who appreciate the enormous significance of the religious impulses in the issues of our American democracy, may well find new courage in the very breakdown of a religious system so patently dominated by undemocratic, unscientific, often magic-inspired intellectual officialism. The leadership soon to prevail will discern the "spiritual realities" through processes which a wholesome scientific temper and a whole-hearted passion for democracy will inspire.

The Parable of the Father

By John Andrew Holmes

AMONG the student members of the congregation of the First Church in Lincoln there was at one time a young man named Paul Harrison. He is now a missionary physician in Arabia, and not a great while ago I was told of a remarkable incident of his ministry there. So impressed was I by what I heard that afterward in a dream I heard Jesus speaking of Dr. Harrison in what he called the Parable of the True Father. While I cannot recall the perfect words he used, I feel constrained to report as best I may their substance, as follows:

"And Jesus said, Call no man your father on the earth; for one is your Father, even he who is in heaven. But a certain lawyer said unto him, That I have a father on earth I know, and why sayest thou that our father is in heaven? And Jesus made answer and said unto him, A certain man brought his son to a physician, who had come from a far country. And there was water on the child's

brain, so that he was deprived of the power of thought, and the man entreated the physician earnestly, that he should heal him. And the physician answered, There is but one chance that I may be able to help thy son. I will take a vein from a living body, and place it in the child's throat, that thus the water may be drained from his brain, and he become well again. And the father said, Let it be done even as thou sayest. And the physician said, Give me a vein from thine own arm, that I may heal thy son. But the father drew back, and said, What? Wouldst thou cut into my living flesh? Rather, let my child die. Then the physician, moved with compassion, took his knife in his right hand, and cut open his own left arm, and removed a vein a third part of a cubit in length, and bound it, according to the manner of surgeons, in the throat of the child, that he might live. Which of these two, thinkest thou, proved father unto him that was suffering from disease? And he answered, He that showed mercy on him, and sacrificed even of his own body for his necessity. And Jesus answered and said unto him, Thou hast spoken truly. As the body is more than the raiment, so the spirit is more than the body. And even so doth the Father in heaven love his children."

For the Times

Topsy-Turvydom

AND God said, Let there be light, and there was light; but the Commonwealth Edison Company raised its price—and the lights went out.

And God said, Let man have dominion over the fish and the fowl and the cattle; but Armour and Swift and Nelson Morris put the fish and the fowl and the cattle in cans, and doubled the price—and man went hungry.

And God said to man, I have given you every tree; but the Lumber Trust bought 'em up, and agreed with the contractors to stop building operations—and half the world were homeless.

And God saw everything that he had made, and said, behold it is very good. Yes, said the Commonwealth Edison Company and Armour and the Lumber Trust, very good—for us!

Contradictions

MEN tell me that God is to be worshiped in houses made with hands, but the trees point me to the open sky. Men say that God is a god of vengeance, but if that is true the roses and lilies bear false witness. Men tell me that God loves the righteous and hates sinners, but the sunshine refutes their statement. Men tell me that salvation can be attained in a day, but an oak that has been saving its soul for several centuries speaks more convincingly than they. Men tell me that God made His world, then rested, but my garden declares that He is still working. Men say that earth is a vale of tears, but a warbler under my window tells me they lie!

THOMAS CURTIS CLARK.

Unorthodox Sins and Sinners

By Ervin Moore Miller

AMOS tells his people: "For I know how manifold are your transgressions, and how mighty are your sins—ye that afflict the just, that take a bribe, and turn aside the needy in the gate from their right." And Micah says: "Woe unto them that devise iniquity upon their beds; when the morning is light they practice it, because it is in the power of their hand. And they covet fields and seize them; and houses, and take them away; and they oppress a man and his house," . . . "And are there yet treasures of wickedness in the house of the wicked, and scant measure that is abominable? Shall I be pure with wicked balances, and with a bag of deceitful weights?"

These men are preaching about the unorthodox sinners of their day. Their people had developed a new civilization, which brought far-reaching changes in their mode of life and labor. These new fields of labor opened new opportunities for the greedy to invent and play new games of exploitation and trickery. These new practices became the unorthodox sins which the prophets tried to call attention to in order to make them recognized as worthy of a place on the list of sins that were counted orthodox. The prophets were able to recognize sin no matter how often it changed its clothes. "Shall I be pure with wicked balances, and with a bag of deceitful weights?" In other words, is it not just as bad to steal with these new fangled contrivances as it used to be and still is to steal a neighbor's sheep, or his ox, or ass? Doubtless many a man in those days thought the wealth that came to him through these new devices was an active evidence of God's special favor. It may be that many modern men have developed huge fortunes and thanked God for their prosperity when they should have given all of their praise to the devil.

GOD SICK WITH ORTHODOX PIETY

The manipulators of the traditional religious system of Israel demanded burnt sacrifices and offerings. But the prophets of God demanded righteousness as the will of God. They said God was sick of their everlasting offerings and smell-producing sacrifices. Thus it was that the prophets themselves were looked upon as unorthodox preachers of religion because they sought to have new sins recognized as orthodox.

According to the popular interpretation of the religion of today, the orthodox sins are refusal to believe certain ancient doctrines, which the church has long held to be true; and the performance of certain acts which the church holds to be unworthy of Christian men. To many people of religious faith today no record of a life of unimpeachable Christian character is satisfactory as a religious life unless it believes what orthodoxy demands of her children. On the other hand many a person who believes what orthodoxy demands may get away with a life the character of which is far from unimpeachable.

The orthodox sins are unbelief, robbery, murder, stealing, card-playing, dancing, gambling and theater-going, and others more or less familiar to us all. The call of Jesus has long been presented in an individual turning

away from these sins. And many a person has been assured that he left all of his sins behind him when he accepted the doctrines without question, and left off swearing, dancing, card-playing, and going to the show.

The unorthodox sinner may be neither a wife-killer, nor baby-beater; he may not be a gambler, dancer or hold-up man, but he may be, and usually is a genuine sinner. He may satisfy all the requirements of keeping himself unspotted from the world so far as his relations to the orthodox sins are concerned, and still be a wretched sinner in the sight of God and in the judgment of common sense.

THE LIST OF SINS

It is not true that all unorthodox sinners are in the churches or affiliated with religious activities. But it is true that there are many in high places of influence in our churches. They believe what the church requires and gain respectability by not committing orthodox sins, therefore society sees in them what the churches regard as a high type of Christian character. But whether the unorthodox sinner is or is not within the church, society must come to recognize his sins as orthodox if we are ever to be safe and saved. Society and the church together must make the list of sins long enough, and the character of sin such, that all forms of unrighteousness and iniquity will be included.

A man may live in his community as an active and influential member of his church. He may have one wife and a few children. He may love his wife and be a good husband to her, and a faithful father to his children. He may, being wealthy, give generously to the upbuilding of the church and other worthy objects. Thus he may come to be known as a leading Christian citizen.

But suppose this man should be the president of a manufacturing company. A company, let us say, that makes products of which the raw material is lumber. He would not steal your pocketbook under any circumstances, but when it came to measuring lumber for his factory he might rob you of a thousand feet of lumber and never bat an eye. To steal your purse would be a raw orthodox sin. To steal your lumber with a scale rule would not be.

NEW TIMES, NEW TRICKS

Moreover, the building in which his business is housed might be fearfully unsanitary, and unsafe for his employees. Hours might be long and wages as low as possible. The organization of his business is for money and not for men. Money he must and will make even though he does it by unmaking men. It is not an orthodox sin to sap the life strength of the men who work for him and cause their wives and children to go through the hell of poverty and ignorance in order to live at all. It is not an orthodox sin to evade the laws of sanitation and safety in his factory, but it may be worse for his employees than the influence of some orthodox sinners is.

New times bring new tricks and the opportunities for performing them. The present organization of society is especially well adapted for this kind of sinning. The

stream of life flows through such a complexity of impersonal things that it is extremely easy to manipulate society for selfish purposes, and, ignore the personal elements involved. It is easy to sit in an office and develop schemes for skinning the public, soaking customers, or beating labor, and never think that "the public," "customers," and "labor" are all made up of individuals like oneself with rights and privileges; and forget that life and happiness are just as dear to them as it is to anyone. It is equally easy to carry out the schemes and never come into personal contact with any of the victims. The blood of the victims is spilled, but thanks to progress one doesn't have to get it on his hands as Macbeth did.

There are a host of these unorthodox sinners. They include the owners of firetrap buildings, or disease-breeding tenements, of dangerous places of business where life is lost by preventable accidents, owners of unsafe means of transportation, and the like. They are the promoters of dishonest schemes for robbing the public under the pretense of honest business. They are the quacks who deal out dope to unsuspecting and ignorant people. They are those who corrupt our courts and legislators for the sake of satisfying their lust and greed.

SIN IS SIN

Imagine the church harboring these wicked ones as foremost citizens of the kingdom of God, and looking with suspicion upon young people who play cards and go to the theater. See society honoring them with places of public trust and proudly pointing to them as the "leading citizens" of the land. "Leading" they certainly are but where they lead us if we let them God only knows.

It is time for the church to add a long new list to its roll of sins. Those that are now unorthodox must become orthodox. Wrong doing must be reckoned as sin regardless of the means of operation. Someone has said of a certain scientist that he created an atmosphere in which falsehood could not exist. The church must create an atmosphere that will be hot and uncomfortable for every form of unrighteousness. By doing this the church will help to make a public sentiment against all forms of iniquity, which will go far toward making these unorthodox sinners feel uncomfortable in their old robes of respectability. If the robe of respectability comes off there is at least a chance that they will seek to cover their nakedness with a garment of righteousness.

Let the church stop asking its candidates for membership if they have bought a ticket for heaven with the shekel of faith, and ask if they mean to line up and work like merry hell for the doing away of any sort of iniquity with which our common life is cursed. When people once get to work at this task they realize straightway how heedless it is to overeat of the sweet food of future bliss, and how unnecessary and burdensome are the thick clothes of dogmatism. When sweat starts from hard work in the cause of righteousness, the worker finds means of sustenance that the selfish know not; and the only creedal clothes he requires are those necessary to keep him in working comfort.

Ignorance, jealousy, bigotry, superstition, disease, hatred, laziness, love of power, greed, deceitfulness, and

gluttony are among the sins of which the church has had all too little to say. One great benefit that will come from getting these sins put on the orthodox list will be the help thus rendered in defining for the church the things which must be removed from society before the kingdom of God can fully come.

GLARING SOCIAL UNRIGHTEOUSNESS

Just here should be mentioned another prominent unorthodox sinner—the person who is indifferent to the existence of glaring unrighteousness in society. This person may content himself by sitting peacefully in the shade of the old doctrine tree, and musing about the joys of the future life. If he thinks of the woes of this life at all it is only to thank God that he is not as other men and to wish that every man might believe as he believes and be saved hereafter. Or he may be one who covers all human wrong with the blanket of man's natural depravity and incapacity for goodness, looking away into heaven from whence he hopes for the coming of a great event, which will bring him a white robe of eternal joy, and fire enough so that the wicked will get all that is coming to them. Or he may be less theologically inclined and simply sit still on the cushion of comfort. Or he may be one who is engrossed in the mad race for private gain or pleasure. In any case he is one who lives in a world reeking with wrong and crying aloud for readjustments in the direction of righteousness, and makes no response. Is not he who looks with disfavor upon cooperative and aggressive movements for establishing the kingdom of God quite as much a sinner as he who does not believe the creeds? Is not he who is indifferent to the injustice and suffering of this world indeed a sinner? Surely to do these things is to put off the day of the kingdom of God on earth and hinder God's only purpose. Is not he who does this wicked in the sight of God? What sort of doctrinal or ceremonial offerings shall such lives make to God to satisfy him?

Who among us can face these sins and not feel the need of repentance and greater consecration to the service of the Kingdom of God? Who of us has not added something to the iniquity of our day by ignorance, laziness, love of power, greed, or over interest in the other world? Who dares to call himself a Christian and excuse himself from service in the cause of the common good? Who can escape the condemnation due to indifference, bigotry, or private gain? Have we not all fallen short and failed to do our fullest service in the kingdom of God on earth?

Let us then be the first to confess our sins in honest repentance and thus make clear and easier the way of repentance among all men. Let our repentance be real and sins be real from which we turn away, and for which we seek forgiveness. Let us pray for prophetic insight which will enable us see the sins and sinners of our day as truly as the prophets of Israel did. Let us pray for courage to stand for righteousness in all the affairs of life, whatever the cost may be. Let us seek to put the emphasis in wrong doing on the place where the greatest evil is done even though custom has put it elsewhere. May God help us to make our religion a religion of rugged righteousness, and whole hearted service which shall, with his help, make this world his kingdom!

Steel's Answer

(Continued from last issue)

LAST week I gave an account of the temper in which the steel corporation and its allies answered the report of the Interchurch investigating committee. Their whole attitude toward Christian men taking any part in industrial relationships was well summed up for them by Ralph M. Easley, secretary of the Civic Federation and one of their very best servants it would seem from his part in this affair, when he says of one of the social service leaders, "In other words he intimated that the teachings of Jesus Christ should be brought into the industrial field and that the cardinal principles set down in the sermon on the mount should be injected by the church into industrial relations." There is your "fanaticism," and men who advocate it are "pink tea socialists," and "deluded and demented fanatics." You could not expect men of such viewpoint to do other than produce "a report remarkable only for its prejudice, its bias, its erroneous findings and its misleading conclusions." Was the New York World right when it said editorially: "Capital has served notice on the Protestant churches of the United States that they must keep their hands off industrial relations. It has told them, in effect, that their concern is with the life to come, not with the life here."

* * *

Acknowledging the Wrongs Though Defaming the Critics.

The significant thing in this "answer" is that the wrongs are acknowledged even in the act of defending them and of defaming the Interchurch commission for publishing them. On page 34 of the "answer" is an enumeration of the evils in the steel mill towns. It is given frankly but brought to point in an ironic suggestion that "in the minds of the reverend gentlemen" they are all due, together with the "influenza," to the refusal of Judge Gary to see Messrs Fitzpatrick, Gompers and Foster. The sarcasm was to be expected but the admission of the existence of the wrongs is a surprise. Here they are:—"long hours, low wages, bad housing conditions, military discipline, Cossack brutalities, the labor spy system." Here at least is some evidence that the writer did not expect to get by the public mind by a mere attack upon the probity and intelligence of the commission, so he adopts the gesture of fairness while making a thrust at the investigators. This at least leaves the suggestion that the evils are inescapable and that only an ignorant and prejudiced committee would condemn those involved.

The writer says he "could continue these evidences [of bad sources and ex parte prejudice] indefinitely." He could; he could exhaust the vocabulary of an unabridged dictionary if he wished to carry on in that way, because there is no limit to the language of diatribe, and he could continue to repeat his insinuations in many phrases.

* * *

Collective Bargaining

The kernel of the report is correctly diagnosed to be a criticism of the denial of representation and conference and of collective bargaining. The very first paragraph of the answer however makes a false assumption in charging that the commission refused to consider any but the A. F. of L. type of collective bargaining. This is pure assumption, made for the sake of escaping the issue and without a figment of truth in it. The commission advocated no special type of collective bargaining. With this gratuitous assumption comes the further charge that the commission advocated what Foster one time defined as the purpose of the labor union, i. e. "the overthrow of capitalism and of the wage system." The man who can make such charges must be well paid by his employers. The commission was not investigating what Mr. Foster might have

said at some past time, nor would the merest tyro ever do aught but laugh at such a charge against the American Federation of Labor.

With a single exception the above is a sample of the entire answer to the demand for collective bargaining, representation and conference. That exception is that the unions cannot be legally compelled to keep a contract because they are not incorporated. The Report explicitly states that labor cannot maintain its cause in this regard until it validates its contracts. But the further fact remains that hundreds of firms are practicing collective bargaining and are pleased with it, and still more striking is the fact that the switchmen in the very yards where this strike was on refused to join their fellow workmen simply because they did have a contract and would not break it. To say Mr. Foster did not approve of this action may be telling the truth about Mr. Foster, but to insinuate that therefore the commission and all other advocates of collective bargaining do so also is unworthy of any honorable mind.

The critics now duly denounced, the author of this amazing document finally says: "Some form of employees' representation may prove to be the best possible method of promoting harmony between employer and employee, and when it is so proven, the steel industry must accept the practice or justly suffer condemnation at the hands of public opinion." He then acknowledges that three members of his own association had such plans and that "according to reports, these plans were functioning nicely." Then, on the very next page, with a sudden somersault from logic to passion, we find the following startling revelation of the military attitude of mind in steel organization: "Kerensky gave the soldiers of the Russian army a share in the control of the armies, and the deplorable conditions existing in Russia today are a result of that action." To all of this is added a labored argument against the closed shop, to which we can but say, "Physician heal thyself," for the only closed shop in steel is that conducted by the mills themselves against all union men.

* * *

Twelve Hour Day, Seven Day Week, Long Shift, and the Wage Issue.

Many pages are given over to a defense and explanation of the twelve hour day, the seven day week and the long shift of from eighteen to twenty-four hours; the commission is accused of one-sidedness, and then it is said "that if the shorter working day is right and humane, and public sentiment has undoubtedly decreed that it is; if the twelve hour day and particularly the seven day week is prejudicial to the best interests of the church, the home and the nation, as well as the individual, and I believe it is, then as soon as the labor supply of the country will permit, the twelve hour day and the seven day week must end and public condemnation will be rightfully visited upon

Contributors to This Issue

ERVIN MOORE MILLER, Baptist Minister, Hillsboro, O.

JOSEPH ERNEST McAFEE, author "Religion and Democracy"; recently secretary Presbyterian Home Missions Board.

JOHN ANDREW HOLMES, Congregational Minister, Lincoln, Neb.

the head of any manufacturer who refuses to adopt the shorter working day and week." Nothing more need be said, and the commission said nothing more, and as fruits meet for repentance are its abolition, the announcement noted below as coming from Judge Gary is the report's best justification. If it soothes the nerves of the writer of the document to denounce the commission for it, its members are willing, no doubt, to allow him the soothing potion.

Many pages are given over to the wage issue. The Inter-church report does not assert that the wage issue was primary to the strike but analyzes the situation to show that even with the large increases allowed during the war the annual earnings of one-third of the men are below the standard set by the War Labor Board as an existence wage and that 72 per cent were still below that set by the same board as a "minimum comfort level for families of five." Much good ink is spent in contend-

ing that the standards set by the War Labor Board were too high with the reminder that the poorest paid labor is foreign, thus intimating that American standards do not need to be maintained, and as conclusive proof it is asserted the strikers were well fed out of the union commissariat for a fraction of their regular wage. The old bromide regarding ministers salaries is also lugged in. Neither ministers nor strikers are ever well provided for as a whole, but what does that have to do with a discussion of sharing equitably the total vast earnings of steel with the men who work before the furnaces?

Steel's only logical answer is the one Judge Gary has just made in announcing the abolition of the seven day week and the long shift. Right will be done when the twelve hour day is likewise abolished and some form of representation and conference is arranged for.

ALVA W. TAYLOR

British Table Talk

London, March 1, 1921.

THE livest minister and the most active church in London are Rev. H. R. L. Sheppard and St.-Martin-in-the-Fields, of which he is vicar. "Dick Sheppard" or "Dear Dick," as he is familiarly and affectionately called, is what Americans call a live wire. Son of Canon Edgar Sheppard, sub-dean of the Royal Chapels, who officiates at royal weddings, he came into direct contact with the working classes when head of Oxford House University Settlement in East London, and during the seven years he has been at St. Martin's he has started and kept going one agency after another for reaching people and making religion vital and helpful. He is at once a personal friend of the King and Queen and of the poorest people in his parish. Four services a day are held at St. Martin's. On Sundays the imposing building, on the east side of Trafalgar Square (where the copy of the Houdon statue of George Washington, the state of Virginia's gift to Great Britain, is to be erected this spring) is thronged from morning to night by between 4,000 and 6,000 people. At the afternoon People's Service half-an-hour's band music is followed by hymns, silent prayer—the vicar suggesting the petitions: e. g., national problems, for those "whose luck is out," the unemployed, girls and women who nightly walk the streets and a ten-minutes' address. The church is open all day and all night, so that any one can enter for prayer or rest at any time during the twenty-four hours; uniformed women constables are on duty at night. Throughout the week St. Martin's is the center of a ceaseless round of beneficent activity; clubs, classes, Bible study circles, social evenings for children, games, occasional dancing, and a canteen with good and cheap food and drink. The dominant note in every department and all the time is brotherliness, homeliness, simplicity, reality. Sunday collections range from £50 to £100; at a recent Sunday afternoon service £52 was collected for the unemployed. The Master of the Music is Martin Shaw, who holds a similar office at Miss Royden's services at Kensington Town Hall. St.-Martin-in-the-Fields Review, a six penny monthly, with a wide range of contributors, has a circulation of about 5,000 and pays its way. On Good Friday evening Mr. Sheppard, in conjunction with his sympathetic neighbor, Canon Adderley, holds a mission service in the Strand Theater where earlier a three-hours' service, with addresses by seven preachers, Anglican and non-conformist, will be held. Recently Mr. Sheppard called his parishioners together and invited suggestions "for making our church count more for our Lord Jesus." He gave as his reason for preferring the old familiar tunes and hymns that "we are always angling for the odd fish, and do not want them to feel strange when they come in." Thus is being

shown what, given a man of consecration, courage and ideas, the church can be and do, and how keen is the need of it, how great is the opportunity, how ready the response to the right appeal. Mr. Sheppard, who is well under forty, is not satisfied with cultivating his own ecclesiastical patch, he wants the whole church to "get a move on" and is impatient for effect to be given to the recommendations of the Lambeth Conference.

* * *

"Without Parallel Or Precedent."

Mr. Sheppard and Dr. Temple, the new Bishop of Manchester, are the leading spirits of the Life and Liberty Movement, of which they are honorary secretary and president respectively. Having achieved the enabling act, the movement, whose watchword is "The church's liberty for the sake of the church's life" has opened "Chapter II" by holding a series of meetings that the Archbishop of Canterbury describes as being "without parallel or precedent not only in the history of our country, but in some respects in the history of Christendom." For five evenings in the second week in February Queen's Hall was crowded with assemblies that were throbbing with life, hope and resolution. Organized by Mr. Sheppard, the meetings had for their object the promotion of fellowship in church, nation, and world. Though the platform was mainly Anglican, the speakers included Nonconformists, labor leaders, and women. At the open meeting, when the subject was "The Call for Fellowship Between the Churches" the Archbishop of York had to confess that hitherto all efforts towards reunion had reached an impasse; "but," he quickly added, "if all roads so far have been cul de sacs, as wise men we must try to find out a new road and make a new start along it." A novel feature was the opening of the proceedings on three evenings by a "challenger" who presented a case that subsequent speakers had to answer. Thus when the appointed subject was "Fellowship in Industry," Mr. Ernest Bevin, "The Dockers' K. C.," presented the challenge from labor, demanding "Can the church show me where she has stood in an organized capacity on the side of the poor?" In his answer Rev. G. A. Studdert Kennedy ("Woodbine Willie"), whilst submitting that labor did not acknowledge as it should its debt to the church, exclaimed, "For God's sake let the church join hands with labor and together march against the curse of war!" Dr. Orchard's conclusion was that there must be a revolution—the only question was whether by church people standing beside the common people, or by the common people rising to claim their due. Miss Royden pointed out that in the 163 pages of the Lambeth report only one page is devoted to the subject

of women in industry, and in that page there was hardly a single idea, though there were arresting phrases, e. g., "the newly acquired capacity of women for all kinds of work," which she would like to alter to "the newly discovered capacity of women for highly skilled work." Discussing fellowship among nations, Lord Robert Cecil said excessive nationalism was preventing the return of peace and that the League of Nations was merely an attempt to put into practice the doctrine of a universal church. Mr. Runciman, Methodist, announced that American Methodists are coming from all over the States to meet other English-speaking Methodists at a great conference at Westminster, and they are pledged to support whole-heartedly and enthusiastically a resolution in favor of the League of Nations.

* * *

Dr. Orchard Challenged.

Dr. W. E. Orchard, who has converted one of the oldest Congregational churches into a center of "Free Catholicism," is being challenged by his ministerial brethren to justify his proceedings and his utterances. He spent a week recently in retreat at the Benedictine Monastery at Buckfast Abbey, Devonshire, and says he has never had such a time in his life. "I went because my soul needed it, and I shall go again." On returning to the King's Weigh House he preached on The Catholicising of Nonconformity. As the nineteenth century saw the catholicising of the church of England, so, he said, the twentieth might equally see the catholicising of nonconformity. "The Catholic revival has been aided by the gradual discrediting of Protestantism," which "is for many the way down to an unabashed atheism; for many more, to the deceptions of pantheism. . . . Meanwhile, Catholicism has been slowly rehabilitated." If it be said that the Vatican is purely political, he retorts, "so is the Free Church Council." Courteously but firmly, Dr. Orchard is being asked to define his terms—does he mean an ideal catholicism, or Roman Catholicism? The only catholicism that counts, says Rev. H. E. Brierly, is that which "has obstructed every liberating movement, every restatement of belief, every adjustment of eternal truth to changing expression," and that has "shackled the mind and fettered the individual conscience." Particularly is Dr. Orchard pressed to explain his dictum: "It is a question either of Catholicism or atheism." Says Mr. Brierly: "The men who founded America on the principles of civic liberty based on the spiritual liberty wherewith Christ has made them free were not exactly fools. I wonder what they would say if confronted with the dilemma that they must either repudiate their personal religious liberty or confess themselves unbelievers." Dr. Orchard has an irritating way of saying too much or too little; as when during the war he preached a pacificism which, acted upon by some of his hearers, landed them in prison, while he was immune. He cannot abstain from making clear his position as a Congregational minister and his statement is awaited with much interest. Some Nonconformists say that Rome is his place, but he says this is not his judgment. Doubtless he is himself, as are many others, seriously considering whether one of the historic shrines of Independency is his place.

* * *

The Ministry Of Women

Convocation has been addressing itself to the important question of women's ministry in the church, which has been made an immediate issue by the Lambeth proposals. After much discussion the bishops of the province of Canterbury eventually decided that under conditions laid down by the bishop of the diocese it would be permissible for women duly qualified and approved by him to speak and pray in consecrated buildings, and that such ministrations should be "on occasions other than the regular and appointed services of the church, and are intended normally for congregations of women and

children." York Convocation passed a similar resolution minus the last ten words. All the bishops wish to make fuller use of women's services, but they are divided as to the extent to which they should be allowed to minister in the church. Committees of the two provinces are to confer with a view to drafting regulations for carrying out the formal recognition and restoration of the Order of Deaconesses. The Bishop of London quoted from a letter which threatened secession if the Lambeth resolutions were adopted: whereupon the Bishop of Exeter protested that it would be immoral to allow their deliberations to be affected by such a threat. The Bishop of Ely (Dr. Chase) would allow deaconesses to preach occasionally at the "appointed" services. The Dean of Worcester (Dr. W. Moore Ede) points out that Miss Royden's address on marriage at the National Assembly, which represents "the whole body of the faithful," was of the nature of a sermon and was an exposition of the teaching of Christ as she saw it. The Bishop of London was in the congregation. "Church" does not in the New Testament sense of the word mean "building"; there were no churches in the sense of buildings set apart for worship when St. Paul gave regulations as to the preaching of women in church. The dean contends that if women may address the body of the faithful assembled at a Church Congress or National Assembly, the line cannot be drawn there, and that it is prejudice, not principle, that is keeping women out of church of England pulpits. A growing number of people agree with Dr. Moore Ede.

* * *

Personal

The Archbishop of York addresses the Baptist Spring Assembly on Reunion as well as the Free Church Council.—Owing to its unsuitability and the expense of maintenance, the Bishop of Chester is selling his palace and will live at the deanery.—Rev. F. Lewis Donaldson, who has been made a canon of Petersboro, once led a march of the unemployed from Leicester to London, rang the bell at Lambeth Palace, and invited the Archbishop to come out and shake hands with the men.—Rev. James Black has been invited to St. George's United Free Church, Edinburgh, where his brother, Dr. Hugh Black, now of Union Seminary, New York, was formerly colleague to Dr. Alexander Whyte, who died recently.—Dr. Jowett goes to Rome in March, and will spend some weeks in Italy before returning to England in May.—One of the most influential churches in Australia has invited to the pastorate Rev. F. C. Spurr, of Regent's Park Church, which owing to an impending crushing ground rent must find another home.—Dr. W. J. Dawson sends glowing accounts of the evangelistic campaign of Gipsy Smith, who in his judgment is the greatest living preacher, in Newark, N. J., where in two weeks 8000 cards of profession of faith or rededication have been signed.—Originally a butcher's boy, and taken by Spurgeon into the Pastor's College, Rev. W. Cuff, 45 years pastor of Shoreditch Tabernacle, has celebrated his 80th birthday; he preaches occasionally.—The 78-years' widow of Dean Farrar (author of "Life of Christ," etc.), whose faithful companion she was for 43 years, has passed away. Five of their ten children married clergymen.—Dr. W. J. Lowe becomes moderator of the General Assembly of the Irish Presbyterian Church next June.—Rev. E. P. Lowry, for twenty-eight years senior Wesleyan Chaplain at Aldershot, and who served in South Africa during the war, has passed away at the age of 78.—To induce mothers to attend his services, Rev. J. H. Brookshank, a Baptist pastor at Leighton Buzzard, has started a crechs at the chapel and is himself helping in the nursing.

* * *

General.

"This tablet presented by American friends marks the place whence a piece of timber, given by the British Society of Friends, from the Mayflower Barn at Jordans, has been taken to be placed in Pacific Highway Association Peace Portal, located on the boundary between the United States and Can-

ada. This gift commemorates our common ancestry and especially the peace which has lasted for more than 100 years between the United States and Great Britain. February 12, 1921." The piece of wood mentioned in this inscription has been handed over at Jordans, Buckinghamshire, where are the graves of William Penn and his family, by a representative of the British Society of Friends to representatives of the American Society of friends, including Mr. Sam Hill, who originated the idea of the great concrete road that links Canada and the United States.—Lord Desborough has introduced into Parliament a bill providing that in 1922 and all subsequent years Easter Day shall be kept and observed on the second Sunday in April and all other feasts and fasts dependent on Easter shall be kept on days ascertained by reference to this fixed Easter, except Advent Sunday, which shall remain unchanged.—Rev. G. W. Hudson Shaw states that public opinion has killed the City Churches' Commission's proposal to demolish nineteen London churches.—Appealing for 30,000 pounds for the restoration of Peterborough cathedral, the dean states that the eastern chapel is in imminent danger of collapse.—The government has promised to introduce a bill to facilitate the union of the Established and United Free (Presbyterian) Churches of Scotland. The union proposals have been accepted by large majorities in both churches, a minority contending that disestablishment should precede reunion.—The Church Missionary Society's receipts at the end of January amounted to 243,588 pounds, as compared with 308,804 pounds a year ago, the expenditure amounting to 571,226 pounds, as against 482,839 pounds a year ago.

ALBERT DAWSON.

CORRESPONDENCE

"Practical" Endorsement

EDITOR THE CHRISTIAN CENTURY:

SIR: While I have been reading The Christian Century for some time, I have not been a subscriber, because it seemed to me that I had gone beyond the limit of my budget for periodical literature. But you are doing, in such a splendid way, what needs to be done for the Christian thinking of this age, that I want to make my endorsement of your attitude more personal and more practical by enclosing my check for a year's subscription. We shall never reach the truth we need except in an atmosphere of free discussion and catholic sympathy. It is this note in The Christian Century which grips every one who has his face turned toward the sunrise.

M. H. LICHLITER.

Central Congregational Church, Newtonville, Mass.

We Plead Guilty!

EDITOR THE CHRISTIAN CENTURY:

SIR: Many readers of The Christian Century have written to it condemning it for one thing or another. I, too, wish to join in the chorus of condemnation, but for a quite different reason. Receiving a sample copy some months ago and discovering that it is waging a valiant fight against all forms of traditionalism and obscurantism in theology, I at once got under conviction and said to myself, "Here is a journal that is not only entitled to my support, but has a right to demand it." So I condemn The Christian Century for adding to the strain on my already overburdened pocketbook. It brings to religious problems a sane, enlightened liberalism.

L. N. MOORE.

Wheatland, Wyo.

Through Friendly Eyes

EDITOR THE CHRISTIAN CENTURY:

SIR: The Christian Century is, I believe, the most charming example of the typographer's art my eyes have ever caressed. And what is more important, its articles are among the best of their kind now being produced. All success to your undertaking.

THE CALL OF THE ORPHAN CHILD

March has brought together three great events and three great calls and has laid them as a mighty challenge upon the hearts of every member of every church.

The Call to Personal Evangelism

For three months the Department of Evangelism has stirred our hearts and fired our souls for the lost. The results have made the angels rejoice.

Every disciple of our Lord is an evangelist.

Every other adult we meet is out of Christ.

Every day is the day of salvation.

Have you led some soul to Christ? No! Why not?

Have you made an offering toward the Department's budget of \$10,000? It will be necessary if it is to continue.

The Call of Foreign Lands

March is the month for the offering in answer to the cry of the perishing in Foreign Lands. Your Department of Foreign Missions is at work in ten countries. It is sustaining 282 missionaries and 1393 native helpers in 501 stations and outstations. It is teaching in 893 schools and Bible schools, healing in 25 hospitals and dispensaries and rescuing children in eight orphanages.

The budget necessary to maintain this great work for the last six months was approximately \$463,000.00. The available receipts have been approximately \$338,400.00.

"Brick without straw," did you say?

The March offering supplies the straw.

Do not fail to take it.

Do not fail to send it in.

The same increase in the March offering as in other offerings this year will close the gap.

The Call of the Orphan Child

March and Easter spell bread and butter, clothes, shelter and love for the widow, the orphans and the aged of the church.

The Homes are full; scores seek admission.

The budget for the first half of the fiscal year is approximately \$93,775.00.

An Easter Offering of Not Less Than \$100,000

Will keep open the doors of 14 Homes,

Will maintain a daily family of 600,

Will minister during the year in love to 3,000 souls in distress.

Did You Take the Easter Offering?

No! It is not too late.

Take it now. Send it now.

The children cry for bread.

All remittances should be made payable to

The United Christian Missionary Society
1501 Locust Street St. Louis, Missouri

You will find enclosed herewith a sufficient sum to bring me the paper for the coming year. Thanking you for your kindly perseverance in keeping it before me until I "took notice," I am very cordially yours.

Newburgh, Ind.

E. S. JONES.

EDITOR THE CHRISTIAN CENTURY:

SIR: I really can't afford it, but I am sending my subscription anyway. The world does not care a whoop about our peculiarities and particular pleas. What it is asking is, Have you any real religion that will actually work in present conditions? Here's wishing you success.

ARTHUR S. HENDERSON.

St. Anthony Park Congregational Church, St. Paul, Minn.

THE SUNDAY SCHOOL

The Finest Art*

TO LIVE in the right relations to others—that is the finest of the fine arts. Painting is truly a fine art; to blend and apply to canvas or plaster the colors and forms is a delicate and refined business. I stood before the fresco in the Congressional Library in Washington—the fresco in the series of human interests, entitled "Religion"—a man and a woman knelt with clasped hands before a rude pile of stones whereon burned a holy fire. It is a strong picture, well done: religion—the holy flame.

Music is a fine art. Last Tuesday evening I sat with fifty people listening to one of America's best pianists, a Jewess. For more than an hour she thrilled us by her brilliant performance and interpretation. With exquisite touch, with perfect intelligence, with stirring tones she ranged through the masters and all without the use of a printed note. It was fine, gracefully done.

We will not speak here of sculptors, architects, landscape gardeners, teachers, poets and preachers as artists who work in fine fields; we want to say a word about the art of living together.

I know of a man who was invited to join a colony of select spirits. Beautiful cottages set in delightful gardens faced a marvelous landscape. He thought favorably of the project and went up to spend a few days before he would choose his lot and build his house. For three days he thought he was in heaven, and then he began to discover the petty jealousies and selfish ambitions among the "choice souls," and he left, never to return. It seemed to him only a potential "Brook Farm" experiment. With flowers, birds, hills and lakes, with charming cottages and purring cars—he came home singing, "Where every prospect pleases and only man is vile." The artists had not mastered the finest art—how to live together.

We are ready to assert that only those who keep the golden rule and who follow the spirit of the Master can dwell together profitably and happily.

Even Christians fail to dwell together when the principles of Jesus are forgotten or neglected. Recently I read the story of a community of Pious Germans which, after attaining wealth and prominence, went to pieces when the spirit of the Saviour was forgotten by certain ambitious leaders. Interesting experiments in colonization by Shakers and other sects could be freely cited to prove the same point.

Only the applied principles of Jesus can solve the problems arising from complex living conditions in rural, urban and international communities.

In the next few years we must determine how nations shall behave toward one another while occupying the same planet.

Only the golden rule can cut that Gordian knot. Emigration, commerce, ownership of land, taxation and tariffs—all these wait upon the applied principles of Jesus.

Take a moment to picture to your own satisfaction that man or that woman who has mastered the art of living among men. How gracious yet how brave, how industrious yet how calm, how sympathetic yet how just is this person!

I sat in a Bible class taught by a professor of theology within the last fortnight, and I could not help but note how all of his time and attention was absorbed by the fine shadings and meanings of the Greek words: he was a very old man, he belonged to a passing generation, for today we are concerned in the social implications of our Lord's words. The difference between "fileo" and "agapao" is interesting mental employment, but to love someone is a different matter, and to unlock the world's problems with the golden key of Love is still a greater matter. I believe it is right to live and love as Jesus did; this is the finest of fine arts.

JOHN R. EWERS.

The Malden Survey

By Walter S. Athearn

THE Interchurch World Movement gave us some valuable things, and here is one. This survey of a typical urban community, Malden, Mass., with regard to the seventeen church buildings and religious educational plants, is made and compared to the standards on the Interchurch score card. The book is abundantly illustrated with photographs and should be of large value to a community wishing to have a building program that will eventually result in an "adequate number of properly constructed and well located churches."

Price, \$2.50 plus 12 cents postage.

THE CHRISTIAN CENTURY PRESS

508 S. Dearborn St., Chicago, Ill.

If Not a United Church—What?

By Peter Ainslie

THE first of a series of Handbooks presenting the proposals of a United Christendom. Dr. Ainslie, who has been a pioneer in the cause of unity, has given much thought and labor to attempting a solution of the difficulties which bar the progress of the movement. This volume deals with the necessity, growth and outlook of Christian unity, to which is added a copious appendix. The argument adduced is that if unity be not attained, the church inevitably faces an era of gradually weakening power. Dr. Ainslie writes vigorously, yet without heat or partisanship, and presents a cogent and lucid plea for the cause that must be answered.

Price \$1.25 plus 10 cents postage

THE CHRISTIAN CENTURY PRESS

508 S. Dearborn St., Chicago, Ill.

*Lesson for April 3, "The Ideal Christian." Scripture, Rom. 12:1, 2, 9-21.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Celebrated Rabbi on Moral Deterioration of America

Rabbi Krauskopf of Philadelphia, who is the spokesman of the liberal Jews of his city, has recently spoken some prophetic words with regard to the decline of moral ideals in America. He says: "There are times when I sincerely wish society might dismiss its ministers, turn its churches into dance halls and convert its Sunday schools into gambling-rooms, so as to have a taste of what it would mean to be completely without religion. The value of the church and the ministry to society and the state is not realized in these days when virtue is no longer in fashion and vice no longer infamous; when people talk seriously of trifles and triflingly of serious things; when they set up new commandments, that bear little likeness to the Ten Commandments of old; when, with increasing numbers, the home is no longer a sanctuary, nor marriage a sacrament; when the moral imperative has died out of the hearts of the people; when there is not enough of the salt of holiness left to keep the flesh untainted; when the school compositions on the subject, 'What Would You do With Ten Dollars?' two-thirds of the girls speak of spending it on dress and luxuries, and two-thirds of the boys on sports; and in another competition on the subject, 'What Would You Like to Be?' boys name celebrated baseball players, prize fighters and Rockefeller as their ideals."

Interchurch Finally Rid of Greenhut Building

The leasing of the Greenhut Building in New York by the Interchurch officials was violently criticised at the time since it involved a rental over a ten year period at \$536,000 a year. This action was defended by the officials with the statement that the building could be subrented at any time. Nevertheless the building has not been sublet since the collapse of the movement last summer. An agreement between the officials and the Movement has finally been arrived at by which a lump sum of \$750,000 has been paid and the contract voided. The business men's committee of the Interchurch is now raising funds with which to meet this amount.

Sherwood Eddy Emphasizes the Social Gospel

Mr. Sherwood Eddy is speaking in the universities of the country on the great Christian issues of the day. There is a marked change in his emphasis as compared to his speeches of a few years ago. Less of the note of personal evangelism is sounded. The evangelization of society is the major theme. On the Pacific coast some of his wealthy friends have come to fear that his political economy is no longer orthodox. Mr. Eddy is declaring everywhere that industry cannot be run on a basis of autocracy in a country where the government is democratic. The books he recommends are the most modern in the field of the ap-

plication of the Christian principle to the economic and industrial questions of the day.

Disciples Working Hard on Interchurch Obligation

The Disciples are in great distress over their Interchurch underwritings. Last December a call was made on the churches which yielded only sixty thousand dollars toward the total of \$600,000. The officials of the United Christian Missionary Society and of the Board of Education are now holding meetings of the pastors and leading lay people in the different states in which an effort is being made to meet the obligation. There is widespread denominational chagrin over the conspicuous financial embarrassment in which the Interchurch failure has put this communion.

Methodist Publishing Interests Have Loss

The publishing interests of Methodism suffer a great loss in the death last month of two great leaders. Dr. Charles Parkhurst was for many years the editor of Zion's Herald, where he wielded a powerful pen in behalf of righteousness. He was 76 years of age at the time of his death. Another loss is occasioned by the death of Dr. Edwin R. Graham, the senior publishing agent of the Methodist Episcopal churches. He was born in a Methodist parsonage and educated in a Methodist college. He had admirable business ability and has spent his life in the development of the Methodist Book Concern, the most successful of all the church publishing houses.

Dedicates a New Building

Third Church of Disciples, Philadelphia, recently entered into its new educational building under the leadership of Rev. T. E. Winter, the energetic and accomplished pastor who went to Philadelphia from Missouri a few years ago. On the occasion of the dedication Rev. George W. Muckley of the Board of Church Extension was present. The entire cost of the building is covered by five year pledges, a large part of which are already paid. With the completion of the new building a community program will be put into operation.

Disciple Churches of Chicago Well Supplied With Leaders

The itinerary of pastors in the large cities is even more marked than in rural districts. The average pastorate among the Disciples of Chicago is about two years, in spite of certain outstanding exceptions to this rule. There are thirty churches of the denomination in the metropolitan area, and all but two of these are now provided with pastors. Several of these churches paid off their indebtedness the past year. The immigrant work of the Chicago Disciple is largely among the Russians, and this population has been given to them by interdenominational comity for exclusive cultivation.

The Brotherhood House on West Fourteenth Street carries on a settlement work, and there is a church on Crystal Street. Two Negro churches are in a flourishing condition and one of these is rapidly accumulating funds for the erection of a new building.

Presbyterians Will Build Churches and Manses

The Presbyterians have already started on their building campaign. Dr. David G. Wylie, general secretary of the Presbyterian Board of Church Erection, announces that grants of \$128,605 have been set aside to aid in the building of 28 churches and manses. A part of this money will be used for a science hall in connection with the Presbyterian Technical School at San German, Porto Rico. The building of manses is receiving special attention and the board has adopted the slogan, "A manse for every Presbyterian minister."

Church Efficiency Expert on the Road

Formerly, Rev. Albert F. McGarrah was connected with McCormick Theological Seminary, but he is now a field director of the Presbyterian New Era Movement. He is engaged at the present time in conducting a series of conferences in the principal cities of the United States. On March 11 he addressed a mass meeting of all Presbyterian churches in Louisville, Ky. On March 13 he addressed a representative meeting at First Presbyterian Church of Indianapolis.

More Members and Fewer Ministers

The annual report of the American churches for 1920, compiled by Dr. H. K. Carroll, may be summarized in this fashion: "More church members and fewer ministers." In the Reformed church conditions are particularly shocking. More men left the ministry last year than will be graduated from all three of the seminaries of the church during this coming spring. The Reformed Church Messenger states the case of the ministers leaving in these words: "I rather believe that my friends have given up their work because they are discouraged and disheartened through loneliness and lack of help. Some have lost the freshness of their vision. For them the glory of the task is dimmed; they have let go; their courage has oozed away; their stock of patience has been exhausted. They have been too much alone; they have been unsupported. And so the task seems overwhelming."

Scotch Preachers Going to the Country

In these days of unrestricted profiteering in rents, the city preacher who has no manse to live in is in a desperate situation. Hundreds of men are being crowded out of the ministry by sheer economic pressure. In Scotland the ministers are meeting the situation by leaving the city charges for the country. In the fellow-

ship of the United Free Church alone, twenty city churches are now vacant because the ministers have become pastors of country churches. In America where so long the pulpit ability has been drawn into the city, such a tendency would not be an unmixed evil. Many a minister would find new health and a fresh grip upon reality by a country pastorate, and the churches which are furnishing the pillar members of the city churches would be built up by vigorous preaching.

Disciples Congress to Meet at Springfield.

The annual Congress of Disciples of Christ, which was postponed last year because of an over-crowded church calendar, is scheduled to be held at First Christian Church, Springfield, Ill., beginning Monday evening, May 9th, and closing Thursday evening, the 12th, with an unusually strong program. Rev. John E. Pounds, of Hiram, Ohio, is president of the congress; Wm. F. Rothenburger, Springfield, Ill., vice-president; Mr. W. E. M. Hackleman, Indianapolis, Secretary-treasurer. For all those who do not wish to make hotel reservations the Harvard plan of lodging and breakfast will be followed.

Catholics Will Have Great Cathedral in Washington

The Roman Catholics hope to make their new cathedral in Washington their greatest American church building. It will be located on a commanding spot of forty acres of ground overlooking the national capitol. Two million dollars have already been expended and when the cathedral is completed it will involve a total expenditure of twenty million dollars. The building will be five hundred feet long, and will accommodate twenty-seven thousand people in its capacious depths. Such a structure, if rightly designed, should rival many of the greatest cathedrals of Europe.

New Religions Still Being Manufactured

It is not only ancient Athens that may be considered as hospitable to new religions. Either Boston, Chicago or Los Angeles may well compete for the palm with the Athens of Paul's time. The latest manufacture in religion is in Los Angeles. A recent newspaper announcement in that city startles the reader with these words: "A New Messiah! A New Christ has been born upon the earth. Has been seen by Mrs. E. R. Drollinger, author of the New Messiah and God's Kingdom. Do not fail to hear this divinely inspired woman. She claims that the new Christ is now a little babe, and she has the honor of having discovered him. She is setting out on a tour to tell of her discovery."

Establishes Endowment for Theological Student

St. James Episcopal church of Montclair, N. J., has started an endowment fund with which to help prepare its young men for the ministry. The fund starts with a thousand dollars, but will be increased as rapidly as possible. Every denomination feels the lack of competent ministers and this church will try to

keep one of its own young men in the seminary. Failing this, a young man from some adjacent parish will be chosen. The young men will be encouraged to pursue college as well as seminary studies. Those going to difficult missionary fields will be given additional credit. There are a number of churches through the country which appropriate money from their budget to aid some young man in securing a ministerial education.

Meadville Establishes Branch in Chicago

Meadville Theological Seminary is a Unitarian foundation with large endowments and scarcely any students. There are property difficulties about moving the entire institution to Chicago, but the Unitarian campaign has made it possible to erect near the University of Chicago the Meadville House. In this a Meadville professor will live and there will be dormitory facilities for twenty or thirty students. In the building will be a club-room and library which will be used not only by the theological students of the Unitarian faith, but by all Unitarian students in the university. The new structure will cost between \$100,000 and \$150,000.

Women Should Supersede Ministerial Tramps

Rev. Sarah A. Dixon declares that women ministers should supersede the "ministerial tramps" by whom rural pulpits are being filled all over the land. Contrary to the common impression, she states that there were as many women ministers twenty years ago as now. In her view, the common prejudice against women ministers is due to the Bible. The story of the forbidden fruit in the garden and the injunction of Paul that the women should keep silence in the church have influenced unreflective religious people to conclude that religiously women have an inferior status. Miss Dixon does not expect much from the liturgical churches but believes that in the ranks of the evangelicals women are to play a larger part in the pulpit ministrations.

In the rural churches that are served with uneducated men she believes that an educated woman would be an improvement. Miss Dixon has a doctor's degree from Boston University, having previously completed a seminary course, and she is now pastor of a community church in Hyannis, Mass. She has in these latter days affiliated with the Congregational denomination. She is one of the two hundred women ministers included in all denominations in this country.

Morale of the Ministers Is Low

Alfred W. Birks in a recent article in the Christian Register discusses the question of the loss from the ministerial ranks within the Christian denomination. In the year 1901 he was one of a class of eight which graduated from the Meadville Theological Seminary. He is the only one who has remained in the ministry, the others either going into other professions or into business. It is the impression of Mr. Birks that the matter is one of ministerial morale. On this question he says: "If our denominational officers could solve this problem of the minister's morale they could go a long way toward eliminating that other problem of a plentiful supply of ministers. It is not a question of money, nor is it a question of pensions. The young man who enrolls in a divinity school knows just what to expect along these lines. Spiritual genius cannot be lured by high salaries, nor conserved by bounteous pensions."

Universalists Extending Into New Territory

The Universalist church proposes to follow its people into new territory. Recently word came to Rev. John M. Ratcliff, pastor of the Church of the Redeemer, in Halifax, N. S., that there were many Universalists in western Canada. His church has passed a resolution requesting the Universalist Publishing House to carry advertising in the various cities in western Canada, and whenever these scattered members of the flock reply, they are to be presented with the

Chicago Y Issues Report

THE Chicago Young Men's Christian Association has recently issued a book containing the annual reports of the institution. The personnel of the institution is imposing. There are 177 full-time workers and 29 part time employed workers. Besides this there is a volunteer force of 4,154 volunteer officers, managers and committeemen. During the past year the men and boys enrolled as paid members have totaled 38,041 which is an increase of 2,474 over the previous year. The average daily attendance in the different buildings was 12,480. The dormitories have been crowded to the limit and the thirteen restaurants have served 4,308 meals per day. The attendance at the religious meetings has increased 45 per cent over the previous year. The latter feature of the work is receiving fresh emphasis as it is be-

lieved by the general secretary, L. Wilbur Messer, that after all it is the religious work of the association which is most appreciated by the general public. He likes to tell the story of James J. Hill, the railroad magnate, who was approached to support the Association. The canvasser told of the educational and social work and other features but failed to mention religion. The big railroad man said: "How does it come that you have not mentioned the first important branch of your work, religion? That is the only part that interests me. We have tried all these other things that you mention—social and recreational, etc., and they have all proven flat failures after a few months. The boys don't want books and games and eats alone, and our gym is a thousand miles long. Now if you want to push religion, I will help you."

Universalist Leader for a period of six months free of cost. The church in Halifax has appropriated two hundred dollars as the beginning of a fund for this purpose.

Voices Need of More Ritual

The evangelical churches have in most cases abandoned ritual, and the "liberal" communions have in many cases quite forsaken the two ordinances usually associated with the historic church. All of these communions are hearing a demand for the development and use of ritual in worship. Rev. John Clarence Lee, D.D., recently proposed in the meeting of Universalist ministers of Greater Boston that a book of ritual for their churches should be created. The ministers have endorsed the suggestion, and have asked the General Convention to consider the matter.

Boys' Organization Leads to Church Membership

While some forms of boys' organizations are exalting the virtues of the red Indian, there is an organization which gives the boy the tradition of chivalry, and which exalts in his mind the privilege of uniting with the church. The Knights of King Arthur is a kind of secret order for boys which has recently celebrated the twenty-eighth anniversary of its founding. Rev. William Byron Forbush, the noted boy specialist, founded the order while pastor of a Congregational church in Detroit. Fifty thousand boys have been added to the membership of the churches through the work of this organization. There are three degrees to ritual which emphasizes the best in chivalry. The last degree is open only to boys who are members of the church. The matter of church membership is interpreted to the boys in terms which they can understand.

"Lest We Forget"

The tendency of religious organizations to boast of their successes has recently been rebuked by the Catholic News. The comment is important, not only because of its plea for humility, but also as revealing the attitude of progressive Roman Catholic thought with regard to the growth of Protestantism in this country. The article says: "American Methodists claim to be increasing tremendously. They have nine million members and twenty-seven million adherents—a total of thirty-six millions. They seem to take complacency in the thought that they outnumber the Catholics of the United States, says the Catholic Transcript. Catholics of a decade or two ago had the habit of publishing their numbers—active and passive—perfect and imperfect—but it was found that this eternal beating of the big drum did not pay. It added not a single cubit to the ecclesiastical stature of the Catholic body, and it provoked envy and hatred on the part of those who fear Rome. However, if the Methodists want to glory for a while in their numbers, the happiness ought to be denied them not. Better that they should prosper, and every other Christian denomina-

tion, than that infidelity and irreligion claim a great and growing number of our citizens."

Preacher-Editor Has Time to Write a Novel

One of the busiest ministers in the United States is Rev. Burris Jenkins, pastor of Linwood Building Church of Disciples, Kansas City, who is also editor of the Kansas City Post. He has found time the past year to write a novel for which the publishers predict a great future. The book is called "Princess Salome." Lippincotts, who publish the book, say in the Publishers' Weekly: "The dramatic possibilities of the Princess Salome are very unusual and it is only a matter of time when it will be introduced into moving pictures. We will tell you more about it in later issues, but please reserve a large place in your

calendar for it. Literary and religious circles will talk about this novel for many a day."

Ministers and Prize-Fighters at Cross Purposes

The ministers and the prize-fighters of the country do not see eye to eye these days. In many of the state legislatures there are bills which would once more legalize the prize fight. When it is remembered that previous to the war not a state in the union would permit a commercialized prize fight, and Johnson and Willard had to go to Cuba for their mill, it will be seen that there has been a big swing in public opinion. The American Legion is backing the prize fight bills in the various legislatures which gives strength to the movement of revolt. In Indiana the prize fight bill was killed on account of the strong leadership

A Typical Letter

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Gentlemen:

You will be glad to know that our church has decided upon HYMNS OF THE UNITED CHURCH (edited by Charles Clayton Morrison and Herbert L. Willett) as the hymnal for our use. We examined four hymnals with great care and discrimination—the best known hymnals published. We finally chose yours. We like the general appearance of the book, binding, paper; your hymnal appears to us more substantial than the others under consideration. Then, in the selection of hymns and tunes, we consider HYMNS OF THE UNITED CHURCH the superior of the other collections. Yours is the only book of the four that has ALL the hymns printed between the staves. This we regard as a great advantage. Enclosed you will find our order.

Very truly,

JOHN C. BLACKMAN.

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of the Rev. W. S. Fleming of the National Reform Association. The modern-minded ministers are not opposed to boxing as an amateur sport, but to the commercialized brutality of the prize ring. Once more we have an example of how a sport that is relatively harmless in the gymnasiums of the country becomes a degraded thing when used by the commercialized amusement purveyors.

Sunday Question Is Agitated in Colorado

The state laws of Colorado now forbid the opening of theaters on Sunday. Agitation against these laws has been started by the moving picture interests. The efforts of the exhibitors has been countered by the ministers of Denver. They have passed vigorous resolutions and sent them out over the state. The legislators have heard from their constituents in no uncertain terms and it is believed that the present Sunday laws will be maintained against the assaults of the commercialized movies.

Standing Offer of a Thousand Dollars

The connection of conservative religion with discarded scientific views is no more amusingly illustrated than in the case of Rev. Glenn Voliva, the head of the Zionist movement at Zion City, Ill., and successor to John Alexander Dowie. Mr. Voliva offers a reward of a thousand dollars to anyone who will prove that the earth is round. A number of people have undertaken to claim the reward, but the triumphant Voliva always answers the proof with doubts. His doubts in the field of scientific theory are about as amusing as some of the doubts paraded by stubborn opposers of well established religious truth.

Will Take Up Survey Work Again

The collapse of the Interchurch World Movement brought to an end a great deal of investigative work before the surveys had advanced enough to be valuable. A group of laymen have formed an organization to continue this survey work in three different typical communities for the purposes of establishing certain principles and view-points in religious work. A committee composed of Dr. John R. Mott, Professor E. D. Burton and Mr. Raymond E. Fosdick will be responsible for surveys in St. Louis, a rural section in Ohio and one small city. These typical situations will be used to illustrate the problem of religion over the country. The survey in St. Louis will be directed by Rev. Frank O. Beck who was in charge of the survey in Chicago when lack of funds closed up the work.

Southern Baptists Gaining on the Population

Few denominations in the country have made a more distinct gain on population than that recorded by the southern Baptists. Though among the most exclusive of American denominations, their very intensity of loyalty has seemed to bring numerical results. The increase in membership in twenty years has been 84.1 per cent while the increase in population

in their territory has been 32 per cent. Their increase in contributions to benevolences in that period has been a thousand per cent.

Evanston Minister Prints a Sermon Every Week

Mr. John C. Shaffer, editor of the Chicago Post, has asked his own pastor, Rev. Ernest F. Tittle, pastor of First Methodist church of Evanston, to supply a column of material every Saturday in the form of a sermon. The Post prints a religious editorial in each Saturday issue. This daily, without calling itself a "Christian Daily" has set for itself such excellent journalistic ideals as to leave but little for church people to ask in the way of a metropolitan daily. In the handling of crime and in the treatment of religious news a new standard is being set by the Post.

Chicago Boys' Club has Religious Features

It was once assumed by social workers that it was inexpedient if not suicidal to introduce anything like religious worship in connection with the uplift devices of the great cities. The earlier settlements were nearly all established upon a secular basis. In more recent years many settlements have introduced religious features, and these have proven to be popular and in no way a hindrance to the other activities. The Chicago Boys' Club is a unique institution, and gathers within the circle of its influence boys who would not be touched by the ordinary organizations. The president of the club is Prof. Solon C. Bronson, of Garrett Biblical Institute. The secretary, Mr. John H. Witter, is a member of the Epworth Methodist church of Chicago. The club is divided up into smaller groups according to their interests, some of them being Boy Scout troops. Every week

there is a religious meeting at which the boys attend voluntarily. Opportunity is given them to take part, and many of the street urchins have come to a state of religious interest where they lead in public prayers. There are six centers for the club work, and recently club house number five was erected at a cost of \$150,000, the gift of Mr. William H. Jones. It is estimated that the attendance at these various clubs is about 200,000 annually. At club house number five there are basket ball games, a carpenter shop, an art room with pyrography and brass hammering, game rooms, a reading room and a small museum.

Power of the Letter Writer

William J. Showalter, assistant editor the Geographic Magazine, has told the preachers something about bringing about reform. Resolutions passed by preachers' organization have little weight. But personal letters make every man in public life sit up and take notice. An editor who received letters from as much as one-tenth of his constituency would probably be impelled to change his policy. If the church is to count in reform, its members must be taught to write letters to the men in public office whom they desire to influence.

Lutheran Attitude Toward Union Movements

There is a definite proposal that a world conference of Lutherans be held this year on the quadricentennial of the Diet of Worms. Such a meeting would consider the attitude of the Lutherans toward the various union movements that are under consideration in the world. The official paper of American Lutheranism, called The Lutheran, doubtless expresses the majority opinion of this group at the present time. It says: "In the first place,

A Methodist Council of Cities

THE Methodist churches of Buffalo recently entertained the leading city workers of America of the Methodist denomination at the Hotel Statler. The meeting was called a Council of Cities. Dr. Harris Franklin Rall made an appeal for sermons with more of the teaching element in them, sermons that were in the better sense doctrinal. The response from the floor was very definite and positive. It may be summarized as follows: "Doctrinal, yes. Old terminology, no." The question of publicity for city churches was given special attention. It was the conviction of the council that the city organization of Methodism should also be a publicity bureau from which should go out to the public information with regard to Methodism. The community church was considered by the delegates and there was an overwhelming conviction that Methodism must found community churches without any desire for denominational aggrandizement through these organizations, but as a means of giving some communities religion which otherwise would not have it. The industrial question in

the large cities as a factor in church progress was considered. Dr. D. D. Vaughan of Boston University School of Theology declared that "street and shop meetings are killing the prejudice among toilers that has caused them to shrug their shoulders, smile and ignore the message of the church." The Open Forum idea was presented by Mr. George W. Coleman of Boston, and found hospitality in the minds of the Methodist parsons. The problem of the immigrant was another topic of study. The speakers insisted that our immigrant children should be in the public schools as the only place where a true Americanism could be taught. The three day session of the Council of Cities with 250 of the leading city workers of Methodism present has made the Methodists sharply conscious of their urban responsibilities. They, like the Baptists and Disciples, have been reputed to be a rural people. This notion of Methodism is rapidly becoming out of date. There is probably no denomination in America organized as are the Methodists to face their urban responsibilities.

the time is ripe for a Lutheran pronouncement. There are vital questions that concern not only church unity, but the welfare of evangelical Christianity, on which the voice of the Lutheran church should be heard. This has been made apparent by three distinct efforts at church union—that of the General Convention of the Episcopal church, which is seeking “a concordat, between the Anglican, Eastern Orthodox and old Catholic churches”; that of the Lambeth conference for “the reunion of Christendom,” and that of the Presbyterian church for union among Protestants, which is now under fire in its own midst. In all of these the question of fellowship is made supreme, and the need of unity in the faith entirely obscured. There is no clear, evangelical pronouncement that rings true to the fundamental teachings of the Gospel. External union, not faith unity, is the goal that is set before the

eye. In only the third effort has the demand for a clear and unequivocal basis of faith as a necessary prerequisite to union come to life, and by Presbyterians who are not willing to sell a rich heritage of faith for a mess of sentimental pottage. In the midst of all this vagueness and indefiniteness the Lutheran

church cannot be true to its trust and remain silent. The hour has arrived to speak, and to speak not for a particular church body, but for the Lutheran church throughout the world. Fortunately, Lutherans do not need to speak through some world organization; they can speak through the organism of a great faith.”

The Tokyo Sunday School Convention

THE press reports on the World Sunday School Convention held in Tokyo revealed a wide variety of opinion. There were some of the conservative minds that were frankly disappointed. The fellowship with Buddhists displeased them. Heathen should be held tabu! The salutation given to the picture of the emperor was held by some to be idolatry. Rev. George Whiteside of Evanston, Ill.,

attended the convention. He does not represent radical opinion of any sort when he writes his account for the United Presbyterian. His version of the convention is very different from that of the conservative brethren already mentioned. He says:

“I have been greatly surprised at the criticisms by the editor of the Sunday School Times relative to the World’s Sabbath School convention held at Tokyo, Japan. I attended every session of the convention, so did all the members of our party, and we returned home with no other thought than that the convention was a great success. To advocate the contrary is surely a responsibility few would care to assume. During our thirteen days’ stay in Japan, after the convention we met scores of delegates who, with one exception, were delighted with the convention. One man claimed the addresses were all too conservative. He argued we were not receiving the courtesies of a people who did not believe as we did, therefore, out of deference for their opinions, the speakers should have been less dogmatic. In conversation with Dr. A. D. Little, president of the Methodist Theological Seminary at Tokyo, he expressed himself as being pleased with the convention. When asked if he considered it was run on too conservative lines, he replied, ‘No, sir!’ We would not have stood for it on any other lines.”

“Our return trip was made on the Empress of Russia. Some forty or fifty delegates were on board. The second Sabbath evening of the voyage an ‘echo meeting’ was held for the mutual benefit of all who were interested. It was by far the largest and most spirited meeting of the trip. Business men, professional men, secretaries and missionaries spoke on different topics and phases of the convention. There was not a discordant note, but a mutual agreement as to the helpfulness and power of the convention. Dr. H. T. Owens, one of the thirty-seven missionaries from Korea, writes in ‘The Korean Mission Field’: ‘Whoever could have imagined that the Sunday schools of Tokyo could have mustered a parade strength of fifteen thousand for a Sunday afternoon rally? Or that a Japanese choir could have rendered anthems such as: ‘Send out Thy Light,’ ‘Unfold Ye Portals Everlasting,’ ‘The Hallelujah Chorus,’ etc., in a manner that would have done credit to an Occidental choir? I will not elaborate,’ said he, ‘further than to say, all the addresses, both by Japanese and others, were of a high order, breathed the spirit of international friendship and yet were frank and outspoken on the pol-

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icies for which Christian brotherhood stands."

"In 1903, when the late Mr. H. J. Heinz conceived the idea of taking the next world's convention to Japan, he designed three things: First, to break down prejudice against Sabbath school work in the minds of the general public in all parts of Japan; second, to turn the thoughts of Japanese Christian leaders and pastors to the importance of saving childhood and young people; third, to enlist the interest of young people and give the Orient a demonstration of something of the power and influence of the institution to which they were asked to subscribe. If such a Christian gathering, he reasoned, is good for the Occident, why should it not be good for the Orient? It was a great conception. So the first great world's convention in the history of Asia was held at Tokyo, Japan, and from the character of the reports coming in from every quarter the original purpose of the convention is being wonderfully realized. While, therefore, the great Sabbath school leader rests from his labors his works follow him.

"The convention, however, did not contribute everything to Japan; Japan contributed something to the convention. We found much more than Buddhism, shrines, temples, and the Torii. First of all, they had a great organization to meet the convention and take care of all its needs. They had also a great welcome with courtesies, kindness and service unexcelled in the history of conventions. Homes were

opened that never opened before to strangers or foreigners. Buddhist and Christian alike vied with each other to see who could do the greatest kindness. Many private automobiles, street car service guides, interpreters, excursions, etc., were all cheerfully furnished without money and without price. There was not the slightest intimation of bigotry, jealousy or hatred manifested on the part of one of them, no matter what his creed or caste. Their country was full of guests. They were going to be courteous and let each guest decide how far he should go.

"But, furthermore, the Christian churches of Japan presented substantial evidence of a consecrated and devoted following that might well be coveted by many more enlightened communities. At present there are more than two thousand missionaries at work in Japan, with some 208,000 church members. The people are of a teachable spirit, and the desire of both old and young to learn amounts to a veritable passion. Herein lies their hope and strength. Japan, with its churches, its schools, its Young Men's Christian Association, with its but two per cent illiteracy, and with Tokyo, the greatest student center in the world, etc.,

etc., it was, therefore, not so much of a compromise that was made after all in taking the convention to the "land of the rising sun." Nor need any of the delegates apologize for being there. It was not one sided by any means."

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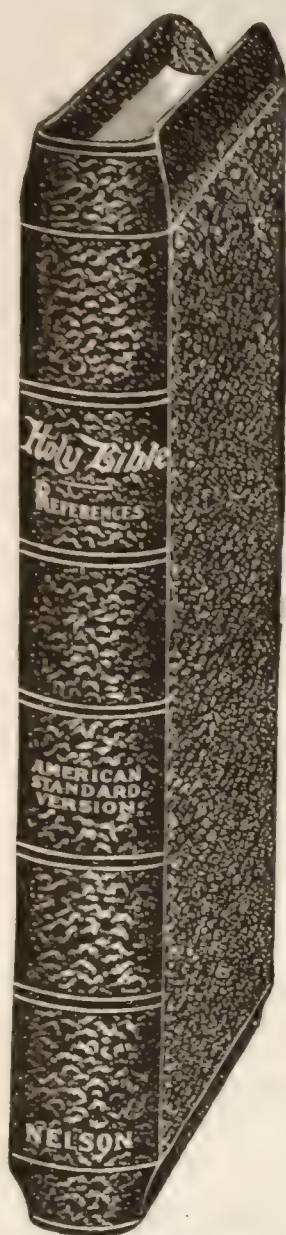
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⁹ Ps. 18. 2-50
² Ex. 15. 1;
Dt. 31. 30
⁹ ver. 32, 47;
Dt. 32. 4,
37; 1 S. 2.
2; Ps. 31.
3; 71. 3
² Ps. 91. 2;
144. 2
⁹ Gen. 15. 1;
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EDITORIAL

A Meditation After Easter

HOW long must we wait for Christ's reign to be consummated amongst men? Ages have passed since his uncouth cross stood transfigured with holy light on the little hill, and the empty tomb echoed with the voices of angels and astonished men. Easter day was God's pledge that Christ should at last rule this world of men, setting up his cross in their hearts, and not in their hearts only, but in the state and in business and in industry and on every level of their lives. But the cross has not yet been set up, and the resurrection is not yet seriously believed. The kingdom of goodwill and justice is not yet come. Our world still moves within the ancient grooves of fear and hate, of suspicion and pagan strife, of material force and the lust of riches. Pilate still believes he has power over Christ. Those who are called his disciples still follow him afar off, faint and dismayed at his unresisting meekness and unequal to the demands of his cross or the implications of his Easter vic-

What is a reasonable time to wait for the promised kingdom? How many Easters must pass before we might expect men to take Christ seriously? What should be the limits of our patience, our credulity, our hopefulness? Have we not waited long enough? Now that nineteen hundred Easters have passed what hope dare we reasonably cherish that Christ's cross is not in truth as impotent as it has always appeared to be?

There is only one answer: Christ's kingdom will come when he finds for himself a church that will bear its cross as he bore his. He has not yet found for himself a church that would bear the cross. The church gilds its cross. It caps its steeples with it. It wears the cross as a charm. It even worships the cross. It does everything with the cross except to bear it. Cursed with prosperity, with popularity, the church finds its glory

more in its secular conquests, its institutional prestige, than in its spiritual mission. The world will go on in its secular grooves until doomsday unless there arises a church—a fellowship of souls—willing to bear the cross in the Easter faith. But when such a church comes into self-conscious being, Christ's social kingdom of good-will will come more swiftly than our interpreters of the so-called laws of social evolution imagine.

Legal Censorship is Being Defeated

THE question of the better control of the movies has become an issue in many of the states of the union. It seems astonishing that the churches have been so indifferent to the important issues involved. Proposals for censorship have been defeated in New Hampshire, Vermont, Georgia, Indiana, Minnesota, South Dakota, Montana, Idaho and Tennessee. In spite of all of these defeats, the issue is still a live one and there are bills pending in Massachusetts, Connecticut, New Jersey, West Virginia, Mississippi, Nebraska, New Mexico, California and North Carolina. One of the great producers has threatened a barrage of propaganda that would make censorship inoperative even if it were voted in. Meanwhile a group of scientific investigators are making a study of the workings of the state censorship laws. The Russell Sage Foundation is financing this inquiry. When the report is given, we shall all be in better position to speak intelligently upon the use and the abuse of the censorship laws. The argument of those who are in favor of unrestricted movies is that censorship lends itself to the plans of propagandist interests. In case of labor trouble, for instance, a censorship board could easily misinterpret the whole situation. Probably this very issue best illustrates the fallacy of the contention of those who profess to disbelieve in censorship. At the present time New

York capitalists with their millions invested in the production of film control the publicity in the show houses with regard to current events. Are these millionaires to be trusted more than a board of citizens representing the public at large? The movies even now are full of propaganda, as anyone knows who watches them discerningly. It is partly because the present propaganda against religion and decency may be checked that the big interests are raising their cry against censorship.

Smelling Out Heresy in the Seminaries

THE Moody Bible Institute of Chicago is rapidly assuming the leadership of the most repellant type of theological reaction in the middle west. Dr. James M. Gray in a recent public address stated the creed that he required of men who taught in his institution. "We require that he shall believe in the plenary inspiration of the scriptures, the Deity of Christ, the sacrificial nature of his atonement, the personality and work of the Holy Spirit, the lost condition of men, the necessity of the new birth, the eternal retribution of those who die in their sins." He asserts that belief in premillenarianism is not required, but expresses the naive judgment that a teacher coming in without such belief would soon be taught it "by the students." Dr. Gray has made a public attack upon the orthodoxy of Dr. Harris Franklin Rall, professor of systematic theology in Garrett Biblical Institute and of Professor Shirley J. Case of the Divinity School of the University of Chicago. Each of these gentlemen has written a book recently. The attack on Professor Rall is that he has omitted so many things that would prove him orthodox. The real ground of attack upon him is not to be found in his book on the Life of Jesus, but in a more recent book in which he exposes the errors of premillenarianism. Professor Rall's chair at Garrett is supported by the Methodist Episcopal church and they will know what to do with the gratuitous charges that have been hurled against this eminent scholar of their denomination. The positions taken by Professor Case in his book, "A Study of First Century Christianity in Relation to Its Religious Environment," are more challenging than those of the Garrett professor. Meanwhile, if the heresy-hunter would start after Dr. Gray, which the Lord forbid, he would find him guilty of enumerating the "fundamentals" and leaving out most of the things that both Jesus and Paul regarded as fundamental. The Moody Institute professor in his diatribe seems not to have distinguished between charging heresy and proving it.

Business Men Want Their Sundays

MOVING season about Chicago has had its horrors, not the least of which was the stream of people who came on Sunday to look at your apartment, if you were going to give it up. In the north shore suburban towns outside the city this abuse has at last been remedied by the realtors themselves. While asserting that they are in favor of no "blue laws"—the old houn' dog that everybody kicks around without knowing his identity—they assert their

right to one day in seven for rest. They believe that quite as much real estate can be sold in six days as in seven. Yet no one except these realtors know how hard it has been to educate the public to the new regime. The business man could not stay home for he would be hunted up. He has learned to get in his car early Sunday morning and depart for regions unknown. A few unscrupulous men have tried to profit by the reform. They have opened up offices on Sunday and though possessed of but little other business they reap a Sunday harvest. Whether these pirates will at last force all the reputable agents back into their offices on Sunday remains to be seen. It will be seen from this example just how necessary Sunday laws are. Only the enforcement of law can save the realtors who want a six day week from the aggressions of those who would force a seven-day week on them. In spite of the present unpopularity of Sunday laws which has been worked up by the moving picture business and other business interests it will be seen that the community which has no Sunday laws will in the end have no Sunday and no rest day. The whole community will be forced back into the paganism of the seven-day week. It is clear that men of one occupation should respect the Sunday of men of another occupation. No business man should ask a barber to work on Sunday. No carpenter should ask a moving picture operator to work on Sunday. No capitalist should ask a caddie to chase his golf balls on Sunday. Only by mutual consideration expressed in the form of law can we save ourselves from a grave relapse in working conditions as well as religious welfare.

Board of Censors is Condemned

THE National Board of Review is the organization which passes upon films before they are given to the country. The work of this organization has been denounced in New York as being a mere rubber-stamping of moving picture corporation interests. The Brooklyn Federation of Churches recently spent a day considering the question of the censorship of movies. Mr. Frederick Boyd Stevenson, whose startling articles in the Brooklyn Eagle have finally given expression to a nation wide protest, spoke showing the utterly inadequate work of the Board of Review. He was answered by Mr. Orrin C. Cocks, secretary of the board. Ex-Police Commissioner O'Grady made an earnest speech on the work of the Board of Review, and declared that in her experience among criminal girls, she was convinced that the movies had much to do with their downfall. After the 125 clergymen had heard all of the discussion pro and con, they voted unanimously to condemn the work of the National Board of Review and asked for a state commission to regulate the morals of the movies. This action and the journalistic protest that is going up all over the country has frightened the movie producers and they are now proposing to reform themselves. In this group of men there are no doubt some who honestly wish to see the nation have better pictures. But these have to compete with other producers who care for nothing but the dividends. The efforts of the better movie men in the direction of reform will be impotent unless the public has a voice in the matter. There is

urgently needed in every state some organization which will carefully inspect every film that is offered. It is not enough for the movie men to offer the sop that they will no longer cartoon the Protestant ministers of the nation upon the screen. That question is negligible by the side of the question whether the movie shall be a school of crime or a school of virtue for the young people of the land.

Christianizing the High Schools

ALREADY great progress has been made in organizing the religious influences at the great state universities. So successfully is this done that there are some state universities which are more definitely religious than some church colleges. It is done by creating a religious cabinet that meets regularly, and assigns definite duties to the various religious forces. A beginning is being made in bringing religious influences into the grade schools. There are a number of communities over the United States in which religious instruction is given by teachers appointed and paid by the church. The educational group most neglected is the high school. The young people of high school age are passing through the doubt period, and through the age of revolt against authority. It is at this age that the church loses most of its young people. Yet there is very little that is definitely done for the souls of these young people in most communities. It is at this age that the young people are first definitely conscious of a break between the theological instruction of the pulpit and the scientific instruction of the laboratory, in cities where religion is still given the dogmatic interpretation. The Y. M. C. A. is the first Christian organization to sense the need of Christian work in the high schools. Their Hi-Y clubs have been signally blessed for good. These clubs gather outstanding Christian boys together for fellowship and for definite religious work. In most cities this is the only organized study of the religious needs of the high schools. In cities where there is no Association there is usually nothing provided for high school students except the Sunday school class organizations in the local churches. It is an interesting observation that the young people's organizations like Christian Endeavor and Epworth League make their chief appeal to employed young people. The need of the hour is for a definite and pedagogically correct program for the young people of the high schools of America.

Shall We Abolish the Clergy

THE clerical profession has fallen upon evil days, says Dean Inge, of St. Paul's, London. In other callings there are more applicants than places, and some selection is possible; but bishops must take what comes to them in the way of recruits for the ministry. Indeed, the dean finds that the social level of the clergy of the church of England has fallen steadily since it reached its highest point in the novels of Trollope. He also agrees with Dr. Orchard that the preaching in the Anglican church is "really worse than necessary." Many are the causes named for this state of things, but what of the remedy?

On one side the dean sees the attempt of the clergy to magnify the sacerdotal theory of their office, and thus set themselves further apart from the masses, and on the other to bid for popularity by allying themselves with secular movements which reject the fundamental principles and methods of Christianity. So he proposes that the clergy be abolished. "Is there any reason," inquires Dean Inge, "why we should not return to the example of St. Paul, the missionary who earned his living by tent-making? Why should not we have in every parish several men and women who are licensed to read services in church, to administer the sacraments, and do all that the clergy now do? Such persons should wear a badge, but no distinctive costume; and they should earn their living by their secular work, not by their spiritual ministrations. There would be several advantages in this change. The church would be set free from the endless anxieties and humiliations of begging for money. We should be rid of the clerical professionalism which is fostered in the theological colleges, and which erects a barrier between clergy and laity. The ministers, being engaged in secular work, would have the laymen's point of view, though they would of course be chosen as being earnestly religious persons.

Christian Treatment for Drug Addicts

WHILE alcoholism has been predominantly a man's sin, drug addiction has been frequently the sin of women. No doubt there are reasons for this. They are ill oftener, and drug addiction often starts through the legitimate use of a drug in the hands of a physician. There does not seem to be any evidence that the use of drugs has been increased through prohibition. Indeed many institutions devoted to the treatment of unfortunates with the habit of taking narcotics have been compelled to close on account of lack of business. The charity of the Christian church which has been so busy with alcoholics in the past now has opportunity to consider the sad case of those who are ruining their lives through the various drug habits. The Presbyterian Board of Temperance and Moral Welfare has recently established a department of drugs and narcotics and opened an institution for the care of these patients, adding to the usual medical treatment the moral and spiritual influences of the Christian religion. The work will be in charge of Miss Helen K. Strain, a returned missionary from Japan. Miss Strain has learned that the illicit trade in drugs has extended to dance halls, places of amusement, and even into the public schools. Business women seem to be more frequently addicts to the evil because of the temporarily energizing effects which they secure from certain drugs. The Presbyterian home will be open for women of all creeds and any woman, no matter what her previous lapses, may come and spend a night and have her breakfast. It is said that in New York there is nowhere else for a woman to go except to the city jails when she has a relapse from former treatment. Meanwhile there should be an important by-product in this redemptive work in securing information from the women that would lead to the arrest and conviction of the human sharks who fatten upon the sins and weaknesses of the human race by selling habit-forming drugs contrary to law.

The Disciples and the Interchurch

OF all the great religious bodies the Disciples alone are delinquent in their obligations to the eastern banks in connection with the underwritings of the Interchurch World Movement. The Congregationalists, Methodists and Baptists have paid in full, and the Presbyterians have paid in part and made definite arrangements with the banks which are considered satisfactory. It was stated by the bankers at the time the big loan was made that no Protestant missionary society in the history of the country had ever defaulted in a business obligation. It was this credit which led the banks to loan money on what might otherwise have been considered inadequate security. The Disciples missionary and educational leaders have shown no disposition to regard their obligation lightly, but are now organizing a series of conferences to get the churches to accept their rightful share of the Interchurch underwritings during April and May. The plan makes all pledges conditional. It is all or nothing. Until the debt is paid it would seem that the eyes of the whole American church will be on the Disciples. Protestant credit is now in their hands. Their failure would weaken the credit of every religious organization. Their success will triumphantly vindicate both the financial solvency and the high degree of honor of the evangelical communions. Burying the corpse of the Interchurch may be a disagreeable duty, but every day the task becomes more necessary.

The Meeting of Extremes

THERE are two groups of men who hold a strong aversion to the social service program of the churches, whether expressed in terms of local church activity or in more general and cooperative pronouncements, like those of the Federal Council, and the recent Church and Industry Commission of the Interchurch. They are, on one side, the capitalistic class, who feel that they are engaged in a most serious and alarming conflict with organized labor, and resent any effort on the part of the church to mediate in the controversy; and on the other the company of conservative leaders in various denominations who have undertaken to champion an intensely individualistic gospel, with its attendant features of protest and reaction, and are therefore fiercely antagonistic to any emphasis upon a social message in preaching.

At first glance it would appear that there could be nothing in common between the two groups, and perhaps there is less community of plan and effort than is suggested by their respective attitudes. But common animosities frequently lead to mutual understanding and cooperation, even where the point of view appears unrelated. It is at least a subject of conjecture and inquiry as to whether these two interests are not on confidential and cooperating terms.

The first of them constitutes the organized and aggressive party on the financial and administrative side of the

industrial problem, the group that is committed to a policy of sharp antagonism toward all labor unionism, and that proposes to resist to the uttermost what it regards as the arrogant demands of labor. These demands include the efforts of artisan leaders in behalf of shorter hours, collective bargaining, profit sharing, the maintenance of as full a proportion of the present wage scale as is possible, and other items in the program of the employed class. It is not too much to affirm that without mature reflection upon the many problems involved in the complicated industrial situation, the average men of the business and professional classes incline to this attitude. The demands of the labor unions appear to them to be excessive and continuous, and the numerous strikes, with their embargo upon almost all forms of readjustment to normal conditions since the war, seem an intolerable burden upon business of every sort.

Christian leaders in many of the churches have become convinced that the arguments are not all on one side in this contest, and that, as representing a very large section of that public which is always the chief sufferer in industrial warfare, it is the duty of the church to ascertain the primary facts of the situation. This has led to several surveys, investigations and inquiries, such as the Interchurch probe into the conditions attending the steel strike, the inquiry of the Social Service Commission of the Federal Council of Churches into the strike situation at Lawrence, and other investigations of like nature. In these instances, as was natural, both sides to the controversy insisted that the opposite party had been favored by the investigators. But the reasonably unbiased attitude of the commissions chosen for the work, and the value of their findings, were best attested by the appreciation with which their reports were received by the public, and the ineffective, not to say self-annihilating attempts made to discredit them.

But if the attitude of certain of the capitalistic journals, such as *Industry*, the *Manufacturers' Record*, and the *Wall Street Journal*, is to be taken as symptomatic of the feeling in the business world at large, it is evident that the church is regarded in these circles as inhibited from social inquiries and restricted to the type of preaching which an older generation regarded as the essence of the gospel—the salvation of the individual soul and the inculcation of individual morality, as having no relations to the morality of the community or the standards of business ethics. That this is not the prevailing conviction in the churches is proved by the rising tide of social and industrial solicitude manifested in the pulpits and the official gatherings of all communions. But it still lingers in many areas within the church, and reveals a degree of dull resentment that Christianity should be thought capable of meddling with matters not strictly parochial in character.

It is just at this point that the forces of theological reaction are ready to join with those of capitalistic contentment with a vanishing social order. The war quickened into fresh life a declining form of literalism in the interpretation of the scriptures, of apocalyptic zeal in insistence upon the imminence of catastrophic events in fulfillment of prophecy, and of concentration of attention upon a form of evangelism which counted individual conversions

as the chief element in a successful extension of the kingdom of God.

It is easy to perceive the negligible or even disdained position which a message of social reconstruction has in the opinion of these apostles of the theologies of literalism and despair. It is not by the preaching of the good tidings of a new social order that relief is to be sought for the sin and sorrow of the world. It is by insistence upon certain dogmas, such as the verbal inspiration of the Bible, the virgin birth of Jesus, the vicarious blood atonement, and the immediate visible return of the Lord. Now no one is interested to deny any of these tenets. Indeed they are all of them sufficiently within the range of biblical teaching to secure from the unreflecting the homage due to essential truth. But their distance from the vital elements of faith in Jesus and his redemptive purpose for human society is to be calculated only in wide diameters.

Yet it is apparent that men obsessed with such views of Christianity are certain to be fiercely hostile to any form of the social gospel. In fact there is no term that more quickly arouses them to denunciation and resentment. It is not strange that they have organized in the most effective manner for the campaign against it. And that campaign is projected under the plausible name of Bible Institutes or Conferences, held in different portions of the country, where under the guise of exposition of the Word of God an opportunity is sought for insistence upon this precise catalogue of cherished dogmas, all of which might be true without having the least value for practical Christian service. Comfort may be found in the fact that in spite of emphasis upon particularistic and inconsequential things, the communities in which such conferences are held are encouraged to read their Bibles, which offers a corrective where practiced.

But the most interesting phase of this propaganda of obscurantism is its financial support. These so-called Bible Conferences in which the social message of Christianity is denounced as a device of the devil, where the efforts of the Interchurch and the Federal Council to direct the thought of the church to its community, social, and industrial obligations are arraigned with passion as a scheme of anti-Christ to deceive the elect, where it is affirmed with loud mouthed anti-Babylonianisms that the entire modern program of the church is an effort to furnish a substitute for devotion to a divine and personal Christ, a dark and insidious plot in which the universities, the seminaries, the Federal Council of Churches, and even the missionary boards and the forward movements of the churches are united to wean unsuspecting believers away from faith in a personal deity—these gatherings are amply financed with budgets that cover the traveling expenses and entertainment of a considerable number of speakers, free provision for visitors who attend from abroad, and other items in a rather imposing total.

Is any group of men more likely to be interested in such propaganda against the social program of the church than those who have gone to such lengths to discredit the recent inquiries into industrial conditions? And is there any significance in the frequent references made by these apostles of apocalypticism to editors of the capitalistic press, that is of journals whose policy is one of sustained opposition

to all forms of trade unionism, and to leaders on the capitalistic side of the industrial struggle, as full of anxiety to have the churches "cut out the social Christianity stuff, and preach the old Jerusalem gospel." On this point there is more to be said at a later time. But the common interest of these two groups, so far apart on general principles, and yet so mutually appreciative, is not without significance. Is it another case of Herod and Pilate?

There is not the least danger that the preaching of a social gospel will ever divert the attention of the church from the great themes of the inspired Scriptures, the divine and transcendent life and ministry of our Lord, his atoning and redemptive work, and the personal and complete salvation which he has made possible for every man who desires to accept it. The two aspects of the good tidings are not contradictory or exclusive. And any evangel which sets them against each other or obscures one by undue stress of the other misses its chance to declare the whole counsel of God.

The Restaurant Feast

A Parable of Safed the Sage

I TOOK my little Grandson unto a Restaurant, and bought for him a Good Square Meal. And it was the lad's First Experience of the kind. And he watched eagerly that he might behold everything that occurred, and there was not much that he did not observe. And I read unto him the Bill of Fare, and whatsoever he desired, that did I buy for him.

Now when we had returned unto the house, he told his mother, even the daughter of Keturah, about his great experience. And of all that he had to relate, this was the most wonderful for him:

They gave unto him at the Restaurant a Glass of Milk, and also a Glass of Water.

Now this would not have seemed unto me the most important part of the feast; but at home there are certain limitations. For he liketh to play with his glass, and sometimes doth he upset it. And if he have two glasses, he dippeth from the one to the other with a teaspoon, and seeketh to maintain a level of liquids in the two by drinking and dipping. Wherefore, it was for him a Red Letter Day when he had both Water and Milk in two glasses at the same time; and in comparison the rest of the Bill of Fare was unimportant.

And I considered that this is very like unto Human Nature; and that men and women have their own arbitrary standards of Value that are quite as Comickal as those of Children.

For I know many men and women who go through life with its Feast of Fat Things, and what they are getting out of it is little more than a thin Milk-and-Water diet. But the table of our Heavenly Father is well loaded with a varied Feast.

Now my little lad, though he chiefly regarded the Milk and Water, really filled himself very full of the Substantial Stuff of the Meal. And therein he was more sensible than some Grown Folk.

Frank W. Gunsaulus

By Joseph Fort Newton

First Article in Series on "Some Living Masters of the Pulpit"

AS I sit down to write in appraisal of the genius of Dr. Gunsaulus as a preacher, the newspaper tells me that he has gone to his crowning. It is heavy tidings, and like thousands of young men to whom he was as much father as friend, I am lonely and forlorn. The words from the old Hebrew centuries flash into mind: "My father! my father! The chariots of Israel and the horsemen thereof!" Alas, my appreciation becomes a memorial, and I can make no reader of mine understand with me, remembering almost twenty years of unbroken friendship, how a gracious presence—majestic, magnetic, commanding, enchanting—stands yet vividly and benignantly before me, refusing to say farewell. But his own words bring back the faith in which he lived:

From moonlight, night and wonder,
He stepped to sunlight wonder—
The poet's paradise.

His lyre with string unbroken,
Will ring like music spoken,
And tremble toward God's day.

No doubt there will be a biography of Dr. Gunsaulus, but one cannot be sure of it. Chicago is neglectful of its great personalities. Gentle, wise, meditative David Swing had to wait for more than twenty years—until it was almost too late—and even now there is no life-story of Dr. Harper who, alike in character and achievement, must be reckoned among the great Americans. A biography of Gunsaulus, if written, will show us a man of many manifestations, and it will tell a story more thrilling than any romance. Poet, artist, scholar, educator, author, orator, statesman, and, above all, a God-endowed preacher whose mysticism was at once the inspiration and illumination of his multifarious activity—it is a story of which America ought to be proud. He was the first citizen of his city, if not the most distinguished—the incarnation of its genius and the prophecy of its future. Uniting the fine, firm qualities of the Puritan with the glow, color and tropical richness of Spain, he also joined the skyey vision of the poet with the practical acumen of a man of affairs. Words are the daughters of earth, deeds are the sons of God, and both were wedded in his life. Fortunately I am to write of him only as a preacher, but even in that capacity one may well despair of describing a man whose personal and intellectual charm none could define and few resist.

THE MAGIC OF HIS ELOQUENCE

Already the early eloquence of Gunsaulus is a legend of magic and mystery. Only recently a man related how he sat with a friend on the floor in the aisle of Plymouth Church, during the Columbian Exposition, and heard the pastor preach. It was the enchantment of pure genius, an oratory more vivid than music in which every gesture seemed an event. He read his text from Exodus 4:4, "And the Lord said unto Moses, Put forth thine hand, and take

it by the tail. And he put forth his hand, and it became a rod in his hand." Both men wondered what could be made out of such a text, but they did not have long to wait. The appetites and passions of a man, like snakes, coil and wriggle at his feet until, at the command of God, he grasps them firmly. Then they become scepters of sovereignty, wands of moral authority—forging passion into power. But no art can bring back the magic whereby the orator swept all before him, holding men as if their own souls spoke to them in his words, as he described the fight every man must wage with himself if he is to be a man. Standing back from the pulpit, brushing his long raven hair from his forehead, his eyes kindling with a dusty yet piercing light, "orb within orb," he swayed his audience as the wind sways the clouds. There was nothing artificial, no studied unnatural effect, but the fire and rapture of great eloquence dedicated to the service of the moral life. To this day, though twenty-seven years have come and gone, my friend can repeat not only the idea and outline of that sermon, but whole passages of its music.

THE ORIGIN OF ARMOUR INSTITUTE

As early as 1881—to go back for a time in my story—the young preacher saw, prophetically, that theology must be translated into sociology. When he came to Chicago, six years later, the Armour Mission lay ready to his hand, and he laid hold of it, lavishing upon it his love and labor. Some months later he preached a sermon in which he not only unburdened the passion of his heart for the young, but, as was equally characteristic, outlined a practical plan and remedy. At the conclusion of the sermon, Philip D. Armour came forward with a direct, searching question:

"Do you really believe in those ideas you have just expressed?" said the captain of industry.

"I certainly do," answered the preacher.

"Well, then, if you will give me five years of your time, I will furnish the money," was the reply; and that sermon became known as the two million dollar sermon.

Out of that sermon grew Armour Institute, the history and growth of which should make more than one chapter in the biography of the preacher. With that story I have not to do now, except to say that, while one does not see how Dr. Gunsaulus could have escaped the opportunity and burden of so prodigious an undertaking—and, manifestly, he did not desire to escape—it none the less divided the interests of his life, and diverted the full tide of his genius from the pulpit. Indeed, he was more than once ready—and actually tried—to resign the pulpit altogether and devote himself entirely to education, as he finally did two years ago. Yet there are fifty men who can conduct and develop a technical institute, for every one whom God has endowed with the rare and precious genius of a great preacher. A giant in strength, of fabulous mental and spiritual resource, he did the work of many men, adding labor to labor—the institute and the church being only two

items in an incredible number of activities—though I have often wondered if it had not been better had he obeyed the example of St. Paul, "this one thing I do," in single-hearted devotion.

FIRES OF PAIN

At any rate, Dr. Gunsaulus made his decision, did his work—and paid the price! The call of a great growing city, and the pathos of its spiritual need, lured him on. As if his church and the institute were not enough, he began a great downtown Sunday evening service in Central Music Hall, which was packed to the doors. At length the inevitable happened. The man of iron broke. Physical collapse—complete and shattering—befell him in 1897, and for six months he lay motionless on a bed of agony. No sermons came from the preacher then, no books; only a poem. That poem revealed his intrepid and unconquerable spirit:

I care not that the furnace fire of pain
Laps round and round my life and burns away;
I only care to know that not in vain
The fierce heats touch me throughout night and day.

When he returned to Plymouth pulpit, a quivering sigh, not unmingled with horror, ran through the audience. A terrible thing had happened. Valiantly he had wrestled with the Angel of Pain in the twilight, and it had left him lame and misshapen of frame. Also, a glorious thing had happened. New windows of insight had been opened, new depths of experience fathomed, and new and haunting stops of music had been mastered!

It was on Sunday, November 30, 1902, that I first heard Gunsaulus preach, and the wonder of that day is still vivid in my heart. Such a voice cannot be made in one generation! Today its tones come back to me from behind the hills, now soft as a flute, now melodious as an orchestra, with never a note to jar. It was as variable as the moods of the man, as just as his character, as sweet as his spirit. It was the Sunday after the death of Joseph Parker, and the sermon was a vision of the Christian ministry as illustrated in the life of the first minister of the City Temple. They had been friends—the preacher and his subject—and some allowance had to be made for the beautiful bias of friendship in his estimate and portrayal of Parker. At times he seemed to place him above Beecher, and with that I could not agree. If Parker was a trumpet, Beecher was an orchestra. From the notes of that day I transcribe two passages, the more because the sermon was a revelation equally of the subject and of the preacher, and it will help to make clear what, to me at least, was the greatest quality in Dr. Gunsaulus as a preacher. Thus:

It is an awful risk God takes in creating a David or a Robert Burns. But they justify it, for they give a double significance to nature and life. Such men recreate the external world and its events into an internal order made richer by the language they learn. David, Burns, Augustine, with varying colors portray to us the cost and the peril of letting loose a great soul on the earth. Joseph Parker, by the grace of God, made gigantic mistakes; but also, by the grace of God, he avoided many pitfalls which such a genius digs for a man. I regard him as a wonderfully endowed and restrained man. He could never have

been a little sinner; he was not a little saint. The stonemason's boy has not opened unto us the Scriptures, and Gladstone and the kitchen-maid, Sir Henry and the boot-black, have not listened to be pleased for so many years, without demonstrating that the mark of such a nature is capacity for pain.

A great man and a great theme—Joseph Parker with the Scriptures of God and man—how marvelously they reinforce and illustrate each other! He had so meditated upon the Scriptures and lived with kings, prophets, psalmists and captains of the Bible that he became a part of them and they of him. When he preached upon David, it was no small man attempting to measure the girth of the poet-king. Parker was David at the time. One instant it was the boy looking into the heights of manhood as he talked with Samuel; the next, it was the man looking down from physical safety and moral insecurity from his palace into the defenseless home of Uriah. When he preached on Isaiah, one saw how unobstructedly the prophet-statesman of Israel moved in the City Temple pulpit. Exegesis like this is a matter of complete personality; it is not a matter of learning in Greek or skill in analysis. The legend of his eloquence will be told by many generations!

THE SPELL OF THE PREACHER

Here is an example of the style of Dr. Gunsaulus—at times so curiously involved and lacking in lucidity—but the significant thing is that he seized upon that in Parker most akin to himself, his power of dramatic characterization. In this art Gunsaulus himself was at his best, and in the use he made of it we have had in America no one like him; no one near him. Such an art—depending so much upon gesture, facial expression, and the dramatic personality of the preacher—loses three-fourths of its spell and wonder on the printed page. No printed sermon by Dr. Gunsaulus shows us more than half the man. Much the same is true of every great preacher—his art dies with him, becoming a vacancy, even a vacancy that is vacated with the passing of the generation to whom he ministered—but it is doubly so with a preacher like Gunsaulus. The more reason, then, that we should hold him in grateful remembrance, and tell again and again the legend of his life, that as little as possible may be lost of the precious treasure of mankind. What though the picture of him be bathed somewhat in the rose-glow cast upon it by our own emotions—that is just his glory; that he evoked those emotions in us and made us, for a brief time, better than ourselves.

HIS UNIQUE GIFT

Howbeit, in such a sketch as this all one can do is to indicate, in some manner, not what Dr. Gunsaulus had in common with other preachers, but the gift which was uniquely and supremely his own. And that, as I have said, was his genius for dramatic characterization. Two of his sermons may serve as examples, two of the greatest sermons I have ever heard, and I doubt if anyone else could have preached either one of them. One dealt with the temptation of Jesus, and the vision of the Master, worn, weary, weak from hunger and long vigil, standing—a lone and quivering soul—face to face with ultimate Evil, feeling its fearful fascination, can never be forgotten! The other sermon—it has never been printed, I believe—might have been entitled, "Jesus at the Feet of His Disciples,"

and had to do with the scene in the Upper Room when the Master washed the feet of His apostles. "And he took a towel," was the text. "He might have taken a star," said the preacher, the better to show the august humility of the Servant in the House. Then the preacher became an artist, reproducing with painter-like sympathy and insight the scene in the room. All at once he began to re-enact the scene, from the point of view of each disciple, as the Master approached him. Only a master could have done it. A false note would have ruined the scene, but there was no false note. Each disciple stood out distinctly—his character, his temperament, his very soul—as if, by some magic, the man were there in the pulpit. The preacher forgot himself—the audience forgot the preacher—all were present again in the Upper Room long ago. One could have taken a photograph of Simon Peter. When he came to Judas, it was a solemnizing, terrifying moment—strong men sobbed like children, torn equally between the horror of evil obsession and the awful mercy of Christ. Never again on this earth do I expect to hear such a sermon, now that the great artist-preacher has vanished.

THE LAST OF HIS SCHOOL

Dr. Gunsaulus was an orator, not a theologian, nor yet a man of letters—though all of his books are rewarding, especially his poems, his *Life of Jesus*, his novel, "The Monk and the Knight," and his volumes of sermons. He was indeed almost the last of the old Websterian—or, rather, Gladstonian—school of the rounded period, using the full-throated Latin family of words. In early days his style—warm, exuberant, chromatic—often had all the lurid tropic coloring of Hugo; but in later years it had softened and chastened its hues. More often he struck a calmer key in which, with hardly a movement of the body, with the slightest employ of any dramatic suggestion, he held his hearers by the depth of his insight, the richness of his experience of things immortal, and the nameless grace of his spirit. He was not always triumphant, and if his successes were resplendent, his failures were equally gorgeous—like that awful day in the City Temple when he took Florence Nightingale for his theme. The sermon simply did not come off. Even at his worst he was never commonplace, never cheap, and the contagious quality of his personality—by its generosity, its amplitude, its winsomeness—redeemed many an ill-starred effort.

How inadequate, after all, is my analysis and estimate of a man so radiant and so radiating, so brotherly withal and lovable. To know Gunsaulus was to become, if not actually generous, like him, at least indisposed—partly indeed unable—to judge him calmly. He had a talent for living, and a genius for friendship. The deepest thing in him was his poet-soul and its experience of God in Christ. Before me lie letters telling, man to man, his faith in Jesus in words as simple as the prayer of a child—letters so lovely that they make the heart ache for sheer beauty. Anyone who knew him, and the rising and falling moods out of which his poems were born, can trace his real biography in his songs. They disclose a tender, beauty-loving spirit, sensitive to all divine persuasions, uniting a large and living culture with a heroic faith; a faith not

held without a struggle, as of one who felt, always, the pathos of the soul in a world where life is woven of beauty, mystery, and sorrow. Had the poetic genius triumphed over the homiletic, he would still have been a preacher as well as a poet, just as, even to the end, he was poet as well as preacher.

What the Layman Expects of the Church

By Harold A. Hatch

THE church will render her greatest service in the industrial situation by rededicating herself to the task of laying the foundation of the Christian faith and of teaching how to build upon this foundation. In season and out of season the layman wants to hear emphasized the universal fatherhood of God, from which truth follows the brotherhood of all men and the supreme value of every personality good, bad or indifferent. In season and out of season he wants to hear proclaimed the sovereignty of Christ, from which follows the duty of using always and without compromise his method of construction.

The dominant motive of industry, both in nations and in individuals, is self-interest, and its method is war, active or latent. Christ demands that this God of Self-interest shall be dethroned and that the method of war shall be repudiated without compromise, absolutely and finally. If the church is faithful to its Christian mission, the layman will hear in its councils and from its pulpit the demand that the tariff question shall be treated not from the standpoint of what appears to be most advantageous to American interests but what is best for the one family of mankind; that immigration shall be unrestricted, or, if regulated at all, shall be so regulated as to inflict neither slight nor injury upon any group in the one great family of God; that in the treatment of the debts owed this country by other countries, the principle of service, not merely of self-interest shall govern; that our navy and army being instruments for the infliction of injury shall be not reduced, but abolished.

This latter point is vital, for the principle of defending oneself at the expense of others is the negation of the Christian method of life. Military establishments are at best instruments for the infliction of injury upon one group of the family for the apparent good of another group, but there is no place in the Kingdom of God for the use of evil to overcome evil. At the inception of his ministry, Christ refused to accept success, that is, sovereignty over all the kingdoms of the earth, if it was to be gained by evil means. At the end of his life he refused to use his limitless force, his Father's "more than ten legions of angels" to overcome his enemies. He clearly instructed his followers, many of them such as we would deem weak and helpless, to follow his method of overcoming evil by good, at the same time warning them that his method would subject them to persecution and even to martyrdom. Nothing

is more clear in his life and teaching than that the endorsement of war for any purpose is a denial of him.

The layman will hear the church demand that the relations between employer and employee shall be free and fraternal, that they shall treat each other as partners, serving together the whole family group. Each partner receives a wage of which he is worthy, and wherever, as in our own country, capitalism is the established order, each partner shares equitably with all other partners the excess of production over wages and salaries, and each partner treats his share of this excess as a steward, on the principle that there is no such thing as private property in the philosophy of Christ, but merely instruments of service.

In a family each member has his or her own specific task—all do not sow or reap, all do not cook, all do not teach. So industry can be considered as a great family, divided for the sake of efficiency into small families, and they in turn into smaller families or companies, each group with its own specific task, this one producing clothes, that meat, and that steel. Is it conceivable that the miseries contingent upon unemployment should be inflicted upon a large section of the first group because of a temporary slackness in the demand for clothing? As soon would one expect a farmer to turn his children out of doors in winter because farm work is then slack.

The layman will hear the church demand unemployment insurance. Or is it conceivable that when sickness over-

takes a member of the meat group that his hire should thereupon be withheld from him and his family? Does one so treat one of his own sick children? The layman will hear the church demand adequate sick benefits for each member of each group.

Or can we visualize a group in which the hours and conditions of employment are such as to preclude sufficient time for recreation and worship? Such a picture would be a denial of the supreme value of each of God's children.

BRINGING JESUS' TEACHINGS DOWN TO DATE

The layman will hear the church demand that the police, the court, the prison shall form one redemptive trinity, that none of the three should usurp the prerogative of vengeance, which rests in the Deity alone, and that each should work in cooperation with the others to cure and restore to usefulness. The layman will hear the church protest against capital punishment as being just as clearly a denial of the way of Christ as it was when the "Master stooped down and wrote in the sand."

When the common people hear the church preaching these foundation principles and demanding of itself absolute allegiance to them, they will no longer listen to those who call the church insincere or call her the handmaid of the mighty. Then, as of old, the common people will hear her gladly.

Wartime Church Unity and Its Lessons for Today

By John Ralph Voris

EVER since the signing of the armistice, writers, actors, artists and similar makers and leaders of public sentiment have been lamenting the unwillingness of people to think about war themes. They rightly point out that the result of this mental attitude, in which the men who were in the service seemed not only to share but to lead, has been a failure to capitalize the ideals and to be admonished by the immoralities of the war time. This in many fields is nothing less than a tragedy for measureless values have been dissipated. Of special concern to thoughtful men is the fact that not only people in general but church folk in particular possessed this lethargic attitude toward the deeper religious realities uncovered by the Great War.

However, the recent but growing disposition on the part of the public to be more open-minded toward war-time facts gives one a slight degree of confidence not possible a year ago in suggesting that we turn our thoughts back to one of the most important contributions of the war spirit to religious life, namely, the unity of the church in relation to the work for enlisted men. But this confidence, slight enough at best, is tempered by the memory

that the plea for a united church was almost as unpopular during the so-called period of "reconstruction" (God save the mark!) as was any mention of the war itself. The renaissance of denominationalism which came to a climax rather than to an end in the fated Interchurch Movement inhibited enthusiastic interest in ideals of unity, even those that had just been shown by camp experiences to be not theories but practicalities.

The term "church unity" was regarded as a positive menace to the Interchurch, as is indicated by the following incident. Before arranging and offering for publication the notes which form the basis of this paper, they were presented, a year ago, to the publicity department of the Interchurch World Movement with the request that a frank statement be made concerning them. Word came back that the publishing of this message by anyone connected with the movement would be unwise in view especially of the financial campaign being then planned. Like all friends of the larger ideals and hopes of the Interchurch I was unwilling to do or say anything that would in the least handicap the effort toward denominational cooperation, and since it was really of little moment to

anyone whether these ideas came to light or not I readily acquiesced.

During the months since the collapse of the plans of the Interchurch there has been an even greater disposition to regard unity as a theme taboo.

But there are two classes of people, at least, who are interested in every demonstration of the principle of church solidarity. There is on the one hand the comparatively small group in every denomination who hopefully have kept a flaming zeal for the cause of ultimate church unity, and have persistently worked through their organizations to this end not only through and since the war but for years before. On the other hand, there is the very much larger number of those who, though they cannot claim to be "church leaders" and, though they are inarticulate, have no interest in continuing outworn church divisions and grieve over every failure of cooperative projects such as the Interchurch. These people—laymen and ministers—an increasing and exceedingly important folk—will gladly face facts that point toward united Christian effort. In one or the other of these groups will be found practically all war workers.

CHURCH SOLIDARITY

All other classes, however, will unite with these in recalling with a feeling of satisfaction the part which the Protestant churches played during the war, and particularly the fact that, in keeping with the spirit of solidarity which characterized our whole nation, these churches found themselves thinking and acting as an organic whole in patriotic and unselfish endeavor. Local churches gave inspiration, leadership, office space and funds for Red Cross, United Warwork, Liberty Loan and endless other campaigns. They released pastors for short and long periods to act as camp workers and chaplains, caring for their broken services as best they could. Local pastors meeting together for war community work felt a new spirit of solidarity. Heretofore they had federated largely to strength their own work. Now they visualized a common cause which made them enter the crusade as one man, while their churches were back of them with never a query as to the advantage to the individual congregation.

Those of us who have been critical of the churches for their seeming indifference toward social problems, involving industrial and international relations, can find few vulnerable spots in their war spirit, which was really social service in a deeply fundamental sense. The American Protestant church had been divided in the Revolutionary war into Tory and Liberal; in the Civil War into North and South. Until the Great Conflict it had never visualized to itself a cause great enough to give the sense and appearance of unity. Something seemed to have lifted the churches out of their ordinary thinking, for the emphasis was not upon their success, or authority, or prestige, or dignity, or size, or budget, or forward program! but simply upon their duty and opportunity. Nor can we recall that any one denomination took advantage of the many openings to capitalize the war in general or the camp work in particular to strengthen itself as a denomination. The corn of wheat was being buried in the ground. The church

had lost herself—and had found herself—in a great burst of unselfish patriotism.

UNITED IMPACT OF PROTESTANTISM

All are aware of the truth of these statements as they relate to the community, while those of us who were close to camp work realize that it reached its highest manifestation there. In the camp both at home and abroad a single united impact was made by the Protestant church. Whatever may be said of the work of the Y. M. C. A. and Y. W. C. A. here or overseas one must recognize that the "Y" represented *institutionally* the Protestant church at work for enlisted men. Working together in the "Y" huts the chaplains, camp pastors, visiting speakers, secretaries, whether selected by the denominations, the Federal Council, the War Time Commission or the Associations, were one force representing one church. And the church was glad of this until the signing of the armistice "when sin broke out" and the era of criticism came.

In our huts we looked amazedly at those pastors from prominent churches streaming into camp, anxious to perform any service, however menial. And the way they did preach when they had the coveted chance. The gospel was very real in those days. Those men in khaki and blue packed in the huts, who listened so intently to the messages from the platform, were possibly going to their deaths. Somehow or other it did not seem fitting or necessary to emphasize the differences between denominations or theologies.

The impression on the enlisted man was of the oneness of the churches. Night after night they came to the huts to hear speakers whom they knew to be Presbyterian or Baptist or Methodist, although sectarian differences were never emphasized. Inevitably the listeners caught the point of view, the vocabulary, the convictions of the speakers. It was an all-round religious education for the enlisted men. It was a vision of the whole gospel, given with singleness of purpose. There has never been anything like it before or since. The men of the service may not say much about this thing. They may scarcely realize it. But we may be sure they will not be wholly satisfied with a constricted gospel again. However, whether they are satisfied or not with a limited gospel, the church owes it to them to give them as broad a vision in peace, with peacetime duties and responsibilities, when they face life as she gave to them during the war when they faced death. And if the church could quickly organize her forces to give this full-orbed gospel amid the rude surroundings of the camp, how much more thoroughly and alluringly could she present it now—if she simply could vividly see the opportunity.

RISING TO OLD IDEALS

The effect upon those visiting ministers who came frequently or for long periods into the camp in bringing them to think in terms of the whole gospel can never be estimated. They felt a sense of oneness with the soldiers, the camp workers and with one another. Although not professionally engaged in work for the men in the camps, yet without compensation for themselves or their churches they came to give the best they had. The war spirit per-

mitted these pastors to be that which their ideals had always demanded. *They did not change their ideals; they were simply permitted to rise to them.* The inhibiting crust of conventional denominationalism was broken.

The ministers of near-camp cities, meeting frequently to organize their work for the men teeming into town from the camps, spent themselves unreservedly and unselfishly. The enlisted man was invited to share the privileges of many congregations but of one church.

But if the camp spirit gave the consciousness of unity to those serving part time or occasionally, how much further toward that ideal of Jesus expressed in his prayer "that they all may be one" did it lead those of us who gave full energy to the promotion of camp religious work. Chaplains, camp pastors, Y. M. C. A. religious work directors and other pastor-secretaries felt this as keenly as did the laymen. As time went on they freely rejoiced over this development.

Among these Protestant workers this spirit of solidarity was electric. Men of all denominations, of widely differing points of view—conservative and liberal; men accustomed to the individualistic approach to religion, and those willing to hazard their lives on the social message; those who temperamentally were evangelists and those who were religious educators; those stressing the liturgical element and those who had been trained to think liturgy was dry-bones—all pulled together as one team. They met together weekly without dissension. They spent hours considering their common problems without even the discussion of non-essentials. They felt the merging of their souls in prayer and hymn. Most of all they had the companionship of those engaged in a common task so large that they had to unite in order to accomplish its purpose. Sectarianism had been adjourned!

NO DENOMINATIONAL EXCLUSIVENESS

The special denominational representatives, known most frequently as "camp pastors" would come to the camp charged primarily with caring for the men of their own denomination. A day or so for those who were by nature broad of mind, and a week for the most recalcitrant denominationalist, were sufficient to give them the spirit of the camp, and they found themselves the most ardent of all in working for the common good of the men, without thought of denomination. This does not mean that they neglected their duties to the men of their faith, or that they were less loyal to their church, but that they placed first their interest in the work as a whole, and they felt that they were the ambassadors of their respective churches to minister to all the enlisted men.

We thought in terms of unity; we prayed for it; we held conferences concerning it, and established commissions on it. This is something noteworthy. An actual demonstration: nothing on paper; no resolutions; no conventions; no ecclesiastical agreements; no vast expenditures of money to bring it about. But it existed successfully on a nationally wide scale, in a work for several millions of men, in the promotion of the full-orbed program of the Christian church. The soldiers liked it and many praised it openly. More conscious of the development and more articulate in commendation of it were the camp religious workers, par-

ticularly the ministers, whatever their denomination or training.

INTERDENOMINATIONAL APPRECIATION

This spirit of unity was brought about in part, at least, through the development of interdenominational appreciation. This does not mean merely tolerance, or breadth of view, though these qualities obtained, but rather the more Christian virtue of understanding the value of what other persons and organizations had to give. There was forced upon all the conviction that the Episcopalian had something to give us that no others to the same degree possessed. So with the Methodist or the Friend. Each denomination had its own contribution to make, and each individual unconsciously gave the strength gained through his denomination. Having visualized there in the camp the distinct contribution of each denomination, we began to realize if in any unit the leadership of any one of the leading evangelical forces was limited or omitted, the religious work there was limping and abnormal.

But not only was there gradually growing an understanding of denominational values, but of temperamental as well. The conservative learned first to moderate his antagonism toward the liberal; then to cooperate with him; then to appreciate his mental attitude and to appropriate what he had to give. The radical learned that nothing is so narrow as illiberal liberalism. It was not that men gave up their convictions in the midst of a dilettante eclecticism. Not at all, for the camp was a place of blazing convictions and not of easy-going tolerance. But here amid an atmosphere which lent itself to mutual understanding men learned to see the point of view of others and to determine their own in that light.

Can this fine spirit of brotherhood be given opportunity to live again as it lived within the camp? It would not mean that the Methodist would applaud and generously acknowledge the work of the Congregationalist, and then go about his way unmoved, but that he will wish to possess all that Congregationalism can give to Methodism—which is a great deal! It means that the Baptist would not merely endure the ritualist, but would ask himself, while maintaining the integrity of his convictions, whether there may not be something that the Episcopalian can give to him which will enrich his religious life—and there is!

CAN THIS SPIRIT LIVE AGAIN

The united impact of the Christian forces in the camps made it possible to present a full-orbed gospel, which after all is the chief function of church unity and the principal *raison d'être* of the unity movement.

One of the hopeful expressions of this new ideal of spiritual comradeship was the custom in many camps of celebrating the communion in common. It was early in the war game that the first of a series of such observances was held in a large cantonment in the west. There assisted in this service ministers from the Presbyterian, Methodist, United Brethren, Baptist, Episcopalian, Disciples and Congregationalist churches. There in the bare hut those men and the soldiers pledged themselves to their divine leader, conscious of a spiritual unity which was far above the usual expression of interdenominational fellowship.

It was the comradeship of those engaged in a great moral crusade.

And a training conference of religious work directors of all the western camps, after nine days of intensive work of the most gruelling sort, during which there had been builded a full program of the camp work, representative of the whole Protestant church, closed its work with the Lord's supper, administered near midnight. The fifty men privileged to be there will never forget the experience. It seemed as if the physical presence of the Master were there. Those men can never completely "revert to type."

Workers in the overseas areas were conscious to an even greater degree of this sense of Christian brotherhood, regardless of denomination. In fact, while on this side the camp work was a synthesizing of denominational ideals, on the other where death was nearer, and things were simpler, it was a practical elimination of denominational thought. The attainments of the camps here are perhaps more nearly practicable in conditions as they exist today.

TEMPORARY REACTION INEVITABLE

That the center of gravity should move after the war from the single common cause to denominational ideals was natural and perhaps inevitable. There was the reasonable reaction from the extreme unselfishness of war times when churches injured themselves in their eager desire to help the enlisted men. It was necessary to recuperate strength. Moreover, many denominational plans had been held in abeyance during the war and these had to be emphasized or lose their significance to the detriment of good causes. The denominational forward movements were all nobly conceived and efficiently promoted. While some may say that the strength of these projects made the Interchurch success impossible, yet it can just as logically be urged that the forward movements were not strong enough for the Interchurch to succeed. They were caught at a time when they were all fighting for self-existence. They had no energy to spare. Had they been further along their leaders could have afforded to be altruistic and cooperative far beyond the point where their really earnest ideals permitted them to go. But it is not our purpose here to study the philosophy of the rise of the denominational movements, or of the rise and fall of the Interchurch. Our purpose now is simply to call attention to two facts.

The first fact, a tragic one, is this: Many of the church leaders did not see that concerted action was as necessary during the period following the war as it was during the war. Surely at no time during the great conflict was there quite the urgent need for united strategy against sin as there has been during what we first called the period of "reconstruction," which became one of destruction instead. And this is based upon the second fact, namely: The church did not have an adequate program to meet the immediate needs. Neither the denominational movements nor the Interchurch challenged the conscience of the nation with a program for the returning soldier, for international mindedness, or for industrial reconstruction. The denominational and interdenominational projects, great though they undoubtedly were, and based upon the war psychology of promotion, were for a church program as

if there had been no war, or as if there were no immediate problems following the war.

The cause of church unity suffered because of the failure to visualize an immediate need great enough to compel concerted action.

Let us frankly mourn over our failure to meet the needs of the day of "reconstruction." Let us face it as social sin, and be humiliated by our failure, a failure far greater than that of the Interchurch, of which the Interchurch collapse was simply a terrible incident. But being humbled, let the church arise, and seek anew her high motives of war times.

A camp worker of wide experience said of the various programs then at their height a year ago these vital words: "If the denominational educational movements or the interdenominational projects do not strive to bring back the high dream of war times, when there was a sense of working unitedly on a common cause, of attacking immediate evils, moral, and social—then may God help us, for we certainly will have slipped backward in spite of our great programs. No matter how many millions of dollars we raise, or how many missionaries we send, or how many colleges we endow, if we shall have lost something of the moral fervor, of the evangelistic passion of a united church working on a common program, we shall have lost to just that extent the spirit of the living Christ."

VERSE

On My Seventieth Birthday

LORD, here am I. My three-score years and ten
All counted to the full; I've fought Thy fight,
Crossed Thy dark valleys, scaled Thy rocks' harsh height,
Borne all Thy burdens Thou dost lay on men
With hand unsparing, three-score years and ten.
Before Thee now I make my claim, O Lord.
What shall I pray Thee as a meet reward?

I ask for nothing. Let the balance fall.
All that I am or know or may confess
But swells the weight of mine indebtedness;
Burdens and sorrows stand transfigured all;
Thy hand's rude buffet turns to a caress,
For Love, with all the rest, Thou gav'st me here,
And Love is Heaven's very atmosphere.

DAVID STARR JORDAN.

Prayer

O GOD, in every temple I see people that see Thee,
and in every language they praise Thee.
If it be a mosque, men murmur the holy prayer,
and if it be a Christian church they ring
the bell from love to Thee.
Sometimes I frequent the Christian cloister,
and sometimes the mosque, but it is
Thou whom I seek from temple to temple.

ABDUL FAZI.

Missionaries

SINGING they go their long adventurous ways;
Far-off alarms ring stirring in their ears;
Splendors that glimmered on the lost frontiers
Shine for the Pilgrims of Earth's kindlier days.
They range a new frontier. The trails they blaze,—
Faint trackways in the waste of hates and fears,—
Shall lure the feet of unborn pioneers.
No rigors wear them; and no loss dismays.

Lord of all dreamers, who shall see the gleam?
We walk the safer roads with languid feet.
What bright adventure touched the common street
Where Jesus named your name and lived your dream!
Children of Light serve always with high deeds;
Their traffic is in life, and not in creeds.

HELENA GAVIN.

Light

FULL many stars are in the sky,
Yet they are deaf to me;
The one that I must travel by
Within myself I see.

It may not prove a steady light,
But 'tis the best I know;
And if it lead me through the night
Or not, I onward go.

And if I find the fabled Morn,
Or sink in utter dark,
I never fail, in paths forlorn,
To listen for the lark.

CHARLES G. BLANDEN.

City Neighbors

I THOUGHT the house across the way
Was empty, but since yesterday
Crepe on the door makes me aware
That someone's living there!

NEW YORK TRIBUNE.

Happiness

THE noblest man's no happier than a hog,
If happiness be reckoned by the bulk.
Indeed, the weight's in favor of the swine.
He boasts by far the better appetite,
Is bigger, fatter, wallows in content.
Not weight, nor quantity, but quality
Gives character to happiness. You must
Have soul supremely to enjoy. A pig's
A person: that nice fact has recently
Been demonstrated in a magazine.
At least the writer satisfies himself.
But, person or archangel, even he
Will probably agree that "pigs is pigs,"
And only pigs, in appetite; that squeals
And grunts express the limits of their joy.

Your soul's not made of beef or pork. And stuff
That yields exquisite happiness, be sure,
Is not less subject to exquisite pain;
Your nobleman must buy his pleasures dear.
You'd have yours cheap? Then consort with the hog.
The biggest gets the swill. Just push the others
From the trough, and help yourself! It's lots
Of fun,—if you're a hog. If you're a man
You'll find the soul's sublimest joy is found
In sympathy, in sharing with the rest.

JOSEPH ERNEST MCAFEE.

Prayer

O LIFE that breathest in all sweet things
That bud and bloom upon the earth,
That fillest the sky with songs and wings,
That walkest the world through human birth;

Lead us through these bewildering ways
Of pain and beauty Thou hast trod!
Thou art our creed, our prayer, our praise,
O Christ, Thou human heart of God.

LUCY LARCOM.

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English Liberals on "Prussianism" in Ireland

OUR great American democracy desires above all other international relationships to be one of mind with Englishmen. Sir Horace Plunkett, a Protestant, who has done more constructive work for Ireland than any other living man, and one whose sane, balanced and well-informed judgment on the Irish question has more weight with thinking Americans than any other man in Britain, says the verdict of the world overwhelmingly condemns the present regime in Ireland. Upon his return home from America, speaking of American opinion in the matter, he said: "The dominant note in moderate and would-be friendly circles, to which I purposely devoted most of my inquiries, was one of utter bewilderment at the tolerance of the British people for acts perpetrated in their name in Ireland. The whole of this disastrous chapter in the dark history of Anglo-Irish relations has been more closely followed in the United States than in Great Britain." In an open letter to the British people he warns them that there cannot be right mutual understanding between English-speaking peoples "while the scandal of the British government in Ireland remains."

Gilbert Chesterton condemns the present regime in stinging words and in an interview given out in St. Louis the other day said: "It is a tradition in England that foreign affairs must be handled by the aristocracy. The aristocracy has been lamentably diluted by a sprinkling of cads, but still, as a class, it is permitted to dictate the foreign policy. It is unfortunate that Irish matters are considered foreign matters, but they are." That is, the democracy is powerful in internal affairs in Britain but leaves foreign and imperial matters to the aristocracy. In that way England maintains a democratic self-government alongside an aristocratic imperial and colonial government. "I would as soon see babes in perambulators handling the foreign affairs of England," added Mr. Chesterton, "for babes in perambulators are apt to be rather honest and innocent."

America knows no such class strata as that of English aristocracy and she will never sacrifice her essential democracy in any sort of an English understanding that compels her to swallow that aristocracy or its denial of essential democracy in its imperial government. Our Anglo-American alliances and understandings can be sustained only in our common democracy, and the present regime in Ireland is rapidly destroying that dream for all good Americans.

* * *

What English Democrats Think

The Manchester Guardian calls Sir Hamar Greenwood's regime "more Prussian than the Prussians" and says he "clings to the belief that mere murderous blackguardism breaks the spirit of a white people." It speaks of "the chartered crimes of the Black and Tans" and says "contempt for our government's performance in Ireland is visibly lessening from month to month the chance of that substantial solidarity of the English speaking nations which held out, a few years ago, the best hope for our national safety and for the world's peace." It thinks "Sinn Fein, in its political aspect, is largely the fruit of prolonged disappointment, complete mistrust, and the anger produced by inept and wantonly irritating administration."

The Daily News says: "Every day Ireland is being welded more surely and more irresistibly by the premier and his armies into a nation that will not be conquered." The Nation (London) says the government is guided by men who "see Ireland not as a reality but as a nightmare. Never coming into contact with Republicans, they regard them as monsters. They prefer chaos itself to an order not produced by themselves... Dublin Castle will never govern Ireland again, but at least it is going to prevent Irishmen from doing it. Yet it does not even know how to do this. It is to sack a town or fire into an unarmed crowd. It is the logic of a policy of chaos. The government will not give Ireland freedom.

That being so it has no alternative but to give it frightfulness."

General Jan Smuts, the noblest and broadest of democrats, in condemning the present policies adds, "unless the Irish question is settled on the great principles that form the basis of this empire, this empire must cease to exist." This great seer and statesman of the proposed British commonwealth warns that Britain cannot exist in this post-war world of democracy half-democratic and half-aristocratic and that the same policies which Englishmen democratically applied to Englishmen must also be applied to non-English citizens in their world-spanning realm. The Nation agrees with General Smuts, saying: "Our statesmen forget that the Irish question is in a very real sense an English question; that the ruin of liberty in Ireland means the ruin of liberty in England; in the chaos that must ensue the British empire itself may perish." We may crush the Irish, but we cannot do so without lighting fires of hatred in Australia, in America and in the hearts of our army and navy; and without awakening terrible echoes in India." Lord Robert Cecil, of the old conservative House of the Salisbury's, agrees with General Smuts, saying: "Anything which attacks justice, equity, and freedom attacks the basis on which the British empire stood. The supremacy of the law is the guarantee of freedom, and for that all lovers of freedom in our history have fought. Reprisals are the negation of that supremacy."

* * *

The Reaction of Some Conservatives

In a recent address in the house of lords the Archbishop of Canterbury said: "Wrong has turned to right in the minds of many of our officials in Ireland." General Crozier, the military chief of all police forces in Ireland, caught a large group of auxiliary police red-handed in looting and suspended them, ordering court martial for the officers and chief offenders. Dublin Castle immediately restored them to their positions without either a hearing or trial. General Crozier immediately resigned, assigning his reason in the following words: "I consider that theft on the part of policemen in the course of their duties is unpardonable, and I cannot honestly associate myself with a force in which such acts are condoned." The London Times, ever the apostle of conservative English tradition, speaks of the forces in possession

If Not a United Church—What?

By Peter Ainslie

THE first of a series of Handbooks presenting the proposals of a United Christendom. Dr. Ainslie, who has been a pioneer in the cause of unity, has given much thought and labor to attempting a solution of the difficulties which bar the progress of the movement. This volume deals with the necessity, growth and outlook of Christian unity, to which is added a copious appendix. The argument adduced is that if unity be not attained, the church inevitably faces an era of gradually weakening power. Dr. Ainslie writes vigorously, yet without heat or partisanship, and presents a cogent and lucid plea for the cause that must be answered.

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THE CHRISTIAN CENTURY PRESS
508 S. Dearborn St., Chicago, Ill.

of Ireland as "an army perilously undisciplined and a police force avowedly beyond control, which have defiled by heinous acts England's reputation." The Daily Mail says "reprisals cannot succeed. They have already brought chaos to Ireland and shame to England."

Lord Parmoor reminds his colleagues that "the essence of representative government is consent, but the only remedy sought to be applied in Ireland is military force. What the English," he says in terms that even a laborite might find strong, "repudiated in time of war on their own behalf, they are now enforcing upon Ireland in what is called a time of peace." "This bill," cried an Ulster conservative in the house of lords when the coercion act was being debated, "will kill England, not Ireland." The Marquis of Aberdeen, former governor general of Ireland, advocates a reversal of the Irish rule and vigorously condemns military reprisals. He says 20,000 private homes have been raided in the

past two years, and dates the bitterness of Irish feeling from the appointment of Sir Edward Carson, who had armed Ulster against the Home Rule Act, to a place in the cabinet. Many others frankly state that Sir Frederick Smith and Sir Edward Carson were compounding treason quite as surely as some who were shot for it in Dublin, and that the whole Irish trouble is brought by the determined government of things from a partisan, bitter-ender, Ulsterite viewpoint. Nearly a year ago Sir Stanley Harrington, Commissioner of Education for Ireland, said: "I see disaster ahead if the government does not immediately tear off the mask which Sir Edward Carson has drawn over its eyes." The Earl of Denbigh is convinced that "the policy of reprisals now carried on will never be successful" and says "if allowed to continue more harm will be done to the British empire in its reputation abroad than the average man has any idea of."

ALVA W. TAYLOR.

British Table Talk

London, March 8, 1921.

"SHYNESS is never a virtue. At best it is a painful disability, at worst a crime. If you are interested in things of the mind, talk about them if you can get anyone to listen. If you cannot find a sympathetic ear, discuss them like Demosthenes with the waves but do not bottle them up."

These are the counsels of a wise man, Professor Zimmern of Aberystwyth University and they fitly head a column of Table Talk. They were addressed to Welsh students, but there are others who need the same admonition. Good talk is the best of all schools, but good talk is impossible where the talkers are afraid of letting themselves go. And it must be confessed that even among those whose supreme concerns lie in the realm of the spirit, there is too much of the crime of shyness. It has even been suggested by Dr. Clifford that the old fashioned testimony meetings might be revived. "How much we have missed through dropping the meetings for personal witness concerning the power of Jesus Christ in our own experience." There is no doubt that such meetings were often liable to become unreal, or to unloose excessive torrents of emotion or even to give room for cant. But the loss of talk upon the concerns of the kingdom of God is a very grave loss. And it is only necessary for someone to make a beginning to discover how concerned men are about the abiding realities. They will babble on about test matches—a sore subject with us—but in their heart of hearts they are really wondering when the other fellow is going to talk about something that matters.

* * *

Free Church Reply to Lambeth Proposals

The big guns of the free churches are in Manchester this week for the Free Church meetings. Whatever is done of political moment will be cabled before this letter arrives, but it may be assumed that many wise and eloquent speeches will be made. Unhappily, hitherto the striking power of the free church council has not been equal to its speaking power. Its resolutions have not been matched by its achievements. Still at any moment—it may be this week—its platform may become a place of vision for the people, and voices may be heard which will reverberate through this kingdom. On the theme of reunion, much of the task set to the free churches by the Lambeth Conference has been accomplished already by the Federal Council of those churches. A friend, whose judgment I value, has read the reply to Lambeth, prepared but not yet published, and he declares that it is a great document, altogether worthy of the moment and in it there can be discerned, no less than in the Lambeth documents, the evident presence of the divine Spirit.

A London editor said to me last week that in his judgment it was not reunion that mattered so much as the pursuit of reunion. "To travel hopefully is better than to arrive," was his remark. There is truth in this paradox. The churches are busy going into their treasure houses; they are overhauling their armories and perhaps their old clothes; they are compelled to sift and test their traditions and even their prejudices, the most stubborn of all traditions. They may never reach that form of reunion of which they dream, but they will have won something better. It belongs to the character of a life like this that the best remarks are given during the conflict and not at the end. The game itself is always more than the prize. Anyway it is all to the good that churches are facing the demands of the new age upon them and are hearing the call to set their houses in order. The Manchester conference should bring some of the gains which this adventure offers. Those who seek for reunion in the hope of tranquility and cessation from struggles are missing the spirit of the scene altogether. The quest for reunion should be a daring adventure, and whatever reunion is won, it may be assumed that it will bring not inaction nor dull monotony, but a signal for fresh adventures and discoveries which at present it does not enter into the boldest heart to conceive.

* * *

New Wine in New Wineskins

The last has not been heard of a great sermon preached by my friend Rev. C. E. Raven before the Cambridge University. It was a passionate and fearless plea for the church of England to adjust itself to the new renaissance. "New wine must be put into new wineskins." These are some of his pleas. "It is no mere local or temporary crisis through which religion is passing. It is not simply the aftermath of war or the fruits of the labor movement or the result of modernist criticism. We are assisting in the closing stages of a movement of the human spirit, more revolutionary and more universal than any recorded in history, a movement for which the only possible parallel is the renaissance. The new renaissance has given rise to the new reformation. The process is as sure and as inevitable as time itself; we may fear it and we may hate it but we cannot delay or restrain it and if we resist it, we shall be smashed. At present the majority of our officials and the most vocal of our clergy are insisting either that 'there is really no hurry' or that if we must change, let us go back to the past, and not forward into the future. And while they delay, our ruin comes daily nearer."

The revolt of the younger generation is a manifest fact. One can not live for many weeks in a place like Cambridge without realizing that a fresh outpouring of the Spirit has taken place;

that at last Christianity has got over the perplexities and adjustments of the past century and that a new and reasonable faith is stirring. But how is it these young men and women are not returning to the church? How is it they do not find their newly discovered and glorious Lord in his church? These are some of the challenges thrown out by Mr. Raven. For the evangelicals he has more hope at the moment than for the Anglo-Catholics. But nowhere does he find that his church is awake to the character of the crisis. With these solemn words the preacher closed his sermon; they will not go unheeded for the speaker is not one of those who fire their shot and then retreat: "It is possible for us also to reform ourselves: God's grace may yet restore to the old wineskins their pliancy and make them fit to contain his new wine. But the season for such a peaceful change is passing fast. Many of us will wait and work and watch in the hope that the change may yet come in time. Only our hope grows fainter. Only there may come a moment—and sometimes it seems at hand—when we can wait no longer, when action at whatever cost will have to be taken, when to be still would be to sin not against man but against God. And if that call comes, that call which no man dare disobey, thousands will rise to answer it."

It is interesting to note that Mr. Raven has undertaken the editorship of *The Challenge*, a church weekly uncommitted to any party. There will be no lack of life in this paper and if those who really care for a free press are willing to see it through, *The Challenge* should still do a great work in the days ahead. But over here at least there is much talk about the desirability of a free press and too little disposition to back the free press already in being.

* * *

Strategic Place of Pioneer Missions

Our missionary societies are ending or have ended their financial year. In general it may be said that though they have not reached the high levels of the previous year; they have far exceeded the old levels and though there are deficiencies before many societies, there is no reason for gloom. There has never been a time in which the eyes of statesmen and administrators have turned with more interest and sympathy to the missionaries and their work. Students of history too are beginning to see the critical importance of the work done by the pioneer Protestant missionaries during the nineteenth century. They were, though they were often unaware of it, the prophets of a new conception of empire. They were the pioneers who led the way to the only relation between peoples which offers any hope for the peace of the world. Sometimes the missionary enthusiast may be forgiven when he hears statesmen of today on the race problems, if he exclaims, "I knew that a hundred years ago."

* * *

Non-Conformist in Olney Church

Here is a curious coincidence. On Sunday last, I had occasion to speak for the first time for many years upon John Newton and his Olney group. On Monday morning I received a letter from a friend who told me he is to preach in the Olney church on Good Friday, the first non-conformist to preach in Newton's church where William Cowper worshipped. Newton and his school were very friendly in those days with "dissenters" but apparently not even Mr. Bull, the dissenting friend, within whose spiritual care Newton trusted the poet when he left for London, was permitted to preach in the parish church of Olney. But, once more, we move.

Is there any difference between "normally" and "primarily"? The bishops in the Upper House of Convocation spent a day in discussing the ministry of women in the church. The Bishop of London to allay anxiety proposed to insert in the resolution words which would admit women speakers to occasions "primarily for their own sex." The resolution finally adopted was that "under conditions laid down by the bishop of the diocese,

it should be permissible for women duly qualified and approved by him, to speak and pray in consecrated buildings and that such ministrations should be on occasions other than the regular and appointed services of the church and intended *normally* for congregations of women or of children." But what is the difference? It looks as if "normally" is the more practical word, and may easily become a dead letter. There is no doubt that the claim of women to preach cannot long be denied. The objection to their preaching to mixed assemblies cannot be long maintained, "normally" may prove the last and feeblest of the barriers to be swept away. Wicked cynics ever declare that the only drawback in the charge will be found in the unemployment which it will bring upon many men preachers.

* * *

The readers of *The Christian Century* will be interested to know that the fine articles by John Drinkwater on Lincoln as a world emancipator are to appear in "Outward Bound," our new monthly magazine dedicated to the nobler internationalism. These articles have appeared in America, but not as yet in this country. They have their burden for this side no less than for America. There is a genuine passion among many in this land for a new world order, and though there are many adversaries, there is, nevertheless, a door opened which no man can shut.

Holy week and Easter are drawing near. It is growing more common every year for churches to render Bach's Passion music, or Stainer's "Crucifixion," and in very many churches courses of Lenten services are given. For many of us, however, the great interpreter of "The Passion" is not the preacher but the musician. Bach's Passion Music, as Dr. Royce pointed out, is a wonderful piece of interpretation. There are some engagements in the year one would drop with a light heart, but not the hearing of the Passion according to St. Matthew in St. Paul's on Tuesday in Holy week. It is a great act of devotion which makes the hearer live over again the story of that night and all that was wrought under the darkened Syrian noon which followed. Strange that the Leipzig Cantor should be our truest guide back to the Man of Sorrows and to the cross and to the lovely morn which should follow the night of weeping!

EDWARD SHILLITO.

Ambassadors of God

By S. PARKES CADMAN

In this book, just from the press, Dr. Cadman, well-known Brooklyn preacher, maintains that the outstanding truths for preachers to proclaim are few, simple and experimental. He bids them find these truths in the Scriptures and shows how their greater peers in the Christian church through all the centuries have taken this Scripture material, and shaped it, each to the needs of his own generation.

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THE CHRISTIAN CENTURY PRESS
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CORRESPONDENCE

Dr. Fitch's "Omissions"

EDITOR THE CHRISTIAN CENTURY:

SIR: The eagerly anticipated article by Dr. Fitch has appeared in your valuable paper. But after reading it and acknowledging its high literary merit and beauty of suggestion, one wonders what was in the mind of the editor when he described the article as "remarkable." It is remarkable, not for what is postulated and definitely stated, but for what is omitted. One quite naturally concludes on having read it that Dr. Fitch thinks that the church does not believe in Jesus, as he interprets such belief. Whereas, the outstanding feature of modern Christianity is that the churches overwhelmingly believe just that—and nothing more. It is this restricted belief that constitutes the present weakness of the church and its ruinous tendency. Take the omissions in the article. There is no mention of sin, except in so far as certain conditions which were in existence in Christ's day, are described as evil. But individual sin—that which to Jesus and his immediate followers constituted the awful barrier between man and God—of this there is no mention in Dr. Fitch's body of belief. Not only is the word itself carefully avoided by him, but the fact of sin—its ubiquitousness, forthright damnableness, its separating effects—this is passed by. Not only is the word "cross" not once mentioned, but all that the cross stood for in the mind of Jesus, of Paul, of John—the reconciliation with God, the forgiveness of sins, redemption from sin—of these things we hear not a word. It is as if man set out to discuss the beauty of the dawn without making mention of the sun. It is as if man attempted to describe conditions of life on this planet and yet ignored the life-giving qualities of the sun. I make mention of sin and the cross as being essential to any reasonable presentation of Christian discipleship, and I protest against being called a reactionary because of this attitude. If Dr. Fitch's system of belief is complete, then evangelical faith is dead and Unitarianism is victorious all along the line.

GEORGE LAUGHTON.

Winnipeg, Canada.

Doesn't Believe in Community Churches

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue of March 17 under the caption "Tragedy of Overchurching", my critic missed the point. In my communication, my contention was that the community church does not, will not and can not minister successfully. My point was that the so called community church received a wonderful boost through the Interchurch workers reports. These reports were hurriedly thrown together and therefore are not trustworthy in many cases. As a matter of fact they advocated community churches as the solution of the problems and maintained that the successful church was the church of over a hundred members and that churches under that number ought to combine and constitute community churches. The real truth of the matter is that churches below what they termed the "efficient church" have through the years supplied our ministers and missionaries. The larger churches have been so busy with machinery and making the wheels go round that they have failed to function. If the enthusiastic Interchurch workers had their way our ministerial force instead of increasing would continue to decrease. In my statement, recently published in *The Christian Century*, I said that there were many unchurched areas but the much heralded community church would not supply the need. Only preachers of conviction can convince, convict and convert others. Should three churches in a given town combine and call a community church preacher, which in nine cases out of ten means one not in harmony with evangelical ideas, how many years would it take that combined church under unconvicted leadership to convert lay members into ministers and missionaries of the cross? I still maintain it's the wrong end at which to begin. Get churches now established to assume the responsibility of fill-

ing up the gaps in unevangelized areas. Get them to select and properly equip the most promising of their young people and send them forth to preach the word. These going out with a spirit born of conviction and not by compulsion will give those unevangelized areas what they need regardless of what they want. The writer has read, re-read and studied Interchurch reports and he has come to the conclusion that all that data, hurriedly collected, ought to be "junked" along with the machine that produced it.

Corresponding Secretary

J. FRANK GREEN.

Michigan Christian Missionary Society.

Victims of Ecclesiastical System

EDITOR THE CHRISTIAN CENTURY:

SIR: Permit me to express to you my appreciation of the paper you are giving us. I know of no religious journal that so clearly interprets the mind and heart of the age—it is even far in advance of the age. There is a breadth voiced through the columns of *The Christian Century* that is refreshing to one who has grown weary with worn out traditions and interpretations. I feel that we are all the victims of, not only a vicious, economic, political, and social system, but of a vicious ecclesiastical system as well—a system that involves a narrow and petty competition, and this competition invites unchristian methods which must be hateful to the Father of us all. God speed you in your efforts to liberate us from ecclesiastical and denominational bondage.

A. T. CARR.

Clergy Fares—A Layman's View

EDITOR THE CHRISTIAN CENTURY:

SIR: A bill is now before the Legislature of Nebraska proposing, as I understand it, half-fare permits to ministers (and to charity workers) on the railroads within Nebraska. I observed yesterday in the paper that the committee having it under consideration in one of the houses of the Legislature has recommended the bill for passage. Such half-fare permits have been granted in interstate traffic for some time.

Ministers are entitled to know how the half-fare permit for clergymen appeals to the layman. What I say here I believe to be representative of a large body of lay opinion.

I talked recently at lunch with a passenger representative of one of the railroads, and half-fare permits for preachers came into the discussion. Speaking of interstate permits, the tenor of his talk was as follows:

"You know the boys out on the road, the train crews, despise these permits. They soon learn to spot the preacher who is riding on such a permit, and they find often that he buys a half-fare ticket to the nearest point in another state over the Nebraska line, when he is not intending to go outside Nebraska, in order thereby to get the half-fare rate. This is often done on trips from Lincoln to Omaha. There is one man I have in mind who occasionally goes to Omaha from Lincoln on the last passenger train of the day, a local that goes no farther than Omaha. He gets a half-fare ticket from Lincoln to Council Bluffs, and of necessity must leave the train in Omaha.

"There is another preacher in Lincoln who preaches at X—in Nebraska near the state line. He buys a ticket at the half-fare rate to the first station beyond, and gets off at his preaching point in Nebraska. One trip there was no ticket on the train for X—; and the train ran right through X—to the first point in the adjoining state. It was a mighty mad preacher that got off the train. He did everything that a preacher is supposed to do when mad, except cuss. He said: 'Why didn't you stop at X—?' 'There was no occasion to stop at X—.' 'But you knew I wanted to get off at X—.' 'There wasn't a ticket on the train for X—.'"

Imagine, if you can, such a preacher, trying to put across to those trainmen the gospel of Jesus Christ.

I wonder if the preachers in Nebraska know how the public

will regard a half-fare law in their favor. I wonder whether individual preachers know how they will be regarded, by laymen, if they accept a half-fare permit within Nebraska, when legalized by act of the Legislature. It strikes me that the ministry, in order to preserve its self-respect, should be heard right now deploring the passage of the pending law, in order to remove from themselves the suspicion of a desire for its passage.

Since 1907 in this state even the tobacco-spitting, drygoods box-whittling man on the street has been opposed to the railroad pass. Men who have no use for churches have gotten to a plane of ethics in this matter that demands that every man and woman shall pay full fare on the railroads. It appalls me to see the preachers, ministers of high ideals, begin the attack upon the law, and show themselves, if they are backing this proposed measure, to be below the plane of ethics, in this regard, of us plug-uglies of the streets.

Two or three months ago I went to the depot to buy a railroad ticket, and the man just ahead of me was a well-groomed clergyman who purchased a half-fare ticket to some point out of the state. I said to myself as he did it: "Mr. Man, some washwoman with worse than no husband, and with a bunch of half-starved kids, is helping to pay your railroad fare."

Why make the preacher an object of charity? Why does he not stand up and demand a living wage, and get it or quit? There is little use for preachers to preach to us if they cannot command our respect; and I say to you frankly that I do not want any preacher pointing out to me the better life, who is riding around the country, in whole or in part, at the expense of the public. How can he ever acquire a reputation for sincerity when he discusses any problem having to do with the railroads? How can he ever do anything to bridge the gap between the church and organized labor?

The preachers of Nebraska have their choice just now. They can subside into odium with their little old half-fare, if they get it, and lower themselves collectively and individually in the estimation of the public; or they can repudiate the "hand-out" business, and demand a proper wage, and elevate their profession collectively and individually in the estimation of the public.

A few years ago a state official of our church not only rode on an interstate half-fare permit or a pass, but went into the newspapers to justify his practice. Ever since then I have had to listen to the cackling of sinners with whom I associate. Please do not make it more difficult for us who are friendly to the church and friendly to preachers to stand up for them and for the work they are endeavoring to do, by gouging at the vitals of the anti-pass law, for their individual financial betterment.

Make us fellows in the pews pay full fare on our ministers' salaries, so they can pay full fare on the railroads; and thereby no apologies will be due and forthcoming from anybody to anybody.

Lincoln, Neb.

T. F. A. WILLIAMS.

Contributors to This Issue

JOSEPH FORT NEWTON, Minister Church of the Divine Paternity, New York City.

JOHN R. VORIS, Secretary Near East Relief; formerly associated with Interchurch World Movement.

HAROLD A. HATCH, New York layman.

THE SUNDAY SCHOOL

The Duty of Health*

THERE was a day when the marks of a saint were an emaciated frame, hollow eyes and filth. Simeon Stylites was a sad object from a health point of view. Saints used to scourge their own backs, and becoming constantly thinner, to draw the knotted-rope belt a bit tighter as the weary months went by. The theory, in that day, false as some of our theological notions in this, was that the suppression of the body meant the exaltation of the spirit. In these times of physiological psychology we know that mind is based on body—you are yourself, not part spirit and part body. The theory on which we work, then, is that of a strong mind in a sound body. Moreover, it is a positive duty to keep the body as sound as possible. Broad-minded congregations no longer object to the minister's game of golf. Broad minded ministers promote Boy and Girl Scouts and indoor and outdoor athletics for all. The gymnasium in the church may or may not be advisable, but no one can gainsay the joy of a preacher who faces healthy people rather than lean, crabbed, dyspeptic, flabby "saints," whose whole theological system is perverted and morbid. "Nightmare" religions you might call some of these frightful convictions. (Let us learn here and now that your most cherished conviction may be dead wrong, even if it is your conviction.)

One of the most beautiful metaphors used to describe a sound body and a strong mind is: "Your body is a temple of the Holy Spirit." This figure of speech cannot be taken so literally as to indicate that the Spirit is a kind of independent tenant. Noble spirits love noble dwellings. Notice Washington's home at Mt. Vernon and Jefferson's at Monticello. Gladstone lived in Hawarden Castle, he also lived in an impressive body. Paul may have had weaknesses, but I cannot think of Jesus except as dwelling in a beautiful body. Greek temples combined beauty and strength, so ought our bodies. The Christian's ideal should be an accurate mind in a strong and well-developed body.

Health costs. Not only is denial necessary but positive effort at development as well. Some of us go to gymnasiums three times a week, some of us walk and play games at an effort for the purpose of keeping our bodies fit. It costs effort. Many men guard their diet and force themselves to take ex-

*Lesson for April 10, "Bible Teachings About Health." Scripture, 1 Cor. 6:19, 20; 9:24-27; Gal. 6:7, 8.

The Malden Survey

By Walter S. Athearn

THE Interchurch World Movement gave us some valuable things, and here is one. This survey of a typical urban community, Malden, Mass., with regard to the seventeen church buildings and religious educational plants, is made and compared to the standards on the Interchurch score card. The book is abundantly illustrated with photographs and should be of large value to a community wishing to have a building program that will eventually result in an "adequate number of properly constructed and well located churches."

Price, \$2.50 plus 12 cents postage.

THE CHRISTIAN CENTURY PRESS
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ercises in order to keep in fine condition. Paul "gave his body the black eye"—he says. If the body cries out for whiskey, give it, not whiskey, but a punch in the eye! If the body clamors for indulgence—land a right jab on the jaw! Self-denial is part of the cost of being a Christian. What would we not give to be able to impress this idea upon our young people? But self-expression is as truly a Christian duty. Hugh Black has written upon "Culture and Restraint." To express the best of which you are capable is surely a Christian duty.

A saint? Yes, I saw one this week. He is eighty-two years old, he has gray hair and pink cheeks, he walks erect, he is full of vitality—and he never misses church. He gave \$1,000 to charity last week. He is a healthy saint.

JOHN R. EWERS.

BOOKS

THE ADVANCING HOUR. By Norman Hapgood. Mr. Hapgood is an outstanding liberal, always worth reading, particularly now. One may quarrel, to be sure, with his definition of Liberalism. He seems to regard it as a mediatorial school of politics deriving its meaning from the extremes between which it stands. This is inadequate. Liberalism is to be defined not by its specific content, but by the type of thought which it represents. The contempt of radicals which present day liberals have allowed to put them on the defensive, rests on a misapprehension. The liberal is not a middle-of-the-roader, clinging desperately to the "system"; rather he is one who believes in freedom, truth and the open road. He thinks more highly of the equipment of progress than of the goal, which is ever present in the radical's mind. The liberal may accept today radical conclusions, tomorrow conservative; his distinguishing mark is his type of mind—his regard for truth and freedom, his catholic spirit, his intellectual appreciation.

But the merits of Mr. Hapgood's book are much greater than any fault one may find with it. In a masterful way he exposes war propaganda, particularly that directed against Russia. After reciting a story of unspeakable atrocities the truth of which he vouches for, a tale which makes the blood boil against the Bolsheviks, he discloses that it happened not in Russia, but in the United States, and the victims were not bourgeoisie, but Negroes. Harking back to the German invasion of France: "Tell me," I inquired (of a French officer), "is it true that the Germans shot up the hospital on purpose?" "Certainly," he replied, "why not? We had a battery behind it."

In an admirable chapter, "What the Issues Are"—Mr. Hapgood draws a deadly parallel between the speeches in the present congress against the League of Nations and the arguments put forward in 1788 against the adoption of our federal constitution. For example, a Virginian: "What is the situation of Virginia? She is rich with her resources as compared with those of the others. . . . I can see what she gives up, which is immense. The little states gain in proportion as we lose. Every disproportion is against us." Again, in New York: "If we adopt this constitution, it is impossible, absolutely impossible, to know what we give up and what we retain." What a familiar sound has the protest from someone in Georgia who deprecates "the possibility of Congress calling on the militia of Georgia to quell disturbances in New Hampshire!" "The Advancing Hour" is an intellectual and moral tonic. (Boni & Liveright. \$2.00.)

RUSSIA IN THE SHADOWS. By H. G. Wells. Mr. Wells here holds that the United States must accept the present regime in Russia and help it to function; the alternative will be letting Russia disintegrate into chaos, which would mean the sure downfall not only of Asia but also of entire Western civilization. (Doran. \$1.50).

A HARMONY OF THE SYNOPTIC GOSPELS IN GREEK. By Burton and Goodspeed. The purpose of this book is not "harmonization or the discovery from the narratives of a historical order of events, but the exhibit of the facts respecting the parallelism of the Gospels as they stand." (University of Chicago Press. \$3).

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

General Convention of R. E. A.

The general convention of the Religious Education Association was held in Rochester recently. The general theme was "Education for World Fellowship." It was the point of view of most of the speakers that world peace will be accomplished only through an educational process which must begin with the child and continue through college into adult life. Prof. T. G. Soares of the University of Chicago spoke on the subject "Is World Fellowship Practicable?" He laid down the conditions for such fellowship in international fellowship and national humility. In referring to the plan for organizing the world for peace he declared that there could be no world peace which did not include Germany, but on the other hand that Germany could enter into fellowship with other nations only through the pathway of reparation. President McGiffert spoke on "The Church and World Fellowship" and Prof. Edward C. Moore presented the theme "The World Outlook of the Church." A number of these addresses will be published and will help in further clarifying the thinking of the church in a time when there has been but little clear vision.

Criticize Students for Extravagance

The Northwestern Christian Advocate tells the story of a student who recently refused a Cecil Rhodes scholarship because the allowance of \$1,500 was not enough to live on. The journal then proceeds to moralize over the present generation of students. "One trait the present-day student has developed is extravagance. He graduates with the simple life fairly eradicated by a score of money-demanding activities that would have made his father stand aghast. The average student of today spends more needlessly than his father's entire yearly outlay at college. Automobiles, taxis, dinners, dances, clothes, athletics, and so forth, pile up the total rapidly. Though colleges are scattered so generously over the country, it is to be doubted if the chances of obtaining an education today are any more pronounced than in the past generation."

Methodist Friction in the Southland

The task of the reunion of Methodism is definitely retarded by the ambitious plans of church promoters who insist upon organizing new congregations in territory already occupied. One of the first accomplishments in the negotiations for unity between the Methodist Episcopal church and the Methodist Episcopal Church, South, was an agreement that "where either church is doing the work expected of Methodists, the other church cannot organize a society or erect a church building until the bishop having jurisdiction in the case has been consulted and his approval obtained." Recently the north church started work in Orlando, Fla. When protest was made

by the southern Methodists, Bishop Richardson of the northern body said: "In organizing a society or erecting a church in any place he regarded the Methodist Episcopal Church, South, as he would the Presbyterian church or any other church." By implication he would not regard highly the rights of any of these Christian organizations. The incident may not be important in itself for interest in Orlando, Fla., is not widespread, but unless the northern leaders disavow the utterances of their bishop, the cause of reunion will be definitely retarded. The plan for union favored by the southern Methodists was not accepted by the General Conference of the northern church, and if bad feeling arises over some local occurrence, the law of the tooth and the fang may once more be invoked to settle the issues between the two sister Methodisms. This would be a deplorable end to the negotiations for union which have gone on for years.

Woman Minister Chaplain at Springfield

The first woman minister ever appointed in Illinois as chaplain of the senate is Miss Norma Brown, pastor of the Disciples church at Carlock, Ill. She is a recent graduate of Eureka College and is the daughter of a minister, her father being an Illinois pastor. Her work has been so unique in Carlock that it has been recognized by this appointment. There are several women in the ministry of the Disciples in Illinois who are giving a good account of their stewardship.

Lambeth Proposals Encounter New Difficulty

Rev. R. C. Gillie, president of the Free Church Council of England, was discussing the subject of union recently as it related to the Lambeth proposals. He finds in the Lambeth document no clear word on the matter of intercommunion with American and Scottish Christians in case the proposals are accepted. The close communion practice of the Anglican church is the stumbling block. He says: "If we in England became reunited with the church of England would that mean that we had to cease from offering and enjoying open communion with the Presbyterians of Scotland and our non-Episcopalian fellow Christians in the United States of America and in the dominions? If so, we are placed in a very real dilemma. The Anglican church is concerned, and rightly concerned, that no action on its part should make more difficult a possible reunion with the eastern church. But we are equally concerned lest the present degree of fellowship with some 20,000,000 of fellow communicants should be imperiled. Were we to join in visible union with the five million fellow Christians who are communicants in the church of England, would this mean that our looser but quite actual fellowship with this much larger number of Christ's people would be infringed and brought to an end? Is that

the price we are asked to pay? I hope it is not, but if it were, I think we should feel that we were not only disloyal to our past, and to the largeness of life which our Lord has taught us, but we should be disloyal to the sacred cause of unity itself. I doubt whether the mind of the church of England is clear on this point or whether the reality of our difficulty is felt by it."

Methodist Pastors Endorse Steel Report

While the steel report of the Inter-church World Movement is being condemned in some quarters as too radical, three hundred leaders of Methodism in city pulpits assembled at Buffalo recently passed a resolution commending the report to the ministers and laymen of the church. In the resolution they say: "We assert the fundamental right and duty of the Christian church to preach and to teach those ideals of social and industrial justice which will prevent the strife and misunderstandings now so characteristic of human relationships."

Mormon Church Deals With Polygamy

The Mormon church in Utah has recently excommunicated fifty people who have been practicing "interchange of wives." The head and founder of the colony is Moses S. Gudmundson, formerly professor of music at the Brigham Young University. He claimed to have had direct revelation from on high authorizing his views on illicit love. The evil roots of sexual irregularity are still in the Mormon church in spite of the efforts of some very excellent people to bring the church up to twentieth century standards of conduct.

Layman Issues Challenge to Debate

The agitation over the Sunday question which has been nation-wide has given the Seventh-Day Adventists a great opportunity to advertise their doctrines. Recently a carpenter in Indianapolis, C. O. Bolton, printed in the local papers the following challenge: "To whom it may concern: If any one can prove that the first day of the week, commonly called Sunday, is the Sabbath, or ever was or ever will be, I will give a year's work for such proof." The method of determining doctrinal issues through public debate was common fifty years ago. It will be interesting to see whether any minister accepts the challenge that has been given by the doughty carpenter.

Asserts That Business Ethics Are Bad

Since Mr. Babson began his preaching, a number of laymen have taken the platform to set forth the truth that business welfare is impossible without an ethical basis. Among these is Mr. Dick Miller, president of the City Trust Company of Indianapolis. In an address recently before the Rotary Club of Wabash, Ind., he said: "The ethics of business is bad. We are getting into sharp

practices that are not sound. Big financial institutions are stooping to methods that should be frowned on and that must be discontinued before business can get back to the sound basis of several years ago. Too many of us think the world owes us a living.

Dr. Willett Completes Long Tour for Federal Council

Dr. Willett is just completing a journey of nearly three months in the interest of the Federal Council of Churches and the cooperative movement in general among the churches. He left Chicago soon after the middle of January and went to the Pacific Coast, stopping in Denver and various points in Utah, Idaho and Washington to visit local church federations, and to confer with Christian leaders. He attended the annual meetings of the federations in Seattle, Portland and Sacramento, and was present at important gatherings of those in San Francisco, Fresno, and Los Angeles. He delivered addresses on the subject of closer relations among the churches, in these cities and a number of others, including San Diego and El Paso. Addresses were also made by him in a number of the educational institutions of these various localities. He preached in many churches of the Disciples, as well as in those of other religious bodies. On the way back he conducted a four days lectureship on important problems in the work of the church at Meridian Miss., held under the auspices of the cooperating churches. At present he is delivering the midday Lenten addresses under the direction of the Church Federation of Norfolk, Va. He will return for his usual work at the University of Chicago in the spring quarter.

Church Film Corporation Is Growing

Dr. Paul Smith, president of the International Church Film Corporation, has announced the appointment of Mr. W. E. Wilkerson of Chattanooga, Tenn., the largest distributor of motion picture films of the South, as vice president and general manager of the organization. Mr. Wilkerson is president and managing director of the Signet Film Corporation, a three million dollar concern, the largest below the Mason and Dixon line. He is a member of the Baptist church and well familiar with the evangelical viewpoint in the use of pictures. The International has such a growing demand for pictures that it is not able to keep up, indicating the rapidity with which the churches are adopting the modern device in their educational and recreational work.

Episcopal Church Moves on Question of Women's Ministry

The church of England has been agitated ever since the Lambeth Conference over the question of the ministry of women. The bishops of the province of Canterbury have voted that under conditions laid down by the bishop of the diocese, it should be permissible for women duly qualified and approved by him to speak and pray in consecrated buildings. Such occasions should be

other than the appointed seasons of worship in the church and the congregations should be normally made up of women and children. The York convocation passed similar resolutions but did not pass the restriction that the congregations should be made up of women and children. One bishop has threatened to withdraw from the church on account of this action, but the other bishops have refused to be influenced by this threat. The Dean of Worcester is contending that the word church in the New Testament sense never refers to buildings and that the restrictions against women speaking in consecrated buildings while they are allowed to speak in church congresses are illogical and contrary to the teaching of the scriptures. He asserts that it is prejudice rather than principle that is keeping women from speaking in the English pulpits.

Knights of Columbus and Socialism

The Knights of Columbus, a Roman Catholic secret order for men, has been engaged in recent years in counteracting the influence of socialists and radicals in the United States. As the church has its face set against socialism, the Catholic who became a socialist leaves the church and there is a great leakage in this way. The magnitude of the work done may be gathered by the figures from official sources. During the past eight years the lecturers of the Knights of Columbus have spoken to two million people. At the close of each address there has been time for questions after the forum method. It is said that 800,000 persons have asked questions. These have been preserved and tabulated. The lecturers have been from the ranks of working men untainted with any sus-

The Passing of Dr. Gunsaulus

THE death of Dr. Frank W. Gunsaulus removes from Chicago its leading minister. In the middle west there has never been pulpit of such versatility, and of such varied interests. His passing has been rightly interpreted by the press of this city as the death of one of the city's foremost citizens. Dr. Gunsaulus was born Jan. 1, 1856, at Chesterville, Ohio. At an early age he was converted at an altar meeting of a Methodist church and for many years he maintained his Christian fellowship in that communion.

The educational preparation of Dr. Gunsaulus was made at Ohio Wesleyan University. Here he laid the foundations of a scholarship which was kept alive to the time of his death. He was well known at the book stores of Chicago as a constant patron of the departments of rare books, and it was his suggestion to name a certain quiet nook in McClurg's store as "Saints and Sinners Corner." It is interesting that in recent years his reading and thinking have been almost exclusively in the field of art. He was an interested member of the board of trustees of the Art Institute.

Dr. Gunsaulus chose the profession of preacher after graduation, and held pastorates in Baltimore and Chicago. Called to a Congregational church, he remained through all the later years of his life a Congregationalist, though his church in the loop was organized as a non-sectarian congregation, going by the name of Central Church. He tried his hand at many callings but it is significant that he never was able to repress his preaching instinct. Since resigning the pulpit of Central Church two years ago he has been engaged practically every Sunday preaching in some vacant pulpit in Chicago or elsewhere. He brought to his pulpit the feeling of the mystic nicely balanced with the sympathies of the social reformer.

Dr. Gunsaulus was also enamoured of the work of teaching. He has taught at Yale, the University of Chicago, Ohio Wesleyan and Miami University of Oxford, O. Through his friendship with the late Philip D. Armour he was en-

abled to fulfil his dream of founding a great technical school in Chicago, of which he has been president since its founding. His administration has continued to be progressive. As a teacher and educational administrator he would have deserved his place among the city's great men. Dr. Gunsaulus has been known throughout the United States as a lyceum and chautauqua lecturer. Three lectures are particularly known all over the middle west as works of genius. These are "Oliver Cromwell," "George Washington and American Statesmanship," and "Savonarola." As a lecturer he was no mere memory machine, but had the rare gift of extemporizing to fit peculiar situations in which he might find himself. He was the author of several volumes of sermons and a volume of verse. He wrote a biography of William Ewart Gladstone, and produced a life of Christ, under the title, "The Man of Galilee."

In the creation of Central Church of Chicago, Dr. Gunsaulus was a unique figure. Long since the theater church has disappeared from the great cities of America. As originally launched by Prof. David Swing it was an institution of theological protest, and when the churches themselves grew progressive, the theater church lost its raison d'être. Dr. Gunsaulus did not interpret his mission in terms of protest. He had a constructive message, adapted chiefly to the need of the unchurched men of the community, and he preached to one of the greatest congregations in the land.

The funeral of Dr. Gunsaulus was conducted at New England Congregational church. The service was participated in by Dr. Charles W. Gilkey of Hyde Park Baptist church, Dr. Frederick F. Shannon present pastor of Central church, and Dr. Clarence F. Brown of Hinsdale, a brother-in-law of Dr. Gunsaulus. Mr. J. Ogden Armour said of him: "He was one of the ablest, broadest-minded men who ever followed the ministry. He possessed a very attractive and charitable personality, beloved by all with whom he came in contact or whose good fortune it was to be associated with him."

picion of capitalism. They have spoken in behalf of the middle way of industrial peace and cooperation. The result of the eight years' work is a pretty clear understanding of the radical spirit in this country, since in every city the known radicals were invited to the meetings. While the organization has been combatting social radicalism, it has been working at social relief. A half million men have been placed in jobs in the past eight years.

Presidential Church Has Been Chosen

The church the President attends is always the fortunate one in Washington. President Harding in the days when he was senator attended Calvary Baptist church. The President attended this church the first Sunday after his inauguration and it seems likely that this will be the presidential church. Great throngs are now coming to the church, and many are turned away. The church is without a pastor, Rev. Samuel H. Green having recently died. Rev. J. Stanley Durkee, D. D., president of Howard University, has been supplying the pulpit recently.

Scottish Church Union Moves Forward

The present government of Great Britain has promised to introduce in parliament a bill which would further the cause of church unity in Scotland. Both the Established Church and the United Free Church have voted by large majorities in favor of union. The minority that has been unfavorable has insisted that disestablishment should precede reunion. These minorities are often troublesome in the case of church union and it is proposed that in this instance they shall be left altogether without legal footing.

Theological Students Go Out Evangelizing

The students of the Newton Theological Institution are accustomed to go out during the Easter holiday to the churches in teams and conduct evangelistic meetings. Some of the students sing while others do the preaching. The young men receive from the churches their actual expenses. This year ten different teams were formed, four of them going up into Maine.

Denominational Relationships in the Cabinet

The denominational affiliations of the new cabinet are a matter of interest and these are readily secured from "Who's Who." Only one man in the cabinet is without a church home, which is in itself significant. The two larger religious organizations not represented are the Disciples and the Roman Catholics. The following is the statement in detail: "Two members of President Harding's cabinet, Secretary of the Treasury Andrew W. Mellon and Postmaster General Will H. Hays, are Presbyterians. Henry C. Wallace, secretary of agriculture, is a member of the United Presbyterian church. Secretary of State Charles E. Hughes and Secretary of Labor James J. Davis are Baptists; Secretary of War John W. Weeks, Unitarian; Secretary

of the Navy, Edwin Denby, an Episcopalian; Attorney General Harry M. Daugherty a Methodist, and Secretary of Commerce Herbert Hoover, a Quaker. Secretary of the Interior Albert B. Fall has no denominational affiliation. President Harding is a Baptist, and Vice President Coolidge is a member of the Congregational church."

Fred Smith Says There Will Be One Church

Fred B. Smith, noted Y. M. C. A. worker, recently spoke on the future of religion before a Lenten meeting in Washington. He said: "Slowly but surely we are tending toward a universal church; a universal religion: I believe the break will come and that the whole human family will find a common way to say a common prayer to one God. I believe that Jesus intended that there should be one common form of worship and ultimately it will be brought about."

Secretary Daniels and Sunday

The keeping of Sunday in the navy was one of the interests last dealt with by Secretary Daniels before he retired from the service. He ordered that no work should be performed on Sunday except work of necessity, and that no vessel should begin a cruise on Sunday except in an emergency. When there was no chaplain on board, he directed that a clergyman from the shore should be secured when possible and divine service held. In issuing his order the secretary recalled the words of President Lincoln in a famous order issued in 1864: "The President, commander in chief of

the army and navy, desires and enjoins the orderly observance of the Sabbath by the officers and men in the military and naval service. The importance for man and beast of the prescribed weekly rest, the sacred rights of Christian soldiers and sailors, a becoming deference to the best sentiment of Christian people, and a due regard for the divine will demand that Sunday labor in the army and navy be reduced to the measure of strict necessity. The discipline and character of the national forces should not suffer nor the cause they defend be imperiled by the profanation of the day or name of the Most High."

Pennsylvania Churches Fighting Sunday Bill

The Sunday liberals are the people who are introducing the new legislation for the most part, and there is now a bill before the state legislature of Pennsylvania permitting commercialized athletic sports on Sunday when local communities vote for them. Sunday baseball is the interest that seeks the new law. The churches oppose the measure and petitions are being gathered over the state. A few years ago a similar measure was defeated, and it is believed that the present bill will meet with the same fate.

Knights of Columbus Opposed to Anti-Semitism

The anti-Semitic movement in the United States has been smitten hip and thigh, and it is not likely that anyone will be foolish enough to start anything like that soon again. It is gratifying to note that enlightened leaders of the Knights of Columbus order as well as Protestant editors were opposed to dis-

Promotes Anglo-American Friendship

A REMARKABLE service was held on Sunday evening, March 6, in Central Congregational church at Winnipeg, Canada. The Rev. George Laughton took charge of this church on the first Sunday of the present year. It is situated in the heart of the business district. For the past month the evening congregations have numbered over two thousand. At a recent service it was computed by the ushers that there were present over twelve hundred men between the ages of 20 and 35. The pastor, while a Britisher by birth, is an American citizen, and was pastor of the Congregational church at Riverside, Calif., until he assumed charge of Central church. Noting the misunderstanding, fostered by certain sections of the press and by party politicians, of the American spirit and purpose, he conceived the idea of holding a meeting in the interests of Anglo-American friendship. He secured the attendance of the Hon. T. C. Norries, premier of Manitoba, and of Mr. J. I. Brittain, the American consul. The building was crowded to the doors, over twenty-four hundred people being present. Premier Norris urged that nothing should be left undone to silence the harsh and unfair criticism now being heard on both sides of the border. He pleaded that Canada

should act as intermediary between the United States and the British empire. Said he: "Situated as this country is; knowing the people to the south as Canadians can and do know them; knowing the people of the motherland even better by far than before the war, the work that Canada can do to bring about peace is even greater and will in time prove to be more effective than the deeds performed by Canadians during the war."

Consul General Brittain brought greetings from the United States. He pleaded that the press should cease its denunciations; should strive to foster a better understanding between the two peoples, and assured Canadians that Americans desired nothing but peace and good will with the people of the British empire.

Rev. George Laughton warned the people of Canada against forming their views of what the United States is thinking and doing from what appears in the yellow press. The men who hold authority of any kind there are striving to secure the spread of order, the march of progress, the reign of righteousness, and the advancement of international peace. Songs of the English-speaking world were sung. The meeting was brought to a close by the singing of "America" and "God Save Our King."

crimination against Jews because of race or religion. A news report tells the following story: "Denouncing an alleged anti-Jewish movement in southern parts of the United States, Supreme Knight James A. Flaherty of the Knights of Columbus announced at his home here tonight that he had called upon 2,200 Knights of Columbus lecturers in the United States and Canada to combat anti-Semitism. 'An attack on one religion or race may easily develop into an attack on any religion or race,' his message to the lecturers read: 'The Knights of Columbus will oppose the anti-Semitic movement because it is un-American. There are undesirables of every race in this country, but that does not justify proscription of any race.'"

Noted Woman Preacher Is Ill

Miss Maude Royden, the noted woman preacher of London, has been ill for several weeks and out of her pulpit. She

returned to London from Hinhead recently but is forbidden by her physician to preach or speak for another fortnight. Another woman preacher, Miss Cicely Ellis, has been filling her appointments during her illness.

Christian Daily of Chicago Suspends Publication

The American Daily Standard of Chicago, which issued its first number at Christmas time, has suspended publication. Its editor-in-chief states that the reason for the suspension is the abnormal financial conditions and the lack of support among Christian people. The judgment of astute church leaders about the city supplements this report in many particulars. A Chicago churchman could not substitute the paper for Chicago dailies, since it was written for the middle west and often omitted important city news. The burden of supporting

two daily papers was too great. The paper was established without securing the support of any of the great Protestant church leaders and in the personnel of its board it was altogether too closely allied with the Moody Institute group to satisfy some. The positions taken by the paper were largely those of the Moody Institute, the sociological positions being often antiquated as well as the theological. Perhaps another contributing factor to its defeat is the fact that Chicago has an evening daily which is quite as Christian as the American Daily Standard was, though in private hands. This paper makes its own way without asking stock subscriptions of the church people.

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While the prayermeeting has passed out of the life of many churches in America, in others it has become one of the most significant institutions of the congregational life. At Hopkinsville, Ky., the Disciples church has a prayermeeting in which an actual count of those present has been made for three years. In this period the average attendance has been 218. There is a club of men who have devoted themselves to the promotion of the meeting. In the past three years, three hundred members have been added to the congregation and the Sunday evening service brings out an audience that taxes the capacity of the church. Rev. Everett S. Smith is pastor.

Good Friday Tends to Become National Holiday

There is a strong tendency to establish Good Friday as a National holiday. It is already so recognized in the states of Alabama, Connecticut, Delaware, Florida, Louisiana, Maryland, Minnesota, New Jersey, Pennsylvania, Tennessee and Porto Rico. The New York stock market has closed on Good Friday for a

number of years. For two years past the churches in Detroit have held solemn services on the afternoon of Good Friday. This year the mayor has issued a proclamation favoring the closing of business houses for two hours. In San Francisco, Seattle, Los Angeles and Denver there were street parades on that day. These parades are arranged by Roman Catholics, but are participated in by many Protestants.

Catholics Criticize Movie Producers

The National Catholic Welfare Council has given attention to the movie situation and has adopted an attitude. They will not oppose Sunday movies but will insist that the movie producers clean up the screen or else the Catholic society will begin advocating a national censorship. It will tolerate no caricature of priests or religious practices, and insists that the ban be placed on all films that set forth white slavery and similar illegal practices. If the producers are in earnest in their recent profession of reform, the Catholic church will take no action, but if they are not, a legislative campaign will be begun.

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^a Ps. 18. 2-50
^b Ex. 15. 1;
Dt. 31. 30
^c ver. 32, 47;
Dt. 32. 4,
37; 1 S. 2.
2; Ps. 31.
3; 71. 3
^d Ps. 91. 2;
141. 2
^e Gen. 15. 1;
Dt. 22. 26

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EDITORIAL STAFF: CHARLES CLAYTON MORRISON, EDITOR; HERBERT L. WILLETT, CONTRIBUTING EDITOR
THOMAS CURTIS CLARK, ORVIS F. JORDAN, ALVA W. TAYLOR, JOHN R. EWERS, JESSIE BROWN POUNDS

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EDITORIAL

From the Baptistry to the Spotlight

ON the Sunday after the acquittal of Clara Hamon, charged with the killing of the Oklahoma oil millionaire, the newspapers reported her conversion and admittance into the church of Disciples located in the town where the trial was held. Certainly no one begrudges the boon of another chance for this woman who has been sinned against as well as a victim of her own sin. The church was the right place for her to find refuge from the fierce furnace of passion and shame and guilt in which her past ten years were lived. But the church to which she fled disclosed its spiritual superficiality in making so quick and easy—and so public—a solution of her moral problem. A sound spiritual pedagogy would have guided the young woman into quiet paths of reflection and moral reconstruction in friendly fellowship with Christian minded women and away from the stare and meretricious stimuli of public curiosity. But the day after the acquitted girl's conversion and baptism were announced, it was reported that she was going straightway into the movies. This of course is more than a breach of good taste: it is a disclosure of a moral insensitiveness which her spiritual advisers should have regarded as their special task to correct, and to see that it was corrected before a public welcome into the church was extended. That a woman should go dripping from the baptismal waters to the stage to exploit as her sole histrionic asset the life of shame and passion and moral guilt which she carried on for ten years, is a commentary both on the tolerance of social judgment and the shallowness of churchly ideals. Certain older communions of the Christian church would not have denied Clara Hamon admission, but they would have insisted upon the evident fruits of repentance before she would have been

given the status of church membership. The result would have been a convert more thoroughly grounded in the principles of the Christian faith and who would in the long run receive a far greater blessing from the fellowship of the church. Conversion is regarded by some as an emotional experience of a single hour. By others it is regarded as the submission to the formal rite of baptism. But it is a far deeper and delicate experience than either the emotionalists or the legalists would have us believe. The change from old modes of thought, old standards of value and former reactions upon life is not accomplished by some magical act. Involved in the process are adequate acquaintance with the word of God, the steadying influence of Christian friendship and the blessing of the spirit of God in the soul. The church must have an open door for every sinner, but it must make sure of the thoroughness of its soul-saving processes.

Anglo-Saxon Cooperation the Basis of Civilization

THE other day a young man who wears the service star said "I want to fight in one more war. That will be with England." He was repeating as his own wish what he had heard some one else say. Unfortunately there are not a few of his sort going about at this time. For this, there are a number of causes. The old-time Fourth of July patriotism expressed itself in this way. That this sentiment is out of date, some belated minds do not know. There was some friction in the trenches in Europe which turned the minds of some young men from love to hate. That has happened both with the French and the English. The most potent cause of the anti-British sentiment in this country is to be found in the Irish propaganda. The one hope of the mythical "Irish Republic" is to embroil the United States with Great Britain. A small minority of

Irish and German people not yet Americanized may indulge this hope, but the vast majority of our population would regard a war with Great Britain as an unthinkable tragedy. Three thousand miles of northern boundary would have to be fortified. The British navy would have a base in the West Indies. Even though we patriotically believe that in the end we could win such a war, why should we wish such a tragedy on the world? The man who suggested a war with Great Britain is a mad man who should be restrained by every right thinking citizen. The ties of America and the British empire are the closest possible. Common language, common laws and common literature bind together the English-speaking people of the whole world. The religion of these peoples is one. Their very habits of thought are alike. We want no more war of any sort, but least of all a fratricidal war that would break down the very structure of civilization itself through the conflict of the world's two leading nations.

Will France Publish Her Latest Secret Treaty?

ANOTHER evidence that France has not emerged from the bitter reactions of war that left her stridently militaristic is found in the refusal so far to publish the text of the new Franco-Belgian treaty. It was claimed by Germany that such a secret treaty existed before the war, and on that excuse she explained to her people her attack on Belgium as a roadway to France. Now the making of such a treaty is acknowledged, but France refuses to keep the League of Nations' covenant providing for the registering of all treaties with the league's secretariat and their open publication. She has sent instead the correspondence covering the negotiations, and claims that is all she is obligated to send. The covenant definitely makes any treaty not registered invalid. The nations have already registered seventy treaties and the good work is proceeding apace. One of the prime virtues of the new understanding among nations lies in the definite abolition of secret treaties with the consequent lessening thereby of the danger of wars growing out of them.

Fillmore Music House Shares With Employees

MR. J. H. FILLMORE, veteran writer and publisher of church and other music in Cincinnati, happily illustrates the modern viewpoint of Christian dealing with his employees. He took steps this year to make them sharers of the house's prosperity in a division of profits. Three years ago, when there was no profit, the Fillmore Music House raised wages anyhow, because the cost of living had gone up and it was felt that bread and butter for the families of the workers must be provided before dividends were declared for the firm. Mr. Fillmore has tithed his income to church and philanthropy for a great many years and in times of increased prosperity has doubled his tithe on the principle that there is no legal limit to generosity but that the tithe is simply a convenient minimum for prosperous men. Many a prosperous churchman has allowed his tithe to ease his conscience both as to gener-

osity and the division of his prosperity with those who helped to make it. Happily we are learning that no prosperity is just that is not shared with all who contribute to it, and that justice to those who labor for us must come before charity or philanthropy can redound to our own good reputation.

What the Movies Do to Children

ALARGE part of the patronage of the moving picture theaters of the country is made up of children. It is well-known that there are children who go every day. The influence of the movies upon these growing children is a matter that has already engaged the serious attention of educators. The physical reaction of an excess in the movie habit is bad. City children have too little physical exercise any way. Time spent in the shows means less helpful, vigorous play. The movie is not to be regarded as true recreation. Recreation means activity and social participation in games. The movie audience only hires some one to amuse, and this is not true recreation. Psychologically childhood should be called upon to make its own pictures of things not yet seen. The sand pile is a creative opportunity for little children. Drawing and dramatics stimulate the creative expression of growing minds. The movies make the mind of a child impotent on the imaginative side. It is one thing for a boy to see in his mind's eye the island of Robinson Crusoe. It is another thing for the movie film to perform this labor for him. The moral influences of the movie have already been considered by the friends of children everywhere. The exaggeration of sex and the perversion of sex ideas is known to be thoroughly harmful. The delineation of crime is also a hurtful moral influence. Of course there is much to be said for the movies on the constructive side. The travel movie helps to broaden one's knowledge of the world. Distant peoples become known in this way. The comics which are not too much of the slap-stick sort help to divert the mind of the child. The romances of childhood have in many instances been reproduced upon the screen. The churches that have installed movies have the same obligation as the commercialized houses to see that the picture business is not overdone in the lives of the children, and that the more glaring evils are corrected.

Japanese Help Feed Starving Chinese

IT is an augury of good when the Japanese lend a generous hand in the feeding of the starving Chinese millions. The school children have sent 100,000 yen while more than a quarter of a million dollars have been raised through general public subscription. The former is quite generous when we remember the average family income of the masses in Japan, but the latter cannot be called so very generous when we think of the great wealth laid up in Japan during the war. Yet Japan is not a Christian country and even such a beginning of generosity is gratifying. The government is sending 500,000 bushels of rice as a token of sympathy and good-will. In this act our own government is outdone for our senate refused to vote

money for the relief of the world's starving. It is a rather ignominious thing that the richest, most prosperous nation, and the one that proudly thinks of itself as the most Christian and generous, should be so unable to merge a great human interest into governmental action as to allow millions to suffer while it wrestles with the problems arising out of its plethora of wealth. By dint of great effort sundry millions have been raised in America for the sufferers from the wreck of war and famine, but by a single act of congress a really adequate provision of hundreds of millions could have been made. By governmental act we could contribute billions to fight a war; could we not by a similar act legitimately provide for its human wreckage and woe? Japan's governmental action may have been diplomatic quite as much as philanthropic, but it will feed several million people for a time and the saving of human lives cannot wait upon too microscopic a tithing of the mint and anise of motive.

Humanism in the Religion of Today

THE issue between Martin Luther and Erasmus in the reformation days arose out of the implications of their respective attitudes toward scholarship and intellectual interests. Both men loved learning, and the scholarship of Martin Luther cannot be despised by any man. Erasmus, however, made his scholarship the sole end of life, while Luther recognized that learning was after all for service. For the great reformer, life was more than the cold light or the delight of reason. It included the emotions and passions of great causes. The church of this hour is undergoing a more fundamental change than that which occurred in Martin Luther's day. Four hundred years ago a section of the Christian world repudiated the false authority of the papacy. In this day the authority of creeds, theologies and theories of inspiration is being given over for the surer guidance of the spirit. Four hundred years ago the reformation arose from the schools. The reformation in our day is also a product of the schools. There is the same difference in attitude that was to be found in the church of four centuries ago. The humanist of today values learning for its own sake. He cultivates the sciences and humanities, even such sciences as psychology and sociology, in an abstract and relatively detached fashion. The humanist minister is often liberal enough in his soul. He keeps himself remote from the controversies of the hour and affects a philosophic calm in the presence of the sharp issues that divide men. He even patronizingly scolds those who set forth their views with vigor. This kind of man has as little part in the making of tomorrow as the humanist has ever had. The need of every age is a scholarship which is filled with the passion of human service. It is this scholarship which ever moulds the succeeding age.

The End of Talaat Bey

THE fatal cord of retribution has begun to tighten about the necks of the three Turkish arch conspirators against civilization—Enver Pasha, Djemal Pasha and

Talaat Bey. They were the three wild beasts that ruled Turkey, in mutual hatred and suspicion, but with unfailing regard to their own personal advantage, and the despoiling of the helpless subjects of their despotism. In particular against the Armenians their cruel and vindictive attitude was displayed. They followed all the sinister traditions of merciless persecution of these unfortunate people, and appear to have learned from their Teutonic advisers a new lesson in the inhuman treatment of disliked populations—expatriation. Having given up the hope of immediate advantage in Turkish areas, Talaat betook himself to the hospitality and seclusion of Berlin to enjoy the fruits of his plundering policy, and to wait for further opportunities. But the long arm of assassination reached him as the result of a solemn covenant made months ago by Armenian nationalists. He was shot down on the streets of Berlin, the first of the notorious triumvirate to pay the penalty of his crime. One would have preferred that these men should have faced the international court contemplated for the trial of the chief offenders against humanity and decency in the late war. But no retribution that a court—or even an assassin—can inflict is comparable to the slow torture of ceaseless apprehension under which these men have lived of late, and under which the two surviving criminals must remain until the inevitable and unpreventable end shall befall them. To that pursuing fear one only needs to add the execration of all mankind to complete the sombre picture. No matter in what far land the brilliant and dashing Enver and the timorous and calculating Djemal may seek seclusion, the searching eyes and the outstretched hands of an entire race of martyred people are seeking them, and there is no probable escape.

Indigenous Education for the Negro

PRINCIPLE GREGG of Hampton Institute recently defined civilization as consisting in that which would "bring people together in sympathy, mutual courtesy, respect and friendliness," and added, "In community efforts people are discovering how to be Christian neighbors." At the last Tuskegee Conference a resolution was adopted looking to the organization of some sort of a country-life movement among the Negroes to study the whole present prevailing discontent and to seek a remedy that will make farm life "so prosperous, happy and well protected" that the present trend of colored folk to the cities and to the north might be stayed. Education seems to offer the solution and this must begin with the rural Negro school. The director for these schools in Alabama reports that there are 1989 of them in that state alone which are maintained in dilapidated shacks rented for the purpose. The director of the Jeanne's Fund reports 14,740 such schools without teachers in the three states of Alabama, Georgia and Mississippi. The future seems to lie with those practical progressives of both races who believe, with Principal Moton of Tuskegee and with the late Booker T. Washington, that Negro education must first be practical and issue in a race of prosperous, useful citizens. The time is passing for whites to think it of no use or even dangerous to educate the blacks. The very

hope of peaceful relations lies in an education that will make for material success, spiritual ideals and a social understanding. The Secretary of the Negro Child Welfare Association pleads that the materials for the education of the Negro child are too largely white in their make up; his text books, pictures, heroes and his books are by and about white people. He pleads for a medium of instruction that will come out of and minister concretely to their own race and thus make for self-respect and uplift in terms of their own life and character. Negro education should cease to be an importation into their life; it should be made indigenous. The most pathetic, as it is also the most perilous, aspect of our conventional treatment of the Negro is our failure to begin with him by accepting him as he is. The natural impulse of imitation will appropriate more than enough of the customs and styles and standards of the superior white race amidst which the Negro lives, without our systematically imposing them upon him in the educational schemes we contrive.

Fiction Finds Again Its Theme in Jesus

THE effort to visualize the environment of Jesus and the apostles has teased the minds of literary men for a generation. The enormously successful "Ben Hur" found the basis of its popularity in this interest. A number of other novels have run into large editions by reason of the popular interest in the Palestine of Jesus' day. The latest offering is "Princess Salome," by Burriss Jenkins, minister of Linwood Boulevard Church of Disciples, Kansas City, and editor of the Kansas City Post. The work of Dr. Jenkins is unique in that it embodies those conceptions of New Testament times which have been built up by modern scholarship. Throughout the book the author maintains a reverent attitude toward Jesus. There is none of the crude over-emphasis upon supernaturalism which has marred many previous works, nor the shocking departures from fact characteristic of "The Brook Kerith" of recent memory. The New Testament characters are introduced in some new and romantic relationships that entice the imagination. The picture of Palestine ripe for revolt and disappointed in a non-military Christ will help many readers to understand the actual back-ground of the work of Jesus. The descriptions of transportation, commerce, industry and recreation all help greatly in giving the picture reality. As a novel the story is far more readable than most of the books which lie in a similar field. There is no tedious introduction at the beginning. The story is off with the first page, and continues in unabated interest to the very close. It avoids skillfully many rocks of controversy. The reader has the surprise of finding many of his old friends of New Testament acquaintance disguised for a time under other names. The dash and imagination of the gifted author is to be found on every page. Whether "Princess Salome" is enduring literature or not it is safe to predict that the story will have a wide vogue. The perennial interest in the theme as well as the freshness and brilliance of the treatment would seem to guarantee that.

An Unescapable Question

THE articles by Dr. Jefferson and Miss Scudder appearing in this issue must not be taken by our readers as in any sense a debate. From a list of several themes submitted to them, both distinguished writers chose to make their contribution to The Christian Century's current discussion under the same title, "Is the Christian Church Christian?" Neither knows what the other has written nor indeed that the other has written at all. Their two articles, however, represent so well two distinct points of view that it has seemed particularly happy to let them appear side by side in the same issue. Some readers will, no doubt, interpret the articles as mutually contradictory. They are sharply dissimilar in mood, in intellectual hospitality, in candor. And without doubt the logic of each article taken by itself leads to far separated goals. Whether, however, the two points of view can be unified in some inclusive conception we will leave to our readers to consider and perhaps to say. Without invidiousness, we are compelled to compare these articles in terms of adequacy, of depth, of pertinency to the concrete situation in which the modern church finds itself. The question we would ask is not, Which author is right and which wrong? but, Which author meets the problem more adequately, explores it reaches more sympathetically, and throws more light into the confusion which besets our Christian steps in this changing era.

Dr. Jefferson resents the asking of such a question as "Is the Christian Church Christian?" He "stamps upon it"; he declares a priori that the church is of course Christian, Christian in spite of its faults, more Christian than it ever was in its history, and calls upon Christian people to ignore such questions as these and continue their work without tarrying for any assumed benefits that may derive from self-criticism. To the amazement of those who know the sincerity of Dr. Jefferson's sympathy with distinctively modern endeavors and ideals, he seems to find in the changed social and intellectual order of our time no hint of justification for questioning the Christian adequacy of the conventional church. He stands inside the church institution seeing, apparently, no farther than its sacred walls, and speaks as one who is impatient at the interference with the church's adjustments which new and clamant moral ideals are causing.

In his heat at stamping on his subject one fears that Dr. Jefferson has made some assertions that will not bear close and exact scrutiny. For example, he declares that this is an old question, that men have always been asking it, that to give it any tolerance at all at this late date is to waste time and to create a false psychology in the church, weakening its morale and its courage. The fact is quite otherwise. Since the primitive days, there has never been a time in the history of the church when the question of its Christian character confronted the mind of the church in the sense that it does today. Individuals there have been who asked it, but with no background of group conviction or social awareness as to its implications. The mind of the present day church has been brought for the first time in

Christian history self-consciously under the scrutiny of the mind of its Lord. And the church is confused and embarrassed, knowing not what to do, but unable to escape the haunting sense that through the long ranges of the years it has been neglecting some of the essential business that its Lord left it to do. The uniqueness of this experience is due to the fact that it is only in very modern times that the historical Christ has been rediscovered to the church. It is a commonplace among enlightened Christians nowadays that we have a clearer understanding of the Jesus of Galilee and Jerusalem, than has been possessed by the Christians of any age since the last apostle died.

In the past the great crises upon which the church has come have been decided by appeals to the creeds, to the church authorities, to the Bible, to the mind of St. Paul, but not one has been decided by direct conscious appeal to the mind of Christ. Today it is Christ who stands forth clothed with a realism and a personal authority which has never appeared in him before. The church sees its Lord measuring and examining the foundations and pillars of its ecclesiastical structure and it cannot help wondering what is his judgment upon it all. To be petulant with the question, "Is the Christian church Christian?" is to set oneself against the logical and natural results of Christ's new presence in the eye and heart of his followers. It is to withstand the ethical issue and outcome of the vast enterprise of biblical scholarship which has made the work of the past two generations far more fruitful and significant than all the centuries before. If the work of our scholars is to be justified at all, it can be justified only by a church that ardently, and without fear of the consequences, undertakes the task of re-evaluating itself in terms of the new vision of Christ which its scholars have given it. The question that Miss Scudder candidly undertakes to answer and that Dr. Jefferson refuses even to consider is a new question, never met before, and it will haunt the restless soul of the church until a true answer is found and translated into practice.

But much of Dr. Jefferson's impatience with his question is due to the assumption that it is churchmen alone who raise it. He pictures the church going out as a physician to heal the sick world and all the time casting the spell of its own doubt upon the mind and nerve of its patient. This, however, is not the true picture, for it is the patient himself who is asking as to the credentials of its physician. On all sides of the church in the social order there are arising questionings and challenges of the church as the bearer of the healing medicine of Christ to a world at dis-ease with itself. For Christ has strangely captivated the admiration of mankind where the church has not done so. The results of the rediscovery of the historical Jesus have been put not alone into the lap of the church, but into the lap of an enlightened mankind. And men, disillusioned and discouraged at the failure of the wisdom of this world to set the ideals of brotherhood at work among the nations, are turning to Jesus with wistful and hopeful conviction that he alone has the key of our salvation. But, they insist, the church does not represent him; it is the victim of its ancient traditions, of its irrelevant theology, of its prosperous and respectable institutionalism.

They are not merely asking, but declaring that the church is not Christian. What is the church going to do under such circumstances? Let it stop its talking and go to work, replies Dr. Jefferson. Yes, but it has to find its work by talking, by comparing its thoughts, and by striving to understand better what its Lord's mind is and what is the mind of its accusers and critics as well. And besides, talking is a large part of its work! You cannot suppress its impulse to defend itself against its critics, and to search its own soul to see if its critics may not indeed after all be right.

However, the most searching consideration against the attitude of impatience with which Dr. Jefferson handles his question remains to be indicated. It is not merely that we have a clearer view of the historical Jesus than any generation of Christians before us have enjoyed, but we have actually found Jesus to be a different sort of person than we had conceived him to be, holding a radically different conception of his mission than we had come to imagine, and therefore laying upon his followers a task radically unlike the traditional task to which the church had through the centuries adjusted itself. Dr. Jefferson concedes the fact that Jesus is an ever-increasing and advancing Leader and contends that the church, while it lags and falters, is nevertheless advancing steadily forward as its vision of its Leader grows more clear. If this were a full description of what is happening we, too, might share his impatience with so radical a question as the one we are discussing. But it is not a full description. The truth is that our modern knowledge of Christ is showing us a Christ-figure not merely clearer in its outlines than the traditional figure, but one so different from the old as to be almost another Christ.

We wish to avoid exaggeration here. Yet there is little danger of exaggeration—the fact itself is so profound and awful that the danger is it will be understated rather than overstated. The Christ we are seeing today, the Christ who haunts our hearts and whose presence makes us ask these grave, radical questions is not merely an idol but an ideal. One does not need to take one's idol seriously, but one's ideal must be taken seriously. As Jesus Christ is translating himself out of the terms of ecclesiastical worship into the terms of personal and social behavior great questions arise. Toward Christ as an idol the church has always been Christian enough. Nobody would think of raising our present question while Jesus Christ stood in his glorious position within the blessed trinity. But the moment he comes into our homes and streets, into our factories and courts, into our stores and packing houses, into our legislatures and peace conferences, into our battlefields and our federal penitentiaries, the question is unescapable. Are we really Christians? In the light of what we now see Christ to be, do we still want to be Christians? Can we endure his interference in these temporal, mundane affairs of ours?

Yet this is precisely what our modern knowledge of Christ has disclosed to us—a Christ with an essentially social, human mission of love, goodwill and brotherhood; a Christ bent on saving the world from its lust, its competitive strife, its obsession of acquisitiveness, its false nation-

alism, its warfare. And, more serious than all, we see the cross of Jesus as the very instrument by which he proposes to accomplish this salvation of the world, and that not by some supernatural efficacy it may be thought to possess on its Godward side, but by its actually being borne on the back of a church willing to go to its Calvary as its Lord went to his. Here is an astounding and radically new vision of what it means to be a Christian church. Well may it pause and ask whether its faith and courage are sufficient for this thing.

As with Simon Peter at Cæsarea Philippi, so the Lord asks the church today if it *still* believes in him. Simon had been a believer in the messiahship of Jesus from the beginning. But he now sees in his Master a new sort of a Messiah. The crass, materialistic, political conception of his Lord had to be given up, and he begins to see the dim outlines of a cross. Our Lord, agitated with anxiety, asked Simon Peter and the little "church" whether it was *still* Christian! And Peter's immortal confession was the answer: "I still believe, Thou art the Christ of God!"

In view of its new vision of Christ, of its new vision of its task, is the Christian church still Christian? Is it *still* willing to wear Christ's name? That is the point and essence of the question which Miss Scudder bravely and with gracious candor and discrimination undertakes to answer. That is the question which the church must answer before it can look the world fairly in the face or look its Lord fairly in the face.

The Fish and the Bait

A Parable of Safed the Sage

THERE were in a certain city two boys. And they both loved to fish. And there came a day when the Spring was alluring, and they listened unto the Call of the Wild. And they went out of the city, and sat them down by a certain stream. And they essayed to fish.

But one of these boys, before he went, took a Tomato Can and an Hoe, and went into the Back Yard, and dug until he had a Dozen Worms and a Blister. But the other boy liked to fish and did not like to Dig Worms.

And it came to pass at the end of the day, that they returned home both of them. But one of them had a string of fish and a Sunburnt Nose, and the other had only a Sunburnt Nose.

And it came to pass that those two boys grew unto Manhood. And one of them before he began any New Enterprise, went into the Back Yard of the matter, and did a lot of hard digging. And the other just shouldered his pole and went into the affair, and watched his Cork placidly floating upon the Surface of the Stream, and never going under. And the history of one of these men was a Succession of Successes, and the other was a Series of Sheriff's Sales.

And when I considered these matters, I said, Life is a Fish Pond, but it is more than that. It is also a Back Yard out of which Worms are to be dugged with much Arduous Toil; and other things being equal, a man's String of Fish is proportioned unto the Size of his Tin Can of

Bait, and the number of blisters in his hands that were made by the Hoe Handle.

For while the Hoe Handle is less pleasant to the hand than the Fishing Pole, it is an Important Element in the successful catching of Fish.

BY THOMAS CURTIS CLARK

Violence

THEY have made him the chief arguer of the centuries, who was the meekest and friendliest of men. They have exhausted their intellectual resources in explaining how he was the second member of a metaphysical combination called the Trinity, whereas he spent his quiet days telling the children how he loved them, and making the way of life a little less hard for his friends. They have placed him upon a fiery altar, for the atonement of a revengeful God, who found his highest delight in pointing out to his fellows the beauty of the lilies and the glory of the sunset as revealing a loving Father-Creator.

Like thieves of the night, the theologians have broken into the temple of humanity and stolen away the Gentle Brother of sorrowing souls, the Loving Friend of us all.

To Wordsworth

THE daisies and the dancing daffodils
Were friends of yours. To you all things were fair
In heaven and earth, God's thoughts were everywhere,
And yet your chief delights were woods and hills.
You walked, elate, amid their peaceful shade,
Though war was raging in the land of kings:
Your mind was set on dawns and flowering springs;
On sunny noons, whose light can never fade
For him whose thought is high as are the skies.
How much we need you now, great poet-heart!
You learned to live within, to dwell apart,
Content with stars and morning's glad surprise.
Look now on us, whose frettings never cease,
And point the way to reverence and peace.

When April Comes

WHEN April comes, and on the air
Is wafted forth an incense rare,
Which tells of gardens lately blown,
Of orchard trees with beauty strown,
The pink of apple, peach and pear,—

Then earth becomes a place so fair
That men forget their weight of care;
For who could nurse a heart of stone,
When April comes?

Then happiness is everywhere,
Our very breathing kills despair;
Although we know some glad hopes sown
Shall still be hopes, with summer flown,
Yet smiles and posies shall we wear,
When April comes.

Is the Christian Church Christian?

From One Point of View

By Charles E. Jefferson

THE question is not one of my coining. It is included in the list of subjects which were propounded as suitable for serious discussion, and having been given the privilege of choosing, I selected this one because I hated it more than all the others. I shrink from allowing it to be linked even for an hour with my name. All such subjects are, in my judgment, a species of demon by which the prince of the devils is tormenting our unhappy age. Why should a busy man want to waste his time in discussing such a question? I do not want to discuss it, I want to stamp upon it. I am using it as the topic of this article solely because it gives me the opportunity of saying a few things which have been long in my mind.

One becomes weary of these disparaging and disheartening queries. They are like leeches, they suck the blood. This question is only one of a large family. Like the demon mentioned in the gospels, the name of this demon is legion. For instance: "Can the church survive?" "Has the church failed?" "Why has the church lost its power?" "Do the churches really believe in Jesus?" "What is the matter with the church?" "Is religion dying out?" "Is preaching futile?" "Has the church a message for our times?" "Is the power of the pulpit waning?" "Has the Christian religion failed?" "Does the Christian ministry show signs of breaking down religiously?" "Is Christian theology Christian?" "What will put religion on the map?" "Is the modern church loyal?" These are only a sample of the kind of interrogation which is now plaguing the Christian world. It would be well if the whole herd could be allowed like the Gadarene swine to rush down a steep place and perish in the sea.

INFIDEL QUESTIONS

What can be gained by the raising of such questions? Do they increase the courage of Christian hearts? Do they put into ministers and laymen new vim and vigor? If they are raised by infidels why not let infidels answer them? Unbelievers have always been experts in asking questions, but it is not the business of Christian workers to spend their time in replying to questions which are only cavils. A man who seldom goes to church, and who knows nothing at all about modern preaching, and who has a head so full of his own ideas and schemes that he cannot listen to anybody else, may get the idea that all preaching is vanity, but why should this conclusion give anybody the slightest concern?

What difference does it make to any human being what a man of that type thinks about preaching? The obscure preacher with his little congregation must always seem to be a nonentity to a man who can write books and get his name in the papers. From the beginning the highbrow looked down on the preacher. He did it in the days of the apostles, but it never daunted Paul. Paul brushed him aside as a conceited and insignificant creature, quietly informing him that all his brilliant ideas and glittering pro-

grams for world reconstruction, had failed to get humanity out of its misery, and that it had pleased God to save this world through the foolishness of preaching. Any man who thinks that preaching is futile, or that it will ever pass away, shows that he knows little either of God or of man, either of the past or the future, and his opinions on all matters which lie outside of his own narrow field are negligible.

IF NOT NOW IT NEVER CAN BE

When such questions are raised by Christian men we know in most cases their answers in advance. Why propound questions just for the fun of answering them? Life is too short to waste it in mental gymnastics which get us nowhere. Can the church survive? Of course it can. Of course it will. Christ settled that 1900 years ago. The gates of hades shall not prevail against it—why open the question now? What is the matter with the church? The same thing that has been the matter with it for the last 1900 years, and the thing which will continue to be the matter with it for 1900 years to come. What is the use of asking questions which everybody can answer? Is religion dying out? Of course it is not. How could it die out? Man is by nature a religious animal, and there is no more danger of religion dying out than there is of reason dying out, or love dying out. Has Christianity failed? Of course it has not failed except in the sense that Jesus himself has failed. Christ failed. Paul failed. John failed. All the apostles failed. The church in every country and in every century has failed. What of it? Why ask such stupid questions?

Is the Christian church Christian? Of course it is. If it is not Christian, then let us quit talking about it and devote our attention to something else. If after the efforts and sacrifices of sixty generations the church of Christ is not in any true sense Christian, then it is folly to begin at this late day to try to make it Christian. If all the long line of Christian leaders and workers and martyrs have toiled for nearly 2000 years in vain then we are ludicrously bumptious if we imagine we can do better than those who have gone before us. If the church is not Christian now, certainly it never can be Christian.

Not only is nothing gained by the discussion of such questions, but much is lost. Psychologically it is a blunder. We are always in the wrong when we focus our mind upon ourselves, and hold it there. The man who keeps his finger on his pulse and the thermometer under his tongue is a man who is mentally sick. The man who catches up every idle remark of his neighbors concerning his appearance, or his health, repeating their words, meditating on them, suggesting them to others is a man who is acting the fool. The man who goes up and down the street asking, How do I look? How am I getting on? Am I holding my own? Have I really failed? makes himself a laughing stock and a bore. Sensible men do not ask such questions. Mothers do not beg their sons week after

week and month after month with: Have you failed? What is the matter with you? Can you survive? Are you losing ground? God would never have entrusted the rearing of children to women had they been such dunces as to stunt and paralyze their children by flooding them with disheartening questions.

APOSTLES DID NOT ASK THESE QUESTIONS

Take all these current queries in which men of a certain type delight today and put them on the lips of Paul, or of Peter, or of John and see how they sound. Imagine Paul in Athens discussing—Can the church survive? or in Ephesus—Is preaching futile? or in Corinth—Is religion dying out? or in Rome—Has the Christian church failed? Paul did not overthrow the Roman Empire by a question. Certainly this everlasting asking of questions which carry in them a subtle attack on the church has no sanction in the greatest of all Christian preachers. Jesus never wasted time in asking questions which did not get the world on. He never asked: Is religion dying out? or Can Christianity conquer? or Can the business world become Christian? or What is the matter with the Jewish church? He knew what the matter was, and he spent all his time in proclaiming truths which would help the church to slough off its defects.

Our age is like all the ages that preceded it in criticising the church. To its critics the church has never been Christian, it has never succeeded, it has always failed, it has always been on its last legs, it has always been tottering toward the grave. The pulpit has always been stupid, always ridiculous, always impotent. Christianity has always been losing its power. Religion has always been dying out. If a man wants to be of service to his generation let him shake off these debilitating questions. If the church is sick then let him deal in great affirmations. A physician does not stand over his patient asking: Can you survive? Is your energy ebbing? That is the way to kill invalids. You lower vitality in a man or an institution when you prick the mind with questions. You can retard the beat of the heart by solemn interrogations. Suppose that in the great war men of reputation had asked questions like these: Is the American army loyal? Are our Generals patriotic? Does the army understand its duty? Do the men know what they are fighting for? Such questions would have stopped enlistment at once. They would have taken the heart out of the men already in the service. The government would not have tolerated such questions for one minute. They would have broken down the morale. One of the best ways of disintegrating morale is to ask questions.

A TWENTY-FIVE YEAR VACATION

Let us take then a vacation for the next twenty-five years from all questions which intimate that fundamental facts are uncertain. Let us throw ourselves back on the great faiths and hopes by which men live. Let us quit beating the air with these hysterical interrogations and fix our eyes on the glowing ideals which bring healing to hearts willing to receive them.

Is the Christian church Christian? What do you mean by church? Do you mean some little moribund congregation round the corner that you happen to know? Does it

loom so large in your vision that you have plunged headlong into the slough of despond? There are, no doubt, isolated congregations in which the fire has died out. That need not surprise us. The same phenomenon is described in the last book of the New Testament. Do you mean by church some particular denomination which is handicapped by its bigotry and frenzied by its crazy notions? There are small groups of Christians who have never shaken off ideas and practices which check in them the work of the grace of Christ. But in a world like this such tragedies are inevitable. When you use the word "church" you use a vast word, a word which covers the entire body of Christian believers, the whole company of men and women who have dedicated themselves to God in Christ.

Is this bundle of life Christian? Of course it is. It is Christian in the only way in which such a mass can be Christian at this particular stage of human development. It is partially Christian, the Christian leaven is in the lump, and the leaven is working. The whole lump is not yet subdued, it is progressively Christian. The spirit of Christ is working, it is advancing, but it is not yet completely triumphant. The church is not saved, but it is being saved. Like all organisms it is under the law of development, but it is not yet what it is going to be. But it is Christian, genuinely Christian, undeniably Christian by every standard by which it can be fairly measured. Is a boy of ten manly? If he has been well brought up he is manly up to the possibilities of that age. He is not manly to the degree to which he will be manly at twenty. Nor at twenty will he be so fully manly as he will be at forty. The church is truly Christian today, but not so fully Christian as it will be a hundred years from now. And at the end of the hundred years it will not be so thoroughly Christian as it will be a thousand years from then. From the beginning the church has been Christian, and Christian it will always be, but the Christianization is a progress, and it runs on through the ages.

JESUS' TEST OF THE CHURCH

To find out whether the church is Christian we must use the standard announced by Jesus: "By their fruits you shall know them." There is no other safe test. Measured by its fruit the church in our day is the most Christian church that has ever existed on our planet. No church in any other generation has been equal in any way to the church of our own. As for the apostolic church it was a mean and shabby affair compared with the church of the twentieth century. When has the church been so broad in its mind and so wide in its sympathy and so high in its ideals, and so eager to serve, and so indefatigable in good works as today? Never has the church laid less stress on the ceremonial, and more stress on the ethical than just now. Never has the church since the fourth century cared so little for metaphysical creeds and so much for life consecrated to humanity as today. Never have we had such a vast company going about doing good as in this year of our Lord 1921.

When has the church ever shown in such practical and effective ways its interest in the poor, the captives, the blind and the bruised? When has the church given such incontestable proof that it has taken to heart the teaching

of the parable of the sheep and the goats? and that it has adopted as its ideal of conduct the hero in the parable of the Good Samaritan. Both in ideal and in deed, both in thought and in feeling, both at home and abroad, the church has never been so gloriously Christian as it is at the present hour. Never has the pulpit been so truly Christian as today. Compare the sermons of our day with those of the seventeenth and eighteenth centuries, and what a contrast. What an advance the preaching of today marks over the preaching of fifty years ago. Never has the spiritual note been sounded so strong in the pulpit as today. How can a man look out upon the foreign field where multitudes of men and women are working in obscure and difficult places, supported by loyal congregations at home, and ever again ask the insulting question: Is the Christian church Christian? Surely the work of the church which Jesus had in his mind, and for which he died, is being done. Men are bearing witness to him to the uttermost parts of the earth.

AN IMPERFECT CHURCH

Let us be patient. The church is not yet perfect. It has not yet attained. It is pressing on. It has not yet

accomplished all it will accomplish. It has not attempted all that it will attempt. Some of its faculties are yet undeveloped, some of its powers are yet dormant, some of its talents are buried, some of its virtues lie latent in its blood. Some of the Christian graces are in bud, they will come to bloom later on. Some things it does bunglingly, some things it does not even attempt, but we must not expect the impossible. It is not our fault that we are in a growing world. It is our Heavenly Father's good pleasure that there should be first the blade, then the ear, and then the full corn. We have not arrived at the full corn. We must be content for the present with the blade. It does not yet appear what the church is going to be, but we know that Christ loves it and gives himself for it, and that some day, somehow it will be a glorious church, without spot or wrinkle or any such thing. It is Christian now. It is increasingly Christian. It is a mixture. Good and evil in it are mingled. Everything in this world is mixed. Tares will grow with the wheat. That did not discourage Jesus—why should it dishearten us? The church is growing. It has been growing, and will continue to grow. It would grow faster if we did not waste so much time in asking nagging questions!

Is the Christian Church Christian?

From Another Point of View

By Vida D. Scudder

“OUR chief need in the mission field is not money,” said a missionary bishop lately in a rousing address; “What we need much more is a Christian church at home to point to. But it is much easier to raise money in large sums than to find that church.”

Is the church Christian? The question was asked of a devoted deaconess whose life is spent in its service. “Of course not,” came the answer.

“And what would be the first ‘note’ of a really Christian church?”

She hesitated a moment, her delicate face intent:

“Unpopularity,” she said, with decision. . .

It is an interesting adventure to attempt the defense of the Christian church or of Christianity before groups of social radicals, say in a forum at socialist headquarters. They remain quiet during the address with difficult courtesy; as soon as the discussion opens, comes a torrent of scornful protests. The church as an instrument of repression, as a tool of the powers that be, as a cloak for self-deception; the church affording through her philanthropies a convenient sedative to the conscience of the rich, and an evasion of fundamental righteousness—such an image possesses the minds of the audience and cannot be dislodged. “Religion is the opium of the people.” The inscription sanctioned by Soviet Russia expresses, with rare exceptions, though more generally in Europe than in the United States, the opinion of the working masses.

As Matthew Arnold remarked years ago, “They arrive, these masses;” and for the Christian heart, loyal to the living Christ in his mystical body, the situation is disquieting to the point of anguish. And the worst of its anguish is that the question, “Is the church Christian?” echoes sorrowfully within.

AN ANCIENT QUESTION

It is no mere modern question. If the inquirer looks back down the long perspective of Christian history, he will find no point where he can easily answer “Yes” till he reaches the shores of the Lake of Galilee, or at least the church of catacombs. In the middle ages, the great so-called ages of faith, jeers at the whole paraphernalia of organized religion form a staple of literature, and the indignant denunciations of honest men within the church—men like Grosteste, Adam Marsh, and other noble souls in every country—horrify us by their disclosures. The Reformation was a less effective house-cleaning than is sometimes supposed, and by the eighteenth century the sceptics or “intellectuals” of their day were doing the church a far worse injury than denouncing her. They were patronizing her and adopting her as a bulwark of government and a guardian of morals. Contemplating Christian history one sees how easy it is to write a book like Upton Sinclair's “Profits of Religion” and cannot wonder that in many circles the book is greeted with acclaim.

No one, for instance, can read the authentic annals of that glorious spiritual age, the thirteenth century, without recognizing the large degree of truth in the attacks upon the church. If it is any comfort to us, the official church was far less Christian then than now. At least the scandals were more gross, and much was tolerated which could not exist today in any communion, Catholic or Protestant. The organization was commercialized past belief; the morals of the secular clergy are best undescribed; in the tremendous struggle between the pope and the emperor, there was little to choose between the behavior of the two parties. The official church as a whole seems hopelessly alien to the ideals of Jesus.

But when one talks of the official church, is one really talking of the whole church of Christ? Far from it. The student is always confronted with an amazing contrast in the church "militant here below." On the one hand, religious officialdom—not wholly bad nor wholly good—but rarely rising much above the moral level of the secular world around; on the other hand, spiritual activities ever renewed, ever creative, stirring now here, now there, in sweetest freedom, responsive to the Holy Breath of God. In every age, he hath not left himself without witnesses. This very thirteenth century which sees arrogant prelates fighting unabashed for ignoble ends, swayed like any predatory noble by lust and greed, sees also the pure flame of Christian aspiration and achievement shining with heavenly beauty in the murk, so clear that still today we sun ourselves in its radiance.

SPIRITUAL PASSION

It is the century when the spiritual passion of Francis and his followers renewed the very likeness of the Christ-life till the roads and little towns of Umbria became only less Holy Land than those of Galilee. It is the century when those valiant "dogs of the Lord," the disciples of Dominic, vie with the Franciscans in an intellectual labor which quickens the mind of Christendom. The best in the secular life of the period is evoked by the pure Christian idealism of the Lesser Brothers and their Dominican comrades. The rise of the Free Towns owes much to their untrammelled sympathies. Simon de Montfort in his struggle for liberty in England finds his best friends among them. Art, philosophy, poetry revive under their touch. Stubbornly, silently, the Christian consciousness opposes resistance to the powers of this world. The Lauds of Jacopone da Todi and his school, amazing in their mystical beauty, give a transcript of secret things which are forever real. All over Europe spring into being those marvels of architecture, which, as Mr. Cram allows us once more to believe, express the Christian soul.

Directly or indirectly these good gifts are the result of the intense repudiation by the mendicant orders of those acquisitive instincts on which secular society, then and now, subsists. And around the orders gather those great bodies of Tertiaries, the Brothers and Sisters of Penitence, who were so often disconcerting to the governments of their time. No wonder; for they foreshadow advanced and dangerous tendencies, pacifist, international, communist, if you will. They will bear no arms, these ter-

tiaries, and in vain the municipal governments of petty towns appeal to the papacy to grant them dispensation from this disconcerting habit in times of civil strife. Citizens of the Vera Patria and singularly free from the chains of things, they live far in spirit from the vexed little patriotisms of their day. A ferment of thought concerning the true Christian attitude toward property—often leading to strange vagaries—marks the century, finding its climax in the famous controversy of the next age. Men are languishing in prison, men are dying at the stake because they persist in averring that Christ and the apostles held no private wealth and because they claim in all humility the right to do as he did. Thousands in every land are following joyfully the law of their Master to its ultimate surrenders, and knowing the peace of union with him in his redemptive pain. It is among these, not among the officials that we seek an answer to our question.

TWO SETS OF FORCES

If at any point we consider closely the entire life within the church, we shall find the same strange opposition. On the one hand, the forces of institutional religion—corrupt at their worst, and at their best, occupied only with maintaining an accredited and rather uninspired standard, and by the very fact of their trusteeship pledged in a way to that watchful acquisitiveness and conservatism of temper which Christ abhorred; on the other hand, the forces astir in unofficial Christianity—always adventurous and heroic, athirst for sacrifice to the uttermost, illumined by the glory which shines from the Pierced Hands, joyous, creative, free. Toward these tendencies the attitude of the Church Official is often enough repressive, and naturally, for they are dangerous: they have developed the heretics of history. But however persecuted, however disavowed, they have ever surged up anew from the deep heart of the church eternal, ever seeking with desperate loyalty and unquenchable desire to press near to him who said to his own: "Marvel not if the world hate you; ye know that it hated me before it hated you."

And forever the church is bewildered by her offspring—Franciscans, Wesleyans, Christian Socialists—what you will. She pursues an uncertain policy toward them. Now, when she is wise, she has assimilated them, thereby generally subduing them to convention. Again, she has driven them without the pale, to their loss and her own. An extraordinary drama this; the relations of the governors of the church, Roman hierarchy, presbytery, church federations, to the eager pioneers impelled not to maintain a comfortable ethic but to release a supernatural and revolutionary power. Very unwise they are often, these men so sure that they are fulfilling the expectations of Christ! Exasperating, disturbing peoples; prone to wildest exaggerations and to hysterical blunders. Yet, when the church gets her perspective and looks back, she is rather in the habit of canonizing them.

THE GREAT CHRISTIANS

And there is some humor in the fact that to the general mind they *are* the church. Savonarola, Francis, Wyclif, Wesley, Newman—all in one way or another at odds with

the ecclesiastical machinery of their time—these are the men remembered when the church is mentioned; not a Pope Gregory IX or the excellent bishops of the nineteenth century. These are the great Christians: men who not being disloyal yet labored under the imputation of disloyalty; incalculable persons, impelled by the Breath of the Spirit into strange, untried paths; the dangerous, the distrusted, the rejected. They are the abiding glory of the church of Christ.

Does such glory still shine within her? On the answer to this question will largely depend our judgment of the Christianity of the church.

If we want to answer "yes," we must not look first for outstanding personalities—for heroes, martyrs, prophets. In these days of democratic mediocrity, such are hard to find. We must look first at the plain Christians—and what throngs of them there are! Far from public life, untouched it may be by the larger issues of the day, they draw strength in quietude for the disciplines and tests of daily living, from prayerful union with Eternal Love and from faith in his promises. To masses of people, the church is still the fostering Mother, through whom their faith in God and goodness is derived and no one would dare say that Christianity is dead or dying who is cognizant of its hidden work in purifying and strengthening men. The steady creation of Christian character, unselfish, tender, humble, brave, is the enduring miracle, the triumphant witness that the church is still the church of the living God.

L ECCLESIASTICS AND PIONEERS OF THE SPIRIT L

But still the opposition persists between the admirable persons responsible for the continuance of the ecclesiastical structure, and the free spirits of the pioneers. It is an opposition less crudely obvious than in former days. Religious life, at least in the United States, corresponds to our imperfect democracy and preserves a certain simulacrum of freedom; constraints, not absent, being subtler than of old. Gross abuses are over. Our authorities (with whom the public at large still insists on identifying the church) are no longer immoral or corrupt. They are honorable, they are valuable, they are sometimes holy, these authorities. Yet it would be hard to claim that they satisfy the urgent demand for Christian influence in this wracked and awful world.

And still one recognizes all the varied groups familiar to history. The unchurched public, larger than it used to be, but no less scornful of nominal Christianity. The groups of restless seekers, untouched by formal or accredited religion, swayed by passionate tides now sweeping them toward social radicalism, now toward strange mystic cults. And still within the church are those who feel the sanctity of her tradition and draw their very life from her ideals, but who press toward the counsels of perfection, who realize in distress and pain that obedience to the Carpenter of Nazareth can never be satisfied by the decorous respectabilities of our obvious religion.

And the more ardent spirits aim now at deepening the spiritual life, longing to draw aside the veil so thick in modern times between us and reality; and now, since the world is in revolution, and social problems dominate our

thought, they summon the religion of the Christ crucified by the respectabilities of his day to ally itself at last with the cause of the oppressed and in the name of him who said, "Behold I make all things new," to join the forces of labor in the abolition of class and the realization of economic brotherhood among men.

How intensely these forces, radical or mystical or both at once, are stirring in the churches, is evident to anyone sensitive to the vibrations of the religious life, here and abroad. At this point this article ought properly to begin; but it is perforce nearing its end. A few hints in illustration must be allowed us. We may recall the "Partite Popolare" in Italy, a radical movement inspired by Christian ideals within the Catholic church; the Christian International, which has gathered young delegates from many lands, and issued a noble manifesto; the League of Faith and Labor, and the Industrial Christian Fellowship in England. These all have in them the thrill of the new life.

AN EXAMPLE NEAR HOME

Perhaps we may dwell a moment on one example nearer home: the League of Industrial Democracy in the Episcopal church. Here too is a fellowship vibrating with the spirit of the religious pioneers of old. It is a small but valiant organization. Says the preamble:

"We face a world in revolution. Some regret the fact; some thank God for it. Regret and gratitude are in a sense equally irrelevant; the church is called to act, and the contemporary situation furnishes her with a challenge and an opportunity unsurpassed since Pentecost.

The purpose of this organization is to unite, for intercession and labor, those within the Episcopal church who believe that it is an essential part of the church's function to make justice and love the controlling motives in all social change, and who wish, as Christians, to promote all sound movements looking toward the democratization of industry and the socialization of life."

The league affirms its belief that "only that social order can be called Christian which substitutes fraternal cooperation for mastership in industry and life." It does not enter the difficult field of economic or political formulae; it recognizes that "the mere transfer of social control from a self-seeking few to a self-seeking many" would in itself avail nothing for righteousness, and it preaches "the gospel of sacrifice, service and fraternity" as ardently to the working class in their rise toward power as to capitalists and employers. It aims to spread among church people our new social movements as they arise. It stands firmly and with growing power behind all clergy—they are many and increasing—whose positions are endangered by their social radicalism and it summons its members constantly to gain from prayer and sacraments "the strength and wisdom requisite for the surrenders and readjustments of democratic living."

THE BEATITUDE OF THE PERSECUTED

Already this body of faithful Christians enjoys a little the Beatitude of the Persecuted. But its members, including sixteen bishops, and a large number of the younger clergy, feel without terror the new day that dawns for

civilization. And the intimate contacts with labor, the rare opportunities for full expression of the Christian vision in unusual quarters which this League and all similar bodies gain, prove afresh the marvelous vitality of the life the church exists to nourish.

Two points in conclusion:

First: There is always much to be said for the attitude of the official church. In these compressed pages, scant justice has been shown it. Every sane Christian must realize that the official organization of the church, even if it tends to formalism, does by and large conserve the tradition within which the progress of humanity can most safely be assured, and channels of communication with the Eternal be kept open. The anxious sense of this high task, rather than more ignoble motives, has dictated distrust of its more fiery children and its frequent policy of suppression. They have their place in the kingdom, the careful protectors of an accredited and accepted morality. Great work is theirs to do, continually, quietly. The children of the Day-to-Be may be called to ignore them and at times to oppose them, for the officials of the church have almost never been willing to follow the faith of which they are the appointed guardians to its ultimate limit, which is a certain hill without the city wall, known as the Place of the Skull. But it is possible to reverence while one opposes, and the noblest souls within the church have ever combined deep loyalty to her sacrament and her organization, with gentle and persistent revolt from all which clogged the full expression of forward looking love.

THE CHANGED SITUATION

Second: The situation is changing before our eyes. Because the ecclesiastical organization has, in the past, opposed progress, is no reason why she should always continue to play this discouraged role. Nations, in time, become democracies. The church in God's own season may cast aside her fears. Already there are gladdening signs on every hand of new vision and new courage. Despite her vast endowment, she is probably less rooted in the temporalities than she was in the middle ages. One hears rumors of pioneer minds in the church of Rome working out a new socialized casuistry concerning Christians and private property. Radical repudiation of an industrial order based on competition and fostering the acquisitive instincts, is latent in the formulae of all social service commissions, is expressed with splendid courage in such documents as the Lambeth Report and the social creed of the churches issued by the Federal Council. The call to sacrifice in the name of the brotherhood sounds clearer and clearer, year by year, from countless pulpits, and the glorious possibility of extending Christian ideals from a code of private virtue to the informing principle of international and industrial life becomes clearer and clearer as the one hope of the world.

"Sirs, what if I turned Christian?" was the query flung by Browning's charming young priest, Capousacchi, to the world prelates of the Renaissance. It is the question the Christian church is putting today, alike to her own authorities and to the world. If she should indeed "turn Christian," what then? The deaconess quoted at the out-

set may well have said the word of truth: unpopularity will be her portion: the state, the secular world, may look at her askance. But let her remember how dangerous Jesus thought it not to be unpopular. "Woe unto you," he said explicitly, "when all men shall speak well of you." "Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake."

Perhaps the Christian church may soon inherit, as a whole, that neglected portion of her noblest sons—and on the day when she enters into that inheritance, and not before, she will win thousands among her critics to her allegiance.

A Modern Religious Outlook

By Richard Roberts

THIS is not a creed. It is an attempt to state simply and succinctly the main elements of one man's religion in this year of grace 1921. It arose out of a recent discussion upon the fundamentals of religion with a group of college graduates.

I

THE BACKGROUND

The first need of our time is a *vision of life* under some image of a *city of God*,* a beloved community; a vision of men and women living together, doing great things together—the great things of the spirit.

*The religious quest of ordinary humanity has not been for God but for a city or kingdom of God. Only the mystic has sought a direct vision of God. Jesus did not tell man to seek God; he did not think that God needed seeking; but he did tell men to seek the kingdom of God. The whole outlook of the New Testament is towards a social existence of love and peace and harmony—"the city which hath the foundations," the New Jerusalem. Few books have so moved mankind, from Plato's Republic to Edward Bellamy's Looking Backward, as those which have sought to depict the ideal commonwealth.

This vision will first function as a principle of criticism and valuation, directing itself to life as it is today. It will test all institutions, doctrines, policies, modes of behaviour, by asking concerning them two questions: First, Does this make for the increase of life? Second, Does this make for the unity of life?

The vision will provide an objective, a goal, that will require us to evolve a technique* of life appropriate to its realization.

*By a technique of life is meant any coherent scheme of behavior—public and private, including morals and table-manners, economic processes and political policies. The nature of the technique will be determined by the objective. Nietzsche's doctrine of the Superman requires the technique of individual self-assertion and a social organization of master and slave. The Puritan motive of spiritual survival (in England) and afterward of social survival (in America) created the rigorous and austere Puritan technique. It was economy of life, for the sake of the survival of life.

Two modern nations have consciously and with some consistency pursued an objective. Germany pursued power, and for the purpose evolved a technique of close social regimentation which it called its *kultur*. America has pursued prosperity and has evolved a technique primarily for wealth production which is identified by some with Americanism.* Great Britain has vacillated between

a love of freedom and a passion for empire and has in consequence evolved a muddled self-contradictory technique. Hence her European reputation for hypocrisy. What if the youth of Germany, America and Britain could be mobilized for the realization of a city of God, in the village and the small town, in city, nation and the world!

*If this seems too harsh a judgment, let the following quotation justify it. It is from a letter written by the Vice-President and General Manager of the Employers' Association of Pittsburgh to its members: "Some of the things that the Y. W. C. A. believes in and endorses are as follows: Industrial democracy, collective bargaining, a share in shop-control and management by the workers, labor's desire for an equitable share in the profits and management of industry, protection of workers from enforced employment, a minimum wage, government labor exchanges, experiments in cooperative ownership. The Y. W. C. A. has done and is doing a good work along some lines; and it is greatly to be regretted that they have taken this excursion into a field about which they know practically nothing, and thus lend encouragement to what every man conversant with industrial problems knows to be destructive of the very basis of America's progress and civilization.

II

THE FAITH

Life is a process working out and moving towards its own realization in perfect love*; and this process is the will of God.† Faith is the will to face life on the assumption that God is love and that he is always actively on the side of those whose life, aspiration and effort are in the line of his will.

*We start with the concept of life, because it is the most obvious and immediate fact of experience. Modern evangelical religion fails because of its moralistic background, as though the moral order were the ultimate basis of life. But the moral order is simply the condition under which life will reach its goal. The business of religion is not to inculcate morals but to reveal values; and if it can communicate a principle of valuation, morals will take care of themselves. But it reveals values by revealing a "realm of ends"; and so far as human life is concerned this realm of ends is the universe of love.

†No apology is made for this assumption. Any signs of purpose in life justify the presumption that there is an intelligent will involved in it. But God is taken simply on those terms, taken for granted, as it were; and nothing is predicated about his non-moral attributes—omniscience, omnipotence, omnipresence. For these after all are metaphysical guesses.

The ultimate ground of this faith is the cross of Jesus, which reveals a love of God* that is true to itself through everything, even to the forgiving of impenitent enemies.

*The highwater mark of life is personality; the highwater mark of personality is Jesus; the highwater mark of Jesus is the cross; and the highwater mark of the cross is "Father, forgive them for they know not what they do." That is "love going the limit"; and it shows the way in which life is trying to go, the goal it seeks to reach, and the fundamental nature of the will which is within it. It is to be observed that this remains true whether we conceive of God as uniquely incarnate or fully immanent in Jesus. It disposes of the old controversy about the "diphthong!"

The human endowment of freedom means that God has designed and equipped us to work with him for the triumph of life in perfect love; but it also means that we have no assurance beforehand that life will win out.* The triumph of life is contingent on us. Sin is the refusal to take our place in the struggle, sabotage of the purpose of God by unsocial and antisocial conduct.

*It is surely time we dropped the stupid and enervating superstition of a fated and inevitable progress. If we accept free will, we must accept a doctrine of conditional progress; and one observes that the most thoroughgoing determinists quietly assume the freedom of their own wills while they deny that of the rest of us!

While we have no assurance of the final triumph of life in time, the hope of immortality brings reassurance

concerning the destiny of the individual and the promise of redress for the brokenness incidental to the struggle of life in the present world.

III

THE LIFE

The perfect embodiment of the life, the perfect exponent, by word and deed, of its critique and its technique, is Jesus.

The roots of the life are in prayer and in fellowship—*especially in both together.**

*By prayer is meant any affirmation of faith, that is, any effort to make contact with the Unseen Source of life. By fellowship is meant any affirmation of love, to make vital contacts with other folk. The church was meant to be the organ of fellowship in prayer. Today it is only a corporation.

The technique of life will be governed by the ideals of freedom and fellowship.*

*Freedom, because original creative faculty is an affair of the individual; fellowship, because personality is social and the individual only finds himself in fellowship. The synthesis of freedom and fellowship is love, as indeed it is also their source. It will be observed that it is implied here that this technique of life will not use or consent to the use of force or coercion except as such use is directed to and is consistent with a redemptive purpose; for love is essentially an energy—and follows a policy—of redemption and social integration.

The personal realisation of life is by way of

1. Creation—the fashioning out of our own substance, in whatever medium, word or deed, color, sound or stone, that which may be a quickening of life in others;
2. Redemption—the exercise of love in overcoming the anarchy of self-love in others;
3. Discovery—the searching out and finding of unknown things that may add to the stature, or the wealth of life.
4. The service of life in any vocation.*

*Creation, including all forms of art; here we have the criterion of art—not art for art's sake, or art for preaching, but art for life's sake. Redemption, especially the endeavor to reclaim the social misfit, the criminal and the derelict, to reconcile enemies—to God and man. Discovery, embracing science, of course. Vocation, observe, not occupation. A man chooses his occupation; but his vocation chooses him. This includes commerce which should be conceived not as a means of private gain but as a holy and constructive social service, requiring no less sacrifice and no less chivalry than we expect, for instance, from a physician. It is one of the most damning criticisms that we pass on commerce that we should say that a physician who cares more for his pay than for his patients "commercialises" his profession.

It is to be observed also that altruism has no place in this scheme. Altruism is a counterfeit of love. For love is also a hunger and is therefore humble. But altruism means condescension, patronage, the implication of superiority. And we are all just poor empty hungry souls who help each other by simply pooling our hunger and seeking together "the manna from heaven."

IV

THE GOAL

The goal is "the good life of personality in the environment of the beloved community."*

*This is quoted from Randolph Bourne, but he evidently got it from Josiah Royce. Observe that there is no longer any distinction of "individual" and "social" ethics. It is superseded by the idea of an "organic" ethics. Personal and social are interdependent. The great soul and the great society will arrive together.

The glory of the beloved community will be the perfection of its fellowship and its art, the riches of its life in love and beauty.*

*"My friend, you and I shall remain strangers unto life and unto one another and each unto himself, until the day when you shall speak and I shall listen deeming your voice my own voice, and when I shall stand before you and think myself standing before a mirror." (A saying of Kahlil Gibran). That is love made perfect. It is self-identification with the other man.

V E R S E

"Sanctuary"

LET us put by some hour of every day
 For holy things—whether it be when dawn
 Peers through the window-pane, or, when the noon
 Flames like a burnished topaz in the vault,
 Or when the thrush pours in the ear of eve
 Its plaintive melody; some little hour
 Wherein to hold rapt converse with the soul
 From sordidness and self a sanctuary,
 Swept by the winnowing of unseen wings,
 And touched by the White Light Ineffable.

CLINTON SCOLLARD.

Arcady

OH! I have sought for Arcady
 In many lands and far;
 And winding trails have beckoned me
 Beyond each high white star.

The happy hours kept pace with me,
 And laughed along the way;
 And star-dust dreams companioned me
 Through every questing day.

Oh! I have hied me home at last—
 No more I seek, forsooth;
 For fleeting years have whisp'ed me
 That Arcady was—Youth.

ANNA K. BENNET.

Life

IF life be short, let's make it
 As lovely as a rose!
 If cares there be to shake it,
 If griefs there be to break it
 With multitude of blows—
 If every joy forsake it
 And only sorrow wake it,
 Let fragrance crown its woes!
 If life be short, let's make it
 As lovely as a rose.

CHARLES G. BLANDEN.

Wealth

IT all belongs to all. Not even food
 Nor lodge nor clothes belong to you of right
 Inherent, absolute. The only claim
 To even them is won by work, a clean
 Addition to the sum of human weal.
 None may in justice plead exemption save
 The senile, infantile, or imbecile:—
 The loafer thus may classify himself.
 Wealth is the surplusage of labor massed.
 A lavish, reckless, irresponsible

Expenditure on self of common stores
 Is violation of the rights of all.
 A true democracy must find the way
 To claim again in the behalf of all
 What none can show the right to have and hold.
 Does this spell revolution? Aye, naught less!
 The question which alone remains is how.
 The "must" is not a peradventure. Why
 Is altogether clear: abuse of power
 From riches won by seizure is so rank,
 And constant, and inevitable, that
 Evasion of the issue's ludicrous,
 Or wicked, proof of common cowardice.
 This is not "socialism"; it is sense.
 Nor will it wreck society; it will
 Alone forestall inevitable wreck.

JOSEPH ERNEST MCAFEE.

Youth Passing

MY age comes on me all too soon,
 My twilight crowds upon my noon;
 The dreams my boyhood knew are tossed
 Like straws upon the wind and lost.

I hasten to the darkling wood
 To join the quiet brotherhood,
 And learn if it be false or fair,
 That God is good, as priests declare.

And if the tale is rightly told
 I who before my time grew old
 Shall kneel before the living Truth
 And beg again my vanished Youth!

JAMES WALDO FAWCETT.

Revolution

I THOUGHT the ruin of old schemes,
 The falling down of ancient wrong,
 Would make a theme for singing men,
 The burden of a poet's song!

But oh! so swift and true they struck,
 So keen their blade and great their thrust,
 The strongholds of oppression fell
 In merest silence to the dust!

JAMES WALDO FAWCETT.

Essentials

A LITTLE love, a little trust,
 A soft impulse, a sudden dream—
 And life which was as dry as dust
 Is fresher than a mountain stream.

STOPFORD BROOKE.

The Twelve Hour Day

A CENTURY ago the twelve hour day was common in industry. Today it is common only in India, China and the American steel mills. Before the war Russia still worked the twelve hour day, but during and since the war it has been abolished in practically every European country. It is the last vestige of the rude early stage of machine industry, and when coupled with the seven day week it is little more than barbaric. It is one thing for a farmer to work that number of hours when he works for himself, or for his hired man to do it where the work is varied, the rest periods under the worker's control and the work seasonal with long seasonal lulls; and it is altogether another thing for men to work in mills and factories under a boss, for a company where there is no personal contact and where the work is steady and monotonous.

In 1912 the stockholders' committee of the United States Steel Corporation reported to the company that in their judgment "the twelve hour day of labor, followed continuously by any group of men for any considerable number of years, means decreasing the efficiency and a lessening of the vigor and vitality of such men." They called attention to the fact that it means thirteen hours out of the home and "leaves scant time for self-improvement, for companionship with his family, for recreation and leisure." They recommended therefore that it be abolished. On the seven day week they were even more emphatic, saying: "We are strongly of the opinion that no matter what alleged difficulties in operation may seem to hinder the abandonment of the seven day, they must be met." The seven day week was ordered reduced even before 1912, but both its use and that of the twelve hour day increased instead. Judge Gary says the seven day week "can, must and will be eliminated." The Christian conscience of the nation demands that he add the twelve hour day to that order.

* * *

The Effect of the Twelve Hour Day on Men

The Survey for March 5 is largely devoted to "Three Shifts in Steel." John Fitch tells there the results of his personal investigations into the human side of the twelve hour day. He helped to make the Pittsburg Survey twelve years ago, and in this study he went back and interviewed the same men he had talked with then. Here are some of his findings. When the worker worked twelve hours he used to be so tired "he didn't know what he was doing," but now he gets rested every day. "It isn't right. A man has no pleasure in life at all. I never go out evenings when I am working on the day turn because I don't dare lose any sleep. On night turn I have no evenings, so life is nothing but work and sleep. A man hardly knows his family." "A man can't sleep more than three or four hours in the day time, and he's tired all the time—chronically tired. Money is no recompense for the kind of life we live. I would gladly accept a reduction in wages with an eight hour day." "We can't live when we work twelve hours a day with no day off. What kind of a life is it to live here and see nothing but the mill? A man could live twice as long if he had the eight-hour day."

A man who struck against the twelve hour day and took up contracting said, "What's the big pay of my old job to me? I'm working outdoors here in the sun and I'm well. I feel like a king—every day I feel like a king." A foreigner who got a ten-hour day said he always felt queer under twelve hours but he is rested now and has ambition again. A highly skilled man said: "At the end of eight hours everyone drags along performing as little work as possible." "It is a question of eat, work and sleep"—this is the universal refrain. Another skilled man says "a man works, comes home, eats, goes to bed, gets up, eats and goes to work." Mr. Fitch gives a graphic description of the twelve hour man's household with double meals for the family and the worker with these increased again when there are two workers, one on day and the other on night shifts, and no family meals at all or days with the family.

A small percentage of unmarried, hearty newcomers from alien lands who wish to lay up money quickly and return home or have sweetheart or wife come over, may prefer the long day for the sake of the extra wages, but the mass of the men would gladly split the difference in pay between the twelve and eight hour shifts for the sake of the shorter hours and a chance to live.

* * *

What Britishers Think About It

Mr. Whiting Williams, who as vice-president of the Hydraulic Pressed Steel Company of Cleveland, put on overalls and spent seven months in various steel mills to find out "What's on the Worker's Mind," and who last summer did the same thing by working five months in British mills, tells in the same number of the Survey what he found the British worker thinking about the twelve hour day. "We will be glad to be done with the twelve hour day for good and all. You wouldn't find anybody in the country—employer or employee—who would be willing to go back to it even on a temporary basis." He says the shorter day has not lessened production or the ability to meet American competition and that, cost of living taken into account, "the British worker in steel and iron is probably better paid than the American." He says "it is impossible to overstate the amazement and incredulity—also the profanity—which in all parts of the country greeted the statement that the long turn was still in operation in most of the steel mills in America. "No! Wot? Twelve hours and no time out for breakfast or dinner—in America! And seven days a week! Well, rule Britannia! I supposed we was bloody the lawst! Blime, yer don't sye." Even "operation of the open hearth or smelting furnace," which we are so constantly told must be kept going, "has for years in Britain been suspended from Saturday early afternoon to late Sunday night."

Mr. Williams says the most surprising feature in connection with it is that there is unanimity amongst owners, superintendents and all classes of workers in refusing to think that there are two sides to the question. They agree that it results in less wear and tear, lessens tardiness and absence, drink and the "driving" tactics of the foreman, which usually results in sullenness, indifference and a determination not to do more than necessary to get by. The "sliding scale" results in sharing prosperity, good will between management and workers and increased activity on the part of the workers. The shorter hours lessen dissipation and bring more games and an increasing good use of the leisure time.

* * *

The Dollar and Cents Side of the Issue

Before the last meeting of the Taylor Society in New York, Mr. Horace B. Drury presented the results of a very thorough-going study* of the the three shift system in the steel industry in this country. His findings as a scientific economist agree thoroughly with the findings of the Interchurch Investigating Commission. One million five hundred thousand workers have had their hours reduced to eight in the past few years and the whole trend is toward the eight hour day. However the adoption of the three shift in any continuous industry does not necessarily mean the adoption of the eight hour day; it does mean the abolition of the inhuman twelve hour day. Mr. Drury sums up his findings as follows: "To give all the men now on twelve hour work a 25 per cent increase in wages and cut down their day from twelve to eight hours, would cost the manufacturer of pig iron at most about 21c a ton. Pig iron sells (at the time paper was read) for \$40. If all the departments in a steel plant were to be changed from two to three shifts, the increase in total cost for the finished rail, bar or

*The Three Shift System in the Steel Industry by Horace B. Drury. The Taylor Society, 29 W. 39th St., N. Y.

plate could not, on the average, be more than about 3 per cent." This he goes on to say, is too high in actual experience, as a 35 per cent increase in workmen will cover the change from a two to a three shift system, large economies will result in greater attention, alertness and care, and there will usually be an increase in production, amounting in some cases to as much as 20 per cent.

In due time, when all adjustments are made and the men are trained to a more alert and better managed system of action, there will be an increase fully equal to the additional wage fund required. Steel has been profitable enough to make it

quite possible to pay the twenty odd million it would cost to make the change; if it were not then it is better for the consumer to bear the small extra cost on each ton of steel than to perpetuate a system of work that is so archaic, trouble-making and debilitating to men, their homes and their citizenship, as well as demeaning to our common Americanism. Mr. Drury investigated twenty great companies that have adopted the three shift system and found surprising unanimity, just as Mr. Williams did in Great Britain, among all concerned, that it was no longer a debatable question. The twelve hour day can, must and will be eliminated.

ALVA W. TAYLOR

British Table Talk

The Nonconformist Conscience

London, March, 1921.

DR. CLIFFORD has issued a clarion call to Nonconformists to rouse themselves in protest against reprisals in Ireland. "There is a tendency," he says, "to hesitate in regard to the impeachment of the present government which I for one consider to be altogether unworthy of our principles and traditions. Whatever may happen to the government, it is the duty of free churchmen to protest against a policy which is at once illegal, unjust, ineffective and must be disastrous to Ireland and to this country. If free churchmen fail to protest, they are traitors to their principles and refuse to carry out their obligations." He considers the issue to be vital to our relations with America and to our moral standing in the eyes of other nations. "For my own part, I believe in a policy that attempts to overcome evil with good, rather than a policy that would attempt to overcome evil with evil." Resolutions will be passed at the forthcoming assemblies of the Baptists and the Free Church Council, "but whether they will be strong enough," says Dr. Clifford, "I do not at present know." He considers that a deputation should be sent from the Manchester Assembly of the Free Church Council to the prime minister and the Irish secretary. Principal Selbie of Mansfield, Oxford, writes to the Times: "However great be the provocation, there can be no possible justification for the policy of reprisals as it has been carried out. It is the negation of law and ethically quite indefensible." For the most part official nonconformity has not spoken on this grave matter with the certain and reiterated sound that it should have done. This is partly because nonconformists, like the liberals, are now sharply divided in their political allegiance. The British Weekly, the most influential free church newspaper, is an out-and-out supporter of the prime minister and the coalition. On the other hand, the Christian World, the old-established organ of "political dissent," maintains the Independent Liberal position, and fearlessly criticises and condemns Mr. Lloyd George's inconsistencies, and the government's frequent violations of Liberal principles and nonconformist sentiment. Anglicans and dissenters alike are grateful to the Archbishop of Canterbury for his dignified and forceful protest in the house of Lords. "I say deliberately," affirmed his grace "that if it is by wrongdoing that you produce peace, you have not really won a peace which is worth while. . . Not by calling in the aid of the devil will we cast out devils or banish devilry." A newspaper correspondent, commenting on Mr. Devlin's complaint of the torpor of the nonconformist conscience, caustically remarks: "It is not dead, it has been transferred to the Archbishop of Canterbury."

* * *

The Churches and the Unemployed

With a million unemployed in our midst, the churches are striving both to relieve distress and to search out fundamental

causes. After a Saturday afternoon service at St. Paul's, Covent Garden (Canon Adderley's), a procession containing many clergymen marched into Trafalgar Square where a large crowd had assembled. The procession was headed by a plain cross, followed by a banner inscribed "In the Name of Christ we demand Justice for the Unemployed." Then came the banners of trades unions, detachments of unemployed and the Church Socialist League. The speakers included a Romanist, Anglicans, and free churchmen, one of the latter being Dr. Orchard enveloped in a black cloak. The resolution passed declared that the crisis was a sign of the failure of our present social system, and that the remedy could only be found in a fundamental change in our social system. It was also urged that all possible means should be at once taken to provide work for as many unemployed as possible at standard wages, and that the Christian church should raise its united voice with a view to relieve the acute distress. All the speakers advocated some kind of Socialism, and endorsed the principle of state-maintenance of the workless. The next day in the (Wesleyan) Central Hall a thousand people listened to an address by Mr. Robert Young, a Labor M. P., on Christianity and the Unemployed. He insisted that a victorious people cannot consent to return to the economic conditions of the pre-war years, and declared that the vain search for work demoralizes a man physically, breaks him down mentally, and endangers him morally. Thus ministers and laymen are striving to apply Christianity to economic problems and labor conditions, some of them being perplexed as to the best methods to employ and how far as religious teachers they should intervene in industrial affairs. At a meeting held by the League of Faith and Labor preliminary to the Trafalgar Square demonstration, which it helped to organize, a minister while supporting unemployment insurance, urged that the church's immediate duty is to show the underlying purpose of industry, rather than to mark out an economic policy.

* * *

The Church and the Cinema

As a whole, churches and ministers, while realizing the immense possibilities, religious and educational, of moving pictures have been slow to decide what should be the attitude of organized religion to this new and tremendous agency for good or evil. Most religious leaders content themselves with pointing out and condemning the evil elements in the cinemas and calling for their elimination. A few shrewd and enterprising churches and missions have boldly adapted it to religious purposes. The Church Army has for years shown pictures on Sunday evenings. Most of the Methodist Central Missions use the cinema at Saturday concerts and Sunday services. Digbeth Institute, opened by Carrs Lane Church during Dr. Jowett's ministry there, was the first in Birmingham to adopt moving pictures, which are now witnessed every Sunday evening by between 1500 and 1600 people. A company, the Church Pictorial Movement Limited, has been formed on a commercial

asis, with a capital of 100,000 pounds for the purpose of giving cinema exhibitions in small towns and villages and thus "to provide amusement and instruction for rural audiences and alleviate the dullness of leisure hours and assist in preventing the depopulation of the countryside." The movement has received arch-episcopal and episcopal blessing, and motor cinemas are now traveling through the country giving in parish halls and schools exhibitions which are much appreciated. A petition to Plymouth Borough Council, signed by 21,000 people, in favor of the opening of cinemas on Sundays, prompted a local minister to propose to the citizens that they should form a People's Council, representative of the churches, the Labor party, the Watch Committee, and other institutions, to survey the needs of the town, and at suitable points arrange

Sunday evening social centers for the people, where they could obtain light refreshments at cost price, hear good music, and enjoy wholesome social fellowship. One difficulty is to obtain good and suitable films for religious purposes. "Earth-bound," the cinematograph's first contribution to the consideration of the problem of life after death, recently shown in London, was an ambitious, well-meaning, but rather crude effort. Better adapted to religious purposes, "Thy Soul Shall Bear Witness," based on a story by Selma Lagerlof and issued by the Swedish Biograph Company is an attempt to preach through the eye a sermon on sin and repentance. "The Beginnings of Christianity," which starts with the creation, and contains about 30,000 feet of matter is about to be produced in London and is exciting anticipation. ALBERT DAWSON.

CORRESPONDENCE

Ministers and Radicalism

EDITOR THE CHRISTIAN CENTURY:

SIR: By no means the least interesting part of your paper is the "Correspondence" page. In your issue of March 17 are two notable letters, which seem to me to merit a word of discussion, and as no one else appears to have responded I am taking the liberty of doing so.

In his letter on "Unjust Policies of Labor Unions," Mr. Joseph B. Lyman sounds a word of warning that may be necessary for the churches. The interests of truth and fairness are not any more conserved by blind radicalism, than by narrow conservatism. But I wonder if Mr. Lyman does not charge against the unions, much that is really chargeable against human nature, and that is by no means confined to the unions. While we are not justified in palliating selfishness and injustice because it is on the part of workingmen, are we not apt to demand of the workers a type of morality and idealism that we have been slow to demand from employers and captains of industry, either individually or collectively? We are so ready to assume that the unions ought to consider the interests of the community, while we more or less justify the employers' consideration of things from the standpoint of profits and dividends. I think we would make more progress if we denounced wrong as wrong, and ceased to talk so much of "capitalistic" wrongs, and "unionistic" wrongs.

Two wrongs do not make a right, nor does the history of a wrong constitute its justification. There is no great transformation of grace that turns a worker into an unselfish idealist as soon as he joins a labor union. But I think it is only fair toward the unions to point out that almost every policy that might be regarded as unjust has arisen to meet some corresponding injustice from which the worker has suffered. For instance, Mr. Lyman cites the limitation of a day's bricklaying by the unions. It is not many years since I heard a bricklayer, upon whom I was making a pastoral call, bitterly denouncing the practice of employing unusually strong and skillful workers at higher wages, for the purpose of pace-making and speeding up. He professed his readiness to do a fair day's work, and I believe him to have been an honest and competent worker, but he thought it unfair that men of average strength and ability should be forced to undue exertion in keeping up with a line constantly advanced by the speed-maker. This may explain why, when the unions got the upper hand, they went to the opposite extreme.

During the war, and since, we have heard much about the limitation of output by the workers. I have passed through several acute industrial crises, and long periods of extreme unemployment, in industrial communities. The constant explanation of these conditions was "over-production." I do not discuss this explanation, nor the condition to which it was applied. I merely remark that when the mind of the worker has been filled with this "over-production" bugaboo, by economists and employers, you cannot expect the psychology of

the worker to change over-night. I do not offer any defense of "slacking." I am convinced that the world's trouble is not over-production, but under-consumption. But we cannot blame the worker for appropriating ideas widely promulgated, and there can be no question whatever that a great number of workingmen strongly believe that in unduly speeding up production they are helping to produce themselves out of a job.

Without the least reference to Mr. Lyman, I think it may be said that the average minister gets too much of his knowledge and impressions of social and labor matters at second hand. In the cultivation of close acquaintance with employers and workers he can learn much regarding the special problems and difficulties of each, relating his information to the wider range of facts, and to the problem that is larger than the individual case. I think that in such a process of personal inquiry one comes to a deep sympathy with the task of the fair-minded employer, but I think also that an intelligent union-worker is able often to put an entirely different aspect upon some demand, or rule, that to an outsider has seemed unjust. A rule that works a great injustice in the individual case, either toward employer or worker, may be necessary and for the benefit of a large number.

I would deplore, as much as Mr. Lyman, any selling out of the church to unionism, but when one finds unionism making generally for better wages, more reasonable hours and for cleaner and healthier factory environment, one cannot help being impressed. On the other hand, allowing for a few notable exceptions, and for occasional brief periods under unusual conditions, it has been my observation that the employers who are strongly opposed to unionism work their employees longer hours, for lower wages, and under inferior conditions, to those prevailing under unionized plants. An ordinary minister, who is seeking to be fair and impartial, would be much more strongly impressed with the honesty and idealism of an employer's opposition to unionism, and of the plea for liberty, if he found these associated with more progressive action.

I have read with some amazement the letter of Clarence H. Wilson regarding revolutionary agencies employing the institutions of the church for propaganda purposes. I wonder if the theological student and the seminary professor to whom Mr. Wilson refers would accept his version of the private conversations which he reports. I do not question his honesty in the matter, but the conversations are of a nature where misunderstanding is rampant, and where a few words taken out of their relation to a man's whole viewpoint and character may give an erroneous and unfair impression. It seems incredible that many men would enter the ministry with a sinister purpose of preaching socialism. Surely, at best, Mr. Wilson exaggerates the importance of isolated cases. If, as is possible, a man frankly believes that Christianity implies socialism, he ought to have a right to his opinion without being subjected to anything more than just and fair criticism. I think it is hardly meeting propaganda with propaganda, or argument with argument, to suggest that men are ready to prostitute pulpit and

seminary chair to the despicable purpose of disseminating ideas which they do not believe to be essentially Christian.

The fact of the matter is that, though Mr. Wilson may live in a liberal and enlightened community, there are many communities where the mildest variance from utter stand-pat-ism in religion and politics is sufficient to bring against the sincere minister of Christ the charge of being "socialist," "bol-shevist," or something equally ridiculous. I have no great complaint to make myself; but I know at the present moment of men of the utmost purity and sincerity of character, and of pronounced Christian faith and vision, who, because of their passion for social redemption, fairly and reasonably manifested, are being subjected to the basest misrepresentation and the pettiest sort of persecution. I regret that a life-long liberal Mr. Wilson, should make the situation of such noble men more difficult, for I frankly believe that the effect of his letter will not be toward the weeding out of some exceptional man who prostitutes the ministerial calling, but to strengthen the hands of those who bring the sort of charges he has implied against men of the utmost worthiness and integrity.

If we liberals would have the sort of liberty we desire, we must defend the rights and liberties of men who are our equals in sincerity, no matter how deeply their opinions may differ from our own. The social implications of Christianity are so much matters of controversy that we ought surely to encourage wide latitude in opinion and expression, and an inquiring, non-dogmatic temper.

W. E. GILROY.

Fond du Lac, Wis.

Insists Community Church Pastors Are Christians!

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just read your communication from Rev. J. Frank Green, published in the issue of March 31. Mr. Green says that in nine cases out of ten, pastors who accept community churches are not evangelical. When Mr. Green makes this statement he virtually says that he is acquainted with about ten out of ten community pastors in the country and has found nine of the ten unevangelical. If he does not possess such information, he is guilty of deliberate slander of community pastors. I venture to say that Mr. Green can not give the names of twenty of the more than 500 pastors of community and federated churches in the United States. We have in our office files a long list of such pastors and we know the evangelical pedigrees of a great many of them, and have them recorded. More than 80 per cent of them went to community churches they now serve from an evangelical ministry of successful accomplishment, measured in terms of souls saved. It is true that some pastors of community churches in the east are not evangelical, and for the same reason that many pastors of sectarian churches in the same section of the country are not evangelical. They are infected with the same infection which has stultified the denominational work of New England for years. But this is not chargeable to the community church nor to them in their particular capacity as pastors of community churches.

Mr. Green talks as if all that is necessary to recruit ministers and missionaries is to keep the churches small enough and sectarian enough. He argues that most of our ministers and missionaries come from churches of less than 100 members, and that therefore it is preferable to have these little churches stay little and compete with each other in overchurched communities. We suggest that it might be wise on the basis of this logic to ask all churches of more than two hundred members to divide into small churches. They might produce more preachers. And besides, I should like to have Mr. Green offer some statistics in support of his statement that the competing sectarian churches in small fields and of less than 100 members each do actually furnish us with most of our ministers and missionaries.

Mr. Green says he has read, re-read and studied Interchurch reports, and has come to certain conclusions not complimentary to the veraciousness of the compilers of those reports. What he

has not studied is the actual facts at first hand. He has read the reports and compared them with his imagination of what is or what he thinks ought to be so, and has discounted them on that basis. We have in this office data gathered quite independently of Interchurch reports on a multitude of community churches, making individual studies of each church including increase in membership, missionary contributions, and many similar matters. Mr. Green would be very much surprised at these findings, which quite agree with those of the Interchurch. But to present them here would occupy several issues of The Christian Century, and I observe that Mr. Green prefers dealing in preconceptions rather than facts anyway. This is only for that section of your readers who desire humbly to know facts and then base their judgments upon them.

Canton, Mo.

DAVID R. PIPER,
Managing Editor,
The Community Churchman.

No Shortage of Ministers

EDITOR THE CHRISTIAN CENTURY:

SIR: This is the first time that I have written to The Christian Century for publication in the correspondence column, but I hope to see this letter in print. I always read the "Century" from cover to cover the very evening it arrives—I would rather read it than eat. But I want to "call you" for a couple of news items or articles in the last issue concerning the shortage of ministers and lack of recruits and students for the ministry.

I admit that there would seem to be a shortage because of lack of students. I know that our religious papers have been crying the need of more ministers and our state secretaries have been pleading for men. I also observe teams of speakers in some denominations going among the churches trying to recruit young men for the ministry.

In spite of these facts, I would like to challenge any one to

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prove that there is such a shortage. If I were rich I would offer a reward for the proof.

I am an ordained minister, a graduate of Hiram College, have been in religious work with the Y. M. C. A. for three years, but would like to find a church again. In answer to my letters to state and city secretaries, they all say that there are no vacancies. Just to satisfy my curiosity, I have investigated several other denominations and have received the same reply.

Furthermore, two of my former college mates have been having the same experience. One of them who was a most successful pastor in this city and who has been with the Y. M. C. A. since returning from over seas has been making every effort to locate a church but without success. Very few of his letters are even answered, but the replies he does get say there are no vacancies. Now, I would like to ask what the trouble is. Frankly, I think there are more preachers than churches. It is certain that there are more preachers than there are churches that will or can pay salary enough for a man to support a wife. Unfortunately, I and some others have obligated ourselves to support such an accessory, and so we are "out of luck."

Why don't we frankly admit the difficulty, instead of crying for more men, and bring some of the churches to self support, provide salaries through the home mission boards, or cause the weak churches to unite with other weak churches nearby?

Pittsburgh, Pa.

HOWARD C. WILSON.

A Growing World

EDITOR THE CHRISTIAN CENTURY:

SIR: I am glad that I am a subscriber to The Christian Century. I share its impatience with its warlike spirit against that narrow interpretation of Christianity. We are living in a growing world. We have not outgrown the Bible, nor the church, nor the need of salvation, but we have certainly outgrown prejudicial interpretations of these things. We have heard Christians thank God for "the light." I thank God for the light of a liberal, sane, true version of our religion, which gives me a bigger Bible, a bigger church and a bigger Christ. Those who fight for, Number 666, a world growing worse, a Christ to come with flaming sword and all such wresting of the Scriptures—call us vile names, but we know in our hearts we are loyal. "The fight is on" against those who, in the words of much loved Borden Parker Bowne, "set up their prejudicial notions as universal principles and think all the world must obey them."

Methodist Church,
Sandwich, Ill.

J. J. HITCHENS.

If Not a United Church—What?

By Peter Ainslie

THE first of a series of Handbooks presenting the proposals of a United Christendom. Dr. Ainslie, who has been a pioneer in the cause of unity, has given much thought and labor to attempting a solution of the difficulties which bar the progress of the movement. This volume deals with the necessity, growth and outlook of Christian unity, to which is added a copious appendix. The argument adduced is that if unity be not attained, the church inevitably faces an era of gradually weakening power. Dr. Ainslie writes vigorously, yet without heat or partisanship, and presents a cogent and lucid plea for the cause that must be answered.

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THE SUNDAY SCHOOL

The Gospel of Labor*

I AM writing these lessons by a beautiful lake in southern Florida, far from my beloved Pittsburgh. Pittsburgh, the workshop of the world. Pittsburgh, where Vulcan swings his mighty hammer by the roaring furnaces with loud resounding clang. Pittsburgh, where labor is the supreme issue. Pittsburgh, the much-surveyed, the much-advised, the unhappy subject of sociological journalists! For twelve years I have lived there and tonight as the moon shines down through the pines, heavy with moss, and silvers the lake, I am mindful of my adopted city and I am at home with this labor problem.

Labor is now at a place of power. We must wait and see if Labor uses power better than Capital has done. The use of power is the final test of character. How you use physical, mental, social, commercial or any other power you may possess really determines what you are, tyrant or servant. But there is one thing which we must hold in mind in all this business; more money, shorter hours, better houses will never satisfy Labor. Capital has tried all of these. Was Capital satisfied with money? No—look at your profiteers. Was Capital happy in leisure? No—look at your occupants of rich hotels. Was Capital happy with lordly mansions, limousines, yachts, horses, pictures, tapestries, ivories, gewgaws, stuff, *Things*? No! What a long step forward when we realize that *Things* will never satisfy poor men or rich men. We want bread, but not bread only. We want houses—no, homes with a spirit in them. We want leisure—to think, to dream, to serve. Money never satisfied anyone—never. Time for idleness never pleased anyone. Write this large, my dear fellow teacher, for this great lesson must be impressed upon all men everywhere.

Why, you can see that in your children. Were they ever satisfied with *things*? Remember the Christmas presents, candies and tempers!! Your children are happy only when they do something for you or someone else. I never saw two boys happier than when they sold lemonade all one hot day and earned \$2.30 for Belgian relief. Also I know some happy Girl Scouts who carried flowers to a hospital and sang carols there in the poor wards. Need I tell you why? It is so simple, we almost miss it. I walked into a Cracker's crude patch yesterday. He was following his mule, planting melons. We chatted awhile. Then he took me to see his one cow and his four pigs and his sixteen rows of tomatoes. He was very poor. Then we looked at the banana-trees and I complimented his turnips. He insisted upon my taking an armful home. We got down on our knees

*Uniform lesson for April 17, "Bible Teachings About Work." Scripture, Mark 6:1-3; John 5:17; 2 Thess. 3:7-13.

Contributors to This Issue

CHARLES E. JEFFERSON, D. D., Minister Broadway Tabernacle, New York City; author "Things Fundamental," "The Building of the Church," etc., etc.

VIDA D. SCUDDER, Professor English Literature, Wellesley College; author "Socialism and Character," "The Life of the Spirit in Modern English Poets," "The Church and the Hour," etc.

RICHARD ROBERTS, Minister Church of the Pilgrims, Brooklyn, N. Y.; author "That One Face," etc.

and washed them in the lake. He seemed insulted when I offered him money!

Up under the palm trees I waved him adieu as I climbed into the auto. We exchanged smiles—for we were now good brothers. Did I say he was poor? He had time to be considerate. He had the disposition to share his turnips. I do not know how he feels, but I feel richer for the half-hour in his garden!

JOHN R. EWERS.

BOOKS

GROWTH OF THE SOIL. By Knut Hamsun. Translated by W. W. Worster. This is the work that won for its author the Nobel Prize for Literature for last year. It is an elemental story of life, as elemental as the stories of the Patriarchs of the Old Testament. There is no effort to weave an exciting plot. The book is as everyday-like as the soil itself, the nobility of which it celebrates. Isak and Inger stand out, against the background of the Norwegian fields, as part of the scenery. H. G. Wells calls this "among the very greatest novels I have ever read." (Knopf. Two volumes, \$5.00.)

MAIN STREET. By Sinclair Lewis. This book is the most widely read novel in America today, because it is an approximately just critique upon our materialistic small town life, with its paltry ambitions and foolish goings-on. The author has both grace and humor and his story moves rapidly. (Harcourt, Brace. \$2.00.)

POOR WHITE. By Sherwood Anderson. Anderson is another American fiction writer who stands for realistic portraying of our American life rather than for the tricks of the trade that have produced many interesting but unreal stories. His work seems almost as elemental, in some parts, as that of Hamsun. His stories move slowly, for he is more interested in the development of his leading characters than in keeping the interest of his readers from flagging. The fact is, he writes as if he were unconscious of having any "readers"—which, by the way, is one mark of a great artist. (Huebsch. \$2.00.)

MOON CALF. By Floyd Dell. The third of the outstanding mid-west novels of this season, and significant as a part of the movement toward a true picturing of American life. As a newspaper man of many years' experience, Mr. Dell can write realistically of the career of Felix Fay, who was a newspaper reporter. Mr. Dell is at present associate editor of the *Liberator*. (Knopf. \$2.00.)

EMERSON: HOW TO KNOW HIM. By Samuel McChord Crothers. Mr. Crothers, clergyman, essayist, literary Bostonian, does not think Emerson passe, as some modern critics do. He here brings him down from the transcendental heights to which fate had carried him in the minds of most people, and reveals him as a real human. He holds that his message is one that is eternal, his genius timeless. (Bobbs-Merrill.)

POE: HOW TO KNOW HIM. By C. Alphonso Smith. Professor Smith presents America's greatest imaginative lyricist not as a degenerate artist, but as a man of character and deep affection, and a religious man—not simply an eccentric genius. He considers him as world author, man, critic, poet and writer of stories. (Bobbs-Merrill.)

THE BEST SHORT STORIES OF 1920. Edward J. O'Brien's admirable year book of the American short story, containing twenty stories considered the best, and a list of the stories of merit that have appeared during the year in representative magazines. (Small, Maynard. \$2.00.)

NEW BOOKS OF FICTION. Admirers of William J. Locke, the author of "The Beloved Vagabond" and "The Rough Road," will be interested in the new book by that writer, "The Mountebank." (Lane.) Sara Ware Bassett, author of "The Harbor Road," comes out with another Cape Cod story, "Flood Tide." (Little, Brown.) "Spring Shall Plant," just from the publishers (Doran) proves to old readers that the author of "Ships That Pass in the

Night" is still writing. Those who like a Jack London touch will find in "The Strength of the Pines," by Edison Marshall (Little, Brown), an abundance of out-of-door adventure. The story of the son of a circuit rider's wife is told by Corra Harris in her new book, "My Son" (Doran).

LYRICS. By Laura Blackburn. Containing the choicest songs of this fine lyricist, who is better known to readers of The Christian Century as Charles G. Blanden. The book is as rich in beautiful images as a June day, and there is a true philosophy of life—or rather of living—throughout the book. (The Book-Fellows, Chicago. \$1.25.)

LOVE LYRICS By James Whitcomb Riley. A new edition of his favorite collection of the poems of the most American of all American poets, as Professor Beers, of Yale University, calls Riley. The illustrations are by the poet's favorite illustrator, Will Vawter. (Bobbs-Merrill. \$2.00.)

THE ESSENTIALS OF MYSTICISM. By Evelyn Underhill. Containing other essays also on "Mysticism and the Doctrine of Atonement," "The Place of Will, Intellect and Feeling in Prayer," "The Mystic as Creative Artist," and studies of a number of medieval and modern mystics. (Dutton. \$3.)

CHURCH FINANCE AND SOCIAL ETHICS. By Bishop F. J. McConnell. A book which looks forward to the time when the church, finally united, will have vast sums of money in its treasury, and considering some perils that will threaten when this possibility becomes fact.

A GUIDE TO BIBLE STUDY. By Harry E. Richards. A systematic course of Bible study from Genesis to Revelation, arranged for adult classes in Sunday school and Association work, as well as for personal study. (Oxford).

LINCOLN AND LIQUOR. By Duncan C. Milner. A book showing that from his youth to the end of his career Lincoln was consistently antagonistic to strong drink. (Neale).

SAINT COLUMBA OF IONA. By Lucy Menzies. (Dutton. \$2.50).

PRINCIPLES OF FREEDOM. By Terence McSwiney, late Lord Mayor of Cork. (Dutton).

JARED INGERSOLL. By Lawrence H. Gibson. (Yale. \$3.50).

ATHENIAN TRAGEDY. Goodell. (Yale).

THE REAL KEY TO CHRISTIAN SCIENCE. By Richard L. Swain. (Revell).

"CHARLIE" ALEXANDER. A Study in Personality. By Philip L. Roberts. (Revell).

FIRESIDE STORIES FOR GIRLS IN THEIR TEENS. By Margaret W. Eggleston. (Doran).

YALE TALKS

BY CHARLES R. BROWN, LL. D.

ALTHOUGH these "Talks" were delivered at Yale, Harvard and other colleges, they afford a wealth of illustrative material for addresses and sermons to young people, especially to young men. Among the themes are "The True Definition of a Man," "Unconscious Influence," "The Lessons of Failure," "The Men Who Make Excuse," "The Wrongs of Wrong-doing," etc.

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These two books every alert minister should have. Prof. Alva W. Taylor, of The Christian Century staff, considers them two of the most important volumes that have appeared in many years.

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THE chapters of this book constitute the "Cole Lectures for 1919" delivered by this brilliant preacher, and ex-president of Northwestern University. The message of this volume is sorely needed in this time of transition and crisis. There is today a profound desire on the part of multitudes for a satisfying, productive faith. They want this faith stated in a definite and understandable way. This book meets the demand. The reader who delights in keen, meaningful sentences will sit up nights with this volume.

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Indianapolis Observes Good Friday

The development of sentiment over the country for the observance of Good Friday in some special way has been a marked feature since the war. Detroit has closed up its business houses for two years on the afternoon of the day, and Indianapolis has been added to the list this year. The mayor in his proclamation said: "The three hours passion that our Lord suffered on Calvary that all men from then until the end of time might find eternal life is the most precious heritage ever left to the human race. Every Christian of all creeds and all denominations joins in reverence and thanksgiving for this supreme event. Let us lay aside the every-day working tools of life during the passion hour when Jesus suffered on the cross." All business was suspended at the city hall during the three hour period.

The Passing of Cardinal Gibbons

Cardinal Gibbons of Baltimore is dead. He was in his 87th year. His life has had a wide variety of experiences and he has known personally many Presidents and Popes. At the time of the outbreak of the war he went to Rome to participate in the election of Pope Benedict. Though in favor of world peace, he supported the cause of the allies during the war. He has been a strongly conservative force in the field of social reform, having opposed prohibition vigorously to the last. His opinions in opposition to socialism and to the recall of judicial decisions have been widely known. While his attitude to these questions has been negative, he had enthusiasm for positive measures. He defended the right of workingmen to organize. He was in favor of driving the Turk from Europe. The idea of making a home for the Jews in Palestine was one that pleased him. He was in favor of universal military training. During the unpleasantness with Mexico he did a great deal toward ameliorating the lot of priests and nuns in that unhappy country. He was born of Irish parents in 1834 and soon after his birth his parents went back to Ireland. They later returned to America. He entered on his studies for the priesthood at the age of 21. He studied at St. Charles College in Maryland, in the seminary of St. Suplice and at St. Mary's University at Baltimore. He was ordained a priest at the outbreak of the civil war in the city of Baltimore when he was 27 years of age.

Discuss the National Financial Campaigns

The various national forward movements of the religious denominations of America sent representatives to a meeting in New York on March 19. This meeting considered the question of conserving the lessons learned from the recent financial campaigns. It was hoped by the leaders that the larger giving of the people during the past two years might be made a permanent feature of Protest-

ant Christianity. A committee on findings was appointed to present an analysis of the present situation in the various forward movements as disclosed by the discussions of the day and to consider the whole question of the desirability of future relationships to each other. The committee on findings is to report at another conference to be held sometime within the next few months. The denominations represented at the gathering were: Methodist Episcopal; Methodist Episcopal, South; Congregational; Baptist; Presbyterian in the U. S. A.; Protestant Episcopal; United Presbyterian; Reformed Church in the United States; Reformed Church in America; Friends; United Brethren; and Moravian.

Disciple Secretaries Hold Mid-Year Meeting

The secretaries of the state and general organizations of the Disciples of Christ held a three day session at St. Louis, March 29-31. The program laid out was strenuous, for eight hours of sittings each day was the regular thing. The morning began each day with a Bible study conducted by Rev. George A. Campbell of Union Avenue Church, St. Louis. Twenty minute papers were presented on various topics, and these were reviewed in ten minutes by a chosen reviewer. The discussion which followed was limited to five minute addresses. A number of group meetings were held, among these being State Secretaries, Sunday School Field Workers, City Missionaries, State Secretaries and Field Workers of the Women's Organizations and College Executives. This is the first year that there has been a meeting of the city missionaries. Findings committees were appointed on the following themes: Recruiting for the Ministry, Evangelism, Cooperation in Home Missions, Statistics and the Year-Book, Problems of the Budget and Underwritings.

Lenten Meetings Notably Successful

The Lenten meetings held in First Methodist Church in Chicago under the auspices of the Chicago Church Federation were notably successful this year and on several days of Holy Week there was standing room only. Dr. Frederick F. Shannon of Central Church, successor of Dr. Gunsaulus, was the preacher for the week. His address on "Pilate Before Christ" was much commented upon. He said: "First of all, there is the trial of Pilate's individuality. After entering the praetorium, the Roman asked Jesus if he were the king of the Jews. With tremendous significance Jesus answered, 'Sayest thou this of thyself, or did others tell it thee concerning me?' Destiny hinges upon the answer we give to this question. The answer is fundamentally personal, the response our own minds and hearts must make. Is ours only a hearsay Christ? Is he just a theological, metaphysical, historic Christ? He may be all these without being the per-

sonal, redeeming, companioning Saviour. Do we depend upon what preachers and others say about him? Or have we grown a Christianized individuality, which is the profoundest answer as to who and what Christ is?"

University Announces Commencement Speakers

The University of Alabama has already chosen its commencement speakers. Rev. Wallace Tharp, for many years pastor of the Allegheny Church of Disciples in Pittsburgh, Pa., will deliver the baccalaureate address. The commencement address will be given by Bishop Warren A. Candler, of Emory University, Atlanta, on May 24. It is significant that this state university secures both of its speakers from the ranks of the ministry.

French University Invites American Students

The University of Strasbourg has a theological department where American students will be particularly welcomed. The American students are not at present going to Germany in large numbers, and it is believed that the Protestant faculty at Strasbourg will make a strong bid for American patronage. The degrees of bachelor of theology and doctor of theology are conferred by this university. Dr. Eugene Ehrhardt is dean of the school of theology.

Helps Men Behind the Bars

A layman in Detroit by the name of J. F. Wright has inaugurated a work for prisoners which is unique in character. Formerly a Sunday school teacher, his unusual presentation of the lesson chanced to find its way into the Detroit News. This paper fell into the hands of a prisoner in a penitentiary in Montana. This prisoner wrote and asked to become a member of the class by correspondence. He passed his letters and lessons around among his fellow-prisoners. Since then the work has grown until Mr. Wright has become the inspiration of a large number of men who live within the prison walls of different institutions. Just before Christmas Mr. Wright received a check for a hundred dollars with which he was to send his literature to a large list of names. Mr. Wright makes the following observation with regard to prisoners: "In a survey of one of our prison classes of 400 men we found seventy-five per cent had good home training, eighty per cent had been beyond the fifth grade in school and ninety-nine per cent had received religious training. Yet there was something lacking. They had received no ethical training."

Friendly Act Told All Over the Country

The Federated Press is a new news gathering agency which has been organized because of the alleged unfairness to labor and reform movements of the Associated Press and other news gathering organizations. The Federated Press is

very much alert for news indicating the attitude of the churches to the labor movement or to social reform. Recently the Methodist church in Jackson, Mich., protested to the City Commission against cutting the wages of common labor to forty-five cents an hour. The commission accepted the protest "on file," but that was not the end of the incident. The labor papers all over the United States printed the story. The church may depend upon that reactionary positions will be given equally wide announcement. No churches in a corner of the world these days.

Editorial Council of Religious Press Has New Leader

While there is an Associated Press service for the daily papers, and a Federated Press service for the journals which are concerned with social uplift and labor questions, with correspondents in various sections of the world, there is no analogous service for the religious press. The Editorial Council of the Religious Press is a very recent organization which has not yet gotten beyond the stage of asking whether it has any right to live in this world where there are so many organizations. The past year the council was headed up by Rev. Jasper T. Moses, who has now gone to Mexico City to take a position in connection with the Committee on Cooperation in Latin America. For the present, Dr. Howard B. Grose is filling the position of executive secretary. The organization has been helpful in furnishing the religious press with some items of general church news.

Bill to Protect Religious Organizations from Libel

A bill has been introduced into the state legislature of New York making it a prison offense for any one "to print, write, print, carve, hew, mark, stamp or stain anything in derogation of any religious denomination, sect or order, or any race or member thereof, in whole or in part." This bill may sound absurd but it is being introduced in many legislatures over the country, and may be introduced before Congress. It is openly charged that this bill has the support of Roman Catholic leaders. Such newspapers as the *Menace* have doubtless provoked the legislation. To pass the bill, however, would be to puzzle the press and the platform in a way abhorrent to American ideals. Canon Chase has spoken on the bill before committee and said: "I wish to speak of this bill from the standpoint of a preacher and reformer. I can well understand myself or many preachers of my acquaintance in the course of their work arousing the antagonism of other religious denominations and people of other races. If this bill were law, under such circumstances I would be put to the expense of defending myself, which I could not afford. This bill would stop the mouths of the clergy."

Would Have Pastors Increase Pastoral Work

The leaders of the New Era Movement of the Presbyterian church believe that Presbyterian pastors do not ring enough doorbells in the course of a year. The

statistics of losses through members dropped for lack of interest grow worse continually. The number suspended in 1915 was 49,756; for 1916, 55,524; for 1917, 55,809; for 1918, 54,394; for 1919, 69,824; for 1920, 61,649. It is held that the ministers have a growing interest in sermons and pamphlets, but a declining interest in the old-fashioned pastoral methods. It is proposed that conferences should be held over the country which would be schools of instruction in methods of personal work. Is it possible that the new minister does not know how to sit down in a home and talk to people about their religious problems, without going to a school to find out?

Presbyterians Are Promoting Publicity Methods

Herbert H. Smith is the national publicity expert of the Presbyterian church. He is in touch with the various congregations that are using the modern methods. Florence, Wis., is one of the star cases where a small community has found the publicity methods to pay. The church here finds that the publicity money all comes back on the contribution plates, and considerably more. This church has grown from 81 members to 120 in a sin-

gle year, by the use of newspaper advertising, posters and mail. First Presbyterian Church of Tacoma, Wash., is spending nearly fifty dollars a month on advertising and has been doing so for a number of years. Five years ago the evening attendance was 150. Now it is from 800 to 1,400. The membership has grown from 750 to 1,338.

Movie Manager Comes Out Second Best

The efforts of ministers and clergymen to improve the pictures in the movie theaters of the country has brought them into sharp conflict with the managers in some cases. Rev. Milton A. Baker of Christ Episcopal Church, Raleigh, N. C., has been making a brave fight for the passage of a state censorship bill. In the midst of the contest, a local moving picture man threw slide announcements on the screen that attacked the character of the rector's daughter. Churches and civic organizations replied to the attack, and the movie manager was compelled to run a slide in his theater apologizing for his action. The place has become so unpopular that he now seeks to sell out. The censorship bill passed in the senate by a good majority, but failed of passage

Disciples Congress at Springfield

THE Congress of Disciples, an annual event, was omitted last year on account of the activities of the denomination in the Interchurch World Movement. It will be held this year at Springfield, Ill., in the First Christian Church. The following are the addresses: Address of Welcome, by Rev. W. F. Rothenburger of Springfield; Response, by Rev. George A. Campbell of St. Louis; "The Successes and Failures in Cooperative Movements: What Next?", by Dr. A. E. Cory of New York; "The Successes and Failures in Union Movements: What Next?", by Dr. H. L. Willett of Chicago; "An Interpretation of the Apostolic Church: Its Organization and Its Relationships," by Rev. J. B. Briney of Crestwood, Ky., and Rev. O. F. Jordan of Evanston, Ill.; an address by Dr. Frederick F. Shannon of Chicago; "The Possibilities of the United Christian Missionary Society," by Rev. Frederick W. Burnham of St. Louis; "What Shall the Church Do with Its Colleges," by Dr. H. O. Pritchard of Indianapolis; "Cooperation and Coordination," by Rev. George A. Miller of Washington, D. C., and Rev. M. L. Pontius of Jacksonville, Ill.; address by Dr. Shannon; "The Contribution of the Disciples of Christ to Christianity," by Dr. Frederick D. Kershner of Des Moines, Ia., and Rev. Charles Clayton Morrison of Chicago; "The Church's Responsibility in the Present Industrial Unrest," by Prof. A. W. Taylor of Columbia, Mo.; "The Golden Rule in Industry," by Mr. Arthur Nash of Cincinnati; "Our Ministerial Leakage: Its Causes and Its Remedies," by Dr. I. N. McCash of Enid, Okla., and Rev. Clarence Reidenbach of Indianapolis; address by Dr. Shannon; "The Letter and the Spirit of the Restoration Movement as Revealed in the Writ-

ings of the Campbells," by Prof. A. W. Fortune of Lexington, Ky., and Rev. George H. Tonwsend of Angola, Ind.; address by Dr. Shannon.

Each session will close with general discussion from the floor. No resolutions are ever offered at the Congress, as it is not regarded as a legislative body. The registration fee is one dollar for each person attending. Entertainment will be extended on the Harvard plan of room and breakfast in private households.

It seems likely that this session of the Congress will be more largely attended than previous sessions for a variety of reasons. There is more time for deliberation now than at any previous period since the beginning of the war. The program is more truly representative of the various angles of opinion in the denomination, and the speakers are well chosen as representing the wide variety of opinion prevailing. The topics lie less in the field of systematic theology than in previous years. It is being felt more and more that the vital problems of the church are somewhat different today from the problems of a former time. The Illinois Ministerial Institute will not hold any session this year, on account of the presence within the state of the Congress.

Historically the Disciples have loved public discussion. The leaders of the national convention tried for a number of years to bar discussion, and even practical legislation from the floor of the convention, but this was thwarted by the holding of doctrinal congresses under conservative auspices. This year the Congress, the General Convention and a number of state gatherings will provide ample opportunity to air the various types of opinion that prevail in this widely diversified body.

in the house on account of the session coming to a close. It is believed that the censorship bill will be passed unless there is a radical improvement in the pictures during the next two years.

Presbyterian Young People in Many Conferences

The Christian Associations have found the summer assemblies for the young people of very unusual value, and gradually the religious denominations are following the same methods. Thirty conferences will be held this coming summer for the Presbyterian young people. Some very attractive spots have been chosen for these conferences by the side of lakes, or on the banks of rivers, and recreational methods are employed along with the educational and the inspirational. The conferences draw from territory in all parts of the nation. Last year 2,800 young people attended these conferences, and more would have attended if the facilities for entertainment had been greater. These summer conferences have been greatly blessed in the way of aiding in choice of a life work.

New Cardinal Appointed in America

Just previous to the death of Cardinal Gibbons came the announcement of the appointment of Archbishop Dennis Dougherty to the cardinalate. In previous years it has been the policy of the Vatican to appoint only one cardinal in America, but in recent years there have been three. Italy has twenty-two, France seven and Spain six. It is the policy that Italy shall always have a clear majority in the sacred college, and it is this fact which makes the church the Roman Catholic church instead of just the Catholic church. The cardinal continues his duties as archbishop but is always subject to call in case of the death of the pope to go to Rome, and help in the balloting for the new pontifex maximus.

Buddhism Takes Over Christian Methods

"Imitation is the sincerest flattery," says the old proverb, and Christianity offers no better evidence of the effectiveness of its missionary work than in the changes that are going on in other religions. The Buddhists of Japan some time ago took over the methods employed in Sunday schools, and in the Y. M. C. A. The latest borrowing is the method of the vacation Bible schools. The general methods of the Christian schools are copied and the only difference is that the Buddhist ethics is taught in place of the Christian gospel. The Islamic world now has an imitation of the Y. M. C. A. called the World Islamic Young Men's Association.

Teacher Ordained Before Coming to Chicago

President W. E. Garrison of the Claremont Boys' School in California has become dean of the Disciples' Divinity House of the University of Chicago. Although Dr. Garrison has been a preacher of considerable experience, having written his doctor's thesis upon a theological subject, he was never ordained. How-

ever, on March 13 he received ordination in the Disciples church of Pomona, Cal. Rev. Geo. W. Buckner delivered the charge, and the candidate's father, Dr. J. H. Garrison, editor emeritus of the Christian Evangelist, offered the prayer. Dr. Garrison will be a guest of honor at a dinner to be given by the Disciples' Club of Chicago.

Edinburgh Pulpit Secures Preacher

One of the most eminent pulpits in Edinburgh, Scotland, is St. George's United Free Church. This pulpit, made famous by the mighty ministry of Dr. Alexander Whyte, was recently vacated by the coming of Dr. John Kelman to New York. Dr. G. H. Morrison of Glasgow was called but declined to leave his loyal congregation in Glasgow. Recently

Rev. James M. Black, a brother of Dr. Hugh Black, was invited to the pulpit and it is reported that he has accepted. A younger brother of these two distinguished preachers was recently installed as pastor of First Congregational Church, Montclair, N. J. Thus the three brothers occupy places of eminence in three great communions in the Christian world.

Protestantism Weak in the Cities

The figures which have been compiled for the various large cities shows that Protestantism is relatively weak there. In New York there is a population (1916 statistics) of 5,469,506, and 2,101,233 are identified with some religious organization, including Roman Catholics, Jews, Orthodox and Protestants. Of these, only 415,429, or 7.55 per cent, are members of

A Typical Letter

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any Protestant church. Those outside all Christian organizations are 3,358,373. The same year the population in Chicago was 2,497,722. The total membership in religious organizations was 1,058,785 and of the total population 11.20 per cent were Protestants. Some religious denominations succeed in cities better than others, among whom may be mentioned Episcopalians, Congregationalists and Presbyterians. The Christian Scientists are almost exclusively a city product.

Minister's Son Will become a Missionary

The idea that ministers' children do not choose religious work is well refuted by the facts. The religious press is just now reporting the fact that Leland Emerson, son of Rev. F. W. Emerson of California, has just taken the pastorate of First Disciples Church of Mexico, Mo. He plans somewhat later to go to the College of Missions in Indianapolis and take a course of study to prepare him to be a missionary in Thibet. The list of ministers' and missionaries' sons in the ministry is a lengthy one, though of course many of the children of the manse choose other occupations.

Law Superseded by the Gospel

In Beaver, Pa., it was very much desired by the church people that some of the local confectionery and drug stores should close on Sunday. Instead of undertaking to pass an ordinance closing up the places, the church people went out to interview the shop keepers. Each man interviewed professed to want to rest one day in seven. Petitions were carried, and the result has been that these places are now all closed by voluntary agreement. Meanwhile the shopkeepers are more friendly to the church than before, which would not have been the case if legal means had been employed to close up their shops.

Reform Leader Impressed by Movie Reform

The protestation of the big movie producers that they were about to reform themselves has been met with cold skepticism by most of the public, but it seems that Dr. Wilbur F. Crafts, the veteran reform leader of Washington, has taken them seriously. He has agreed to suspend operations in securing a censorship law pending the efforts of the movie men to turn out better pictures. One of the hazards sensed by the reformers is that when the big producers go out of the business of producing filthy pictures, there will be vile recruits to the business who will give that section of the public which wants filth what it wants. The next effort of the church will be to induce church people to patronize the film companies that show ethical sense in the conduct of their business. Meanwhile the Brooklyn reformers have not abated any of their enthusiasm to fight the big producers. At a great interdenominational mass meeting held in Grace Presbyterian Church March 14, resolutions were passed against suggestive and indecent pictures. The meeting pledged itself to the support of the Lusk-Clayton bill in the legis-

lature, and Dr. Robert Rogers, rector of the Church of the Good Shepherd, and Dr. Paul E. Edwards, pastor of Janes Methodist Church were appointed a committee to appear at the legislative hearing and argue for the bill.

Modernism Disturbing Scandinavians

Modernism is a world-wide phenomenon disturbing the fellowship of Christians wherever it comes. With the advent of the new science, the unbiased study of history from the ancient manuscripts and monuments, and the literary appreciation of the scriptures, there has come a revolution in the thinking of different people. Norway is particularly troubled these days with the issues of modernism, and it is said that the parties within the state church have wider differences than those which divide the dissenting bodies, the free churches. Last fall there was

an ecclesiastical convention in Sweden which considered the articles of the Athanasian creed. It was proposed to discard this creed entirely, and to strike out of the Lutheran confession the words "a lost and condemned creature." Several of the bishops favored the innovations. A settlement was finally made in the usual ecclesiastical manner by compromise.

Day of Drives Not Over

Although the evangelical churches have about decided that they have had all of the financial drives they want for a while, some other communions are taking on the high pressure methods. The Episcopal church has entered upon a drive running through the next three years which is aimed to produce \$46,000,000. Meanwhile there is an insistent demand upon the part of many religious leaders for a

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Protestants Slack in Church Attendance

The slothfulness of Protestants in their duties of church attendance is notorious, but the results secured by a census in some communities are surprising even to those who have suspected the facts. A census was made of church attendance in Middletown, Conn., one Sunday recently, and it was shown that in a population of 26,000, 1,000 attended Protestant churches and about 2,000 the Catholic churches. It is easy to guess where the rest were. The Sunday movie, the big Sunday dinner party and the Sunday picnic had claimed them all.

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Christopher. Lodge.
How to Pray. C. L. Slattery.
Day by Day With the Master. Cluett.
The Inner Circle. E. D. Jones.
Historical Documents. Young.
Elements of the Great War. Hilaire Belloc.
Fairhope. Edgar DeWitt Jones.
Reconstructing the Church. Harper.

At 60 Cents

The Evangelistic Note. W. J. Dawson.
The Witness of Jesus. Proctor.
Christ, Lord of Battles. Hausalter.
Man Is a Spirit. Hill.
Onward to Christ. Edwin A. McAlpin.
The Soul of Brotherhood. Egbert.
The Protestant. Burris A. Jenkins.
Letters to a Soldier on Religion. Gardner.

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Disciples Plan Great Convention at Winona

ALREADY scouts from various centers are making arrangements for the local groups which will attend the Disciples General Convention at Winona Lake, Ind., August 28-Sept. 4. Although the surroundings at Winona are rural, the people there are accustomed to great throngs, and claim that they have entertained fifty thousand visitors at one time. The facilities this year will be better than ever, for the new auditorium seating eight thousand people is nearing completion. A number of other smaller auditoriums on the ground provide facilities for smaller meetings, while there is a kind of Greek theater out of doors. The delegates will be housed in the hotels on the grounds and in many cases in the cottages. The owners of the cottages observe an unwritten law that everyone must do his part to make the stranger comfortable. Without doubt many delegates will be housed in Warsaw. The Disciples church in that city, of which Rev. John D. Hull is pastor, has already organized to take care of the thousands who will visit their city. Warsaw is only two miles from the convention auditorium by good street car and automobile service. On account of its restaurant facilities, it will doubtless be attractive to

many of the delegates. Winona Lake aspires to be a national center of religious gatherings second to none on the continent. The lake itself is a considerable body of water, with pleasure boats and a little steamer. The hills and woods and natural scenery are very pleasing. The management will undertake to make the various national conventions that come to Winona this year so comfortable that they will want to come back. Not the least of the features of Winona Lake are the splendid highways that lead into it. The lake is located on the Lincoln Highway, and there are good roads in every direction. The religious gatherings that assemble there are in considerable measure transported by automobile. The Disciples convention falls this year at the close of the vacation season and it is believed that family parties will drive into Winona Lake from all sections of the country.

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AN INFORMATIONAL

A HOPEFUL sign of the times is the increased alertness of the religious leaders of the country to present day economic and social conditions and needs. The best sellers with ministers and other religious leaders are books which treat these conditions, and especially those which point the church to its duty with reference to them. But this zeal for information has not gone far enough. Too often, it stops with the leadership. For every awakened minister there are 100 church members who are not sufficiently well informed. There is a real call for an "Informational Awakening."

With this fact in view The Christian Century Press has prepared a list of books which are considered the best adapted for general reading in churches, Sunday school classes, etc., and in church homes. At the same time many titles are given which are of interest primarily to ministers themselves. Many of the books included are intended to inform the minds of readers more accurately on matters of primary interest to church members—books on the Bible, on Christian doctrine, on the devotional life. In other words, an effort has been made to make the list as wide in its scope as the intellectual and spiritual life of the normal Christian should be. Note on the next page some uses to which the list may be put.

100 RELIGIOUS BOOKS

A list prepared and approved by Charles Clayton Morrison, Herbert L. Willett, Joseph Fort Newton, Alva W. Taylor and Thomas Curtis Clark

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Psychology and Preaching. C. S. Gardner. \$2.50.
The Building of the Church. C. E. Jefferson. \$1.50.
Christian Ministry and Social Problems. Bishop Charles D. Williams. \$1.25.
Can the Church Survive in the Changing Social Order? Albert Parker Fitch. 80 cts.
A Community Church. H. E. Jackson. \$2.00.
Ambassadors of God. S. Parkes Cadman. \$3.00.
Modern Theology and the Preaching of the Gospel. William Adams Brown. \$1.75.
Wanted: A Congregation. Lloyd C. Douglas. \$1.75.
Six Thousand Country Churches. Gill and Pinchot. \$2.00.
The Little Town. Paul H. Douglass. \$1.75.
The Course of Christian History. W. J. McGlothlin. \$2.25.

THE BIBLE AND THE LIFE OF JESUS

Popular Lectures on the Books of the New Testament. A. H. Strong. \$1.50.
The Jesus of History. T. R. Glover. \$1.25.
The Manhood of the Master. Fosdick. \$1.15.
Our Bible. Herbert L. Willett. \$1.50.
That One Face. Richard Roberts. \$1.25.
Christ in the Poetry of Today. Compiled by Martha F. Crowe. \$2.00.
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THOMAS CURTIS CLARK, ORVIS F. JORDAN, ALVA W. TAYLOR, JOHN R. EWERS, JESSIE BROWN POUNDS

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EDITORIAL

The Capitalists and the Premillenarians

A NEW courtship is going on these days, and nothing in the spring of the year is so interesting as lovers. It seems to be love at first sight, and is no one sided affair. Juliet is not even abashed at the suddenness with which she acknowledges her infatuation. This spring-time affair has sprung up between Capital and Premillenarianism. One finds in the journals of capital, such as Industry, kindly references to premillenarian conferences in various parts of the country. Other capitalistic journals approve institutions which are under the management of those who are looking into the sky for the near return of our Lord. At the same time the literature of premillenarianism is kindly disposed to certain generous capitalists. In Los Angeles, a big Bible Institute is largely financed by an oil magnate. In Chicago, other sources of great wealth keep the wolf from the door of the institution that has appropriated Mr. Moody's name. The infatuation of the two interests for each other is no illogical thing. Capital has been greatly disturbed this year over a brand of religion which speaks out unpleasantly about the twelve hour day, child labor and the rights of workers to share in industrial control. It has seemed to certain magnates that the churches which "for-sake the preaching of the gospel" for such worldly interests should be starved into submission by a withdrawal of financial support. When the capitalist discovers a brand of religion which has not the slightest interest in "the social gospel," but on the contrary intends to pass up all reforms to the Messiah who will return upon the clouds of the heavens, he has found just the thing he has been looking for. The premillenarian people are never troubled by any doctrine of tainted money. In their gloomy view the world is all awry any way, and inquiry as to the morals of any

particular group of supporters is quite by the side. Money will build more Bible Institutes, it will finance a literature of great magnitude in behalf of the Bible institute kind of religion. But it takes more than that to win the nation to this brand of religion. The religion of America will be increasingly loyal to Christ, to his program of service and to his sense of human values.

The Gambler's Infatuation

LAST week the public press reported another suicide in the fashionable set at Monte Carlo. A wealthy English woman, who had lived for some months at one of the most exclusive hotels in the neighboring city of Nice, took her life with a pistol in the famous Salle Schmidt of the gambling casino, at a moment when all the roulette tables were in full activity. It is known that she had been losing heavily in the baccarat rooms at Nice as well as in the Monte Carlo casino. She had appealed to friends several times for funds on the plea of needing enough to return to her home, but each time had added the money thus secured to the gambling losses already incurred. Incidents of this sort are usually kept from the public by the clever devices of the gambling management. There is a sort of unwritten code that people who are contemplating suicide as the result of failure at the tables should have the good taste to accomplish their purposes in private. But occasionally some thoughtless person violates the proprieties by taking his life in public. The Spanish writer, Ibanez, in his latest novel, "The Enemies of Women," a depressing and rather tiresome volume, that at times reaches low levels of morbidity and disgusting realism, has taken as his theme the gambling system at Monte Carlo, and those who wade through the turgid mass are given a fairly

competent idea of the terrible lure of the gambling tables, the almost absolute certainty that every player is a loser in the end, that both those who are periodically successful and those who are persistent losers are drawn back to the game by the irresistible fascination of expected winnings, and that the wrecks of fortune, of character and of health that finally leave the fatal neighborhood are a long procession of pitiful and hopeless people who have exhausted every device, even the most sordid, to try their luck again. The thousands of little Monte Carlos that flourish in all our cities where the public authorities connive at vice, have the same sorry story to tell, if the facts were fully disclosed. There is no indulgence more ruinous to character and integrity than gambling, whether in the public gaming rooms, or in the seclusion of select social card parties.

The Birth Moment of Liberty Recalled

IT is always well to give to important anniversaries the attention they merit. No aware student of events wishes to be insensitive to the dates that have made history. On April 18 it will be four hundred years since Martin Luther stood before the Diet of Worms and uttered his dramatic and challenging words, "Here I stand. I cannot do otherwise. God help me. Amen." That incident has well been called the birth moment of civil and religious liberty. No memory of wrongs wrought in the name of the people from whose midst Luther sprung should cloud the world's debt to him or should prevent its due observance of a day as important as that in the life of the Christian faith. Dr. Robert E. Speer, president of the Federal Council, has admirably suggested that Sunday, April 17, be used in some appropriate manner that shall recognize Luther's fearless words before Charles V and his Council, and shall emphasize afresh some of the great truths which burst forth with renewed power in the Reformation—justification by faith; the duty of obedience to Jesus Christ, the sole Lord of the conscience; the freedom and responsibility of the individual soul; the right of every man to access to the Bible in his own tongue, and the obligation of loyalty to the living God, our only King. "We cannot hope," says Dr. Speer, "to fulfil our longing for a new and reconstructed world otherwise than through the truths which the Reformation proclaimed, and which have yet to dominate the life of the world."

The Stupendous Costs of War Preparation

THERE is now building on the skids at the Portsmouth Navy Yard a huge battleship, the leviathan of the United States navy, the new "North Carolina." It has been under construction for the past eleven months, and will require more than as much time to complete it. It will have all the devices of offensive and defensive naval equipment. It would prove a noble flagship for the admiral of any navy. The statement is made by those who are supervising its creation that the cost of the great fighting machine, with the appropriate flotilla that furnishes its adequate accompaniment of attendance and service, will not be less than seventy-five millions of dollars. That would be enough to

put a college, a hospital and an orphans' home in every mission station of twenty or more thousand inhabitants throughout the entire non-Christian world. When asked how long this battleship will last as a creditable part of the navy, the answer was, about nine years. But that is a small part of its cost to the world. For its construction compels the building of the same class of fighting ships in all the other navies of the nations that count themselves factors to be reckoned with in international affairs. And meantime the American people will be paying the taxes not only for these huge monsters of the deep, but for those hundreds of useless vessels that are now anchored in the ship graveyards of Seattle, San Francisco, Los Angeles, San Diego, Norfolk and a half dozen more of our ports, the rotting, unusable products of war's preparations. The heaviest burden on the resources of the nations today, as in the past is war. And still we talk of larger armies and navies!

The Outlook for Christianity in China

ONE thinks of that Jesuit missionary stationed on the island of Macao, looking across at the great country which he might not enter, and crying: "O wall, wall, when wilt thou open?" One remembers Morrison, a little more than a hundred years ago, trying in vain to penetrate China, and at last after a life-long toil, bringing his interpreter to be baptized, but otherwise, all China barred against him. One recalls his heroic courage when he was asked by the captain of the ship, "Do you suppose you can change 300,000,000 of the Chinese?" and he modestly answered, "No; but God can." All these memories come back to mind when one reads the words of Dr. Cheng Ching Yi, a highly cultivated Chinese, who understands the literature and teaching of the west as well as the lore of China, when he said in a recent address:

The whole of Christian propaganda is the greatest adventure in the world. Are you bold enough to face the difficult situation? Under such circumstances are we daring enough to capture the unparalleled opportunity of taking China for Christ? Are we determined to act in accordance with the times, and do our utmost to win China for the Lord? Remember, friends, my heart is burning within me as I speak. The thought of failure on our part to rise to the occasion for forward, immediate, nation-wide spiritual enterprises makes me shudder. Look wherever you like; such a definite step must be taken. Look at the compassionate Lord on high; look at the opposing forces below; look at the need of our fellowmen around us; look at the personal obligation within us: and there seems to be no way out of it. We are in it, all of us, and no backing out is possible. Let us rise up to the call, and in the beauty of the Lord of Hosts attempt the impossible thing—seeing in the near future Christ for China, and China for Christ.

Surely our own best voices are speaking to us with emphasis and appeals, and that too at a time when the western nations seem to be repudiating Christ. Whether Europe will have Christ or not, it is certain that Asia will. In a remarkable conference that was held a few months ago, an account was given of the new spirit moving in Japan, and how Christianity is appealing to the Japanese because "it

is full of life." The doctors recommend it to their patients because it is positive where Buddhism is negative, because it frees the believer from fear; and especially because its doctrine of sacrifice appeals to the heroic in the Japanese mind.

The Churches and the Proposed Naval Holiday

SENATOR EDGE has submitted to the Senate a bill looking forward to a naval holiday. The text of the resolution is as follows: "The President is requested and authorized, if not incompatible with the public interest, to invite the governments of Great Britain and Japan to send representatives to a conference which shall be charged with the duty of promptly entering into an understanding or agreement by which the naval building program of each of said governments, to wit, the United States, Great Britain and Japan, shall be substantially reduced annually during the next five years to such an extent and upon such terms as may be agreed upon, which conclusion is to be reported to their respective governments for their approval." At the present moment the attitude of the United States in naval matters is stimulating the other two nations to greater activity. In stimulating Great Britain to build, we only delay the time when she can discharge her debts to the United States. In compelling Japan to build, we by no means guarantee the peace of the Pacific ocean. Nations with big armaments usually feel called upon to justify the expenditure. It is the man with the pistol who is challenged to a duel. The nation that carries a chip upon its shoulder is almost certain to have it knocked off. Nothing is more natural than that the church should assume a large measure of the initiative in the agitation which must precede the passing of Senator Edge's bill. If this bill were mentioned in all the pulpits, if the men's Bible classes and the women's Bible classes all over the country would pass resolutions and write letters to congressmen, the Christian forces might soon make the issue of naval building one of great interest to the entire nation. The church rests under the suspicion of an excess of zeal for war during the recent conflict. This suspicion will take on real point if there is not now a corresponding zeal for peace at a time when agitation in behalf of world peace really counts. The time to prevent the next world war is right now.

"I Was Hungry and Ye Gave Me Meat"

THE answer of the Christian world to the cry of the starving this year is one of the very best tests of our Christianity, indeed the very test which Jesus himself proposed in his parable of the sheep and the goats. The most hopeless task of all seemed to be the famine relief in China. The needy population was so vast, and the distance of transporting supplies so great. The committee reports that four and a half million dollars have been contributed by America to this work, and about the same amount by Great Britain and by the Chinese themselves. The missionaries have promptly administered these funds and by means of them multitudes of lives have been saved. This has been done in spite of many handicaps. There have been other

famine funds, some making a more sentimental appeal to us than the Chinese funds. Some erroneous press reports have given the impression that the need was over. The committee calls attention to other difficulties in these words: "There is evidence in many places of a quiet opposition to the sending of funds to China for famine relief. In some cases this opposition takes the form of a statement that China is a rich country, and is amply able to meet the situation herself. In other cases the entirely erroneous statement is being made that it is useless to send funds to China because lack of transportation facilities makes it impossible to get food supplies into the famine area." This is answered by the committee in these words: "Now is the crucial time in this effort to save starving millions. Nearly three months remain before the harvest may be expected, and when this comes, it may not be at all adequate. Within a few hundred miles of the famine area there is food which can be bought. Rail and water transportation are available." The churches and community organizations are urged to continue their efforts until the undertaking is complete.

Feed the Corn to Poland!

THE low price of corn has brought sorrow to the farmers of the middle west. A bumper crop is bringing less money than an average crop did in previous years. The farmers are aware of the foolishness of people starving in one part of the world for lack of the corn while the farmers of America are poor because they have too much corn. The remedy is obvious. The American Farm Bureau Federation has arranged to ship trainloads of corn to Poland and the Near East in connection with the work of Mr. Hoover's commission. The labor unions have agreed to furnish the labor to move the corn free. The railroads will furnish the cars free of cost. The firms that process the corn for human consumption are doing it at below cost. When yellow corn is given, it is exchanged for the white corn, so all the corn donated may be fed to the people of Europe. It seems like a promising plan, and already the car loads of corn are moving. One of the first counties in Illinois to respond was Whiteside county. A car went in on the siding and the farmers hauled in their loads of corn until it was quickly filled. Meanwhile if a good many trainloads were shipped from this country, the price of corn would probably go up. The corn remaining in the farmers' cribs might be worth just as much after the big donation was made as it was before, which is one of the peculiar facts of our commercial practice. In addition to this, millions of people in Europe who have never learned how good the corn foods are will learn to eat corn flakes, hominy, corn bread and corn meal mush. Perhaps a new world market is being opened up to an American product, and the present corn acreage will not need to be reduced to secure a decent price for grain. The farmers' plan originated in a splendid altruistic sentiment. Can it be that a big piece of philanthropy will pioneer the way to the solution of an urgent economic problem? If so, we have a new exemplification of the element of worldly wisdom in the gospel of Christ.

Personality as the Proof of the Life Eternal

THE coming and going of Easter have quickened into life all the sentiments that reach out for assurance of survival beyond this stage of being and have suggested a fresh consideration of the arguments that offer themselves in validation of faith in a future life. None of these are without value. They all aid in the attainment of a firm and unwavering conviction that death does not end all. Yet in the final issue it is the worth of personality that counts for most in the verdict. There are some whom we have known, and who have gone on into the great mystery of the future of whom it is a sheer impossibility to think as no longer surviving. There would be something unthinkable about a world order that ruthlessly permitted such lives to pass into oblivion. When qualities of fine intelligence, unfailing courtesy, dignity and kindness combine in a character that permits of no doubt as to the fundamentals of its convictions and the large principles on which it is built, it is a kind of treason to all the powers of discernment to permit the thought of death to have control. Such qualities are not fashioned by the long artistry of years to be cast out at the end as of negligible worth. Some of those we have known and loved make it impossible for us to doubt the victory of life over death. In the long argument regarding the basic values of things it must be life and love, not death, that will have the last word.

Russia's Orgy of Atheism

NOT since the days of Nero and Diocletian has any branch of the church been called upon to endure so horrible an ordeal as the Russian church has passed through under the communist rule. All church property was confiscated, looted and closed, and the monks were sent into the red army or to hard labor, like convicts. Monasteries were converted into soviet farms, and buildings used as prisons, or else for propaganda by means of lectures, cinemas, plays and the like. Besides the famous "red gospel," full of raving blasphemy, there was a cycle of poems to Christ, so hideous, brutal and vulgar as to defy description. In addition to "posters, leaflets and articles against the religious doping of the people," the bolshevist literature has recently been enriched by a dramatic "masterpiece" in the same line, "Ivan in Paradise," in which Ivan, the bolshevik, goes to heaven where he meets "the respectable Mr. Jehovah, Christ and the archangels" who, listening to his gospel, "repent of their misdeeds, abdicate and give the people a soviet constitution." Such an orgy of vulgarity, to an accompaniment of the most frightful murders, mutilations and nameless outrages, has been the lot of Christian Russia. The night is indeed dark in Russia, but there are signs of hope now that many of the people—except the dregs of society—are beginning to recoil from this gross atheism and grope for the light. A new type of clergy is emerging, and in Petrograd there exists a Divinity Institute where all that remains of the best spiritual teachers of Russia carry on their work, surrounded by keen young students. The intellectuals, the erstwhile free-thinkers and

atheists who thought it clever to revile the church, are beginning to return to the lost faith of their childhood—driven by the raw horror of their own logic, and now lay tributes of flowers on their desecrated shrines.

Hatred of the Alien

IN several sections of the national domain there are exhibited in striking form the sentiments of race prejudice against particular groups, especially those furthest removed by color and former location from our American type. There are the Hindus in the far northwest, the Mexicans on the southwest border, the Negroes in many sections of the north, as well as south, the Jews in most of the larger cities, and the Japanese on the western coast, and especially in California. Against all of these racial "intruders," as the man who regards himself a typical American is likely to classify them, there is manifested, in varying degree, an antipathy which needs careful examination, and which, if not corrected, can hardly fail to lead to even more serious consequences than recent years have witnessed.

Of all these groups the Japanese constitute just now the most perplexing and threatening problem. Regarding them public opinion is apathetic or unaware, save as sinister and prejudiced propaganda has attempted to influence the mind of the nation at large to a hostile attitude. But the people of California, and to a certain extent those of the entire Pacific Coast, are deeply interested in the problem, and for personal reasons. The question is constantly debated, What is to be done with the Japanese? And while there is a prevailing opinion, it must be confessed that sentiments vary greatly with locality and bent of mind.

There are those who affirm with emphasis that the Japanese are undesirable people as related to our general populational situation. It is contended that their standard of living and of morals is lower than that of the representative American, that they are incapable of assimilation into our national structure, that they are not so trustworthy as other non-American groups, and that by clan methods and relentless industry they drive out from the most desirable portions of the land those who otherwise would become its possessors, and by shrewd practices they win in the industrial and commercial competition in which they are so quick to engage.

Again there are those who assert that the Japanese are a quiet, thrifty and industrious people, who have made themselves indispensable to the areas of the Pacific coast, and particularly to California, by applying their skill and patience to any regions which otherwise would not have been brought under cultivation. Since only about one quarter of the state is as yet under cultivation, it is contended that there is ample room for many more. While recognizing the impossibility of amalgamation of the two races, those who hold these views insist that the seventy or eighty thousand Japanese numbered among the four millions of California's population do not constitute a menace, but a factor of recognized value.

There are of course other phases of the subject to be taken into account. Japan has come almost within a

single generation from a condition of feudal serfdom to one of international importance. By the rapid, probably too rapid, assimilation of western science, she has asserted her power against antagonists like China and Russia. There is the lurking fear in many minds that with her limited area—hardly larger than California in extent—and her rapidly increasing population, she will become soon an irresistible contender for territory, and her ambitions will pass from Formosa, Korea and the Chinese littoral to the Philippines, Hawaii and the Pacific coast.

It must be admitted that the situation of Japan is serious. Her present territory is inadequate to support her population. She has in her island empire almost none of the great assets of national opulence, such as iron and coal. Her chief resources are agriculture, fishing and trade. Her nearest neighbor is China, of whom she professes to think with condescending consideration, but who, in reality, once awakened from the long slumber of indifference and misrule, will give Japan the struggle of her life, a struggle the ultimate issue of which cannot be much in doubt.

For these and many other reasons Japan needs room and she needs friends. It is possible that jingos in America and Japan may stir up causes for war. But if war comes it will not be of Japan's seeking, for with her enormous war debt of the past, a military controversy with any other first rank power is the last of her desires. What she needs is friends and trade, and war is an enemy to both. Yet, of course, the American yellow journals with their blustering talk of Japanese aggressions, are compelling Japan to keep up the desperate effort to maintain her military and naval competence. She must go on building her battleships as long as we and the rest of the world set the pace.

Many plans have been proposed during recent years, for the limitation of Japanese and other Asiatic immigration. Japan has co-operated to an extent in this plan, by the so-called "gentleman's agreement" to stop immigration from across the Pacific. This has been observed to a large extent, but not wholly. Japanese population on the coast has grown by the device of "picture brides," and in other ways. It has been suggested by Dr. Gulick, a wise and discriminating student of the problem, that immigration from all parts of the world be placed on a basis proportioned to the numbers of the respective groups already in the United States, and the national capacity to assimilate more. This is an admirable and dignified plan.

Yet at the present, owing to fear, which amounts to hysteria in some quarters, it may not be unwise to prohibit all immigration of Japanese for a period, say five years, till the subject can be studied free from the agitation of mind that now prevails on the coast. The fact that one-third of the voting public in California registered its dissent from the provisions of the Alien Land Bill recently passed in that state, shows that California is by no means of one mind. And perhaps if the haunting sense of fear were removed by provisions which wise Japanese leaders would recognize as valid, time could be gained for reflection. But it must be remembered that Japan is a proud, high-spirited nation, justly conscious of the place she has won in the regard of the world, and her government has a volatile, sensitive and excitable populace with which to deal.

Any show of undue subservience to American demands would precipitate revolution.

In a situation so delicate as this only the most mature and Christian sentiments should find utterance. It is the gospel at last that must bring the nations to a common understanding. The principles of Jesus as taught by leaders of the churches on both sides of the Pacific, offer the only permanent solution.

Gleanings From a Year Book

THE new Year Book of the Disciples of Christ is just from the press and its summary of conditions makes very interesting reading. The decline in membership which has been noted for three years continues, though it has been somewhat checked. The loss last year in a body of 1,178,079 was 6,986. During the last decade of the nineteenth and the first decade of the twentieth centuries, the Disciples were the most rapidly growing of the Protestant communions. The present check is probably significant of fundamental changes. The loss in the ministry has been 165, while the gain in the number of churches has been 66, further accentuating the fact that the Disciples have scarcely half as many ministers as churches. The unsettled state of the ministry is revealed by the statement that 56 per cent of the churches changed ministers last year. In a few of the smaller states the change was actually 100 per cent. Of the 5,683 ministers, 1,108 are reported as engaging in business part time, and it is indicated that probably a larger number should be so reported. The colleges have reported but forty-nine ministerial graduates for next June, though this is probably not a complete report. In the Sunday school enrolment there has been a gain of 3,842, with a loss of forty-five schools. The Sunday school enrolment of 926,064 is high in relationship to the church membership, and this fact is one which the Disciples are justified in interpreting optimistically. The most encouraging of all the statistics are those which relate to the benevolences of the church. The total income last year was \$3,502,258.61. This total is imposing and the missionary zeal of the churches that are missionary at all is still further appreciated when one understands just how the giving is distributed. About three hundred churches give half of all the missionary and benevolent money. Three fourths of the money comes from about eight hundred churches. Large numbers of the churches, if not to be enumerated as anti-missionary, are at least to be called, in the facetious language of the secretaries, "omissionary." The weakness of the Disciples is largely in this inert mass of inactive churches which are provincial in their outlook, conservative in their theology and often non-fraternal in their attitude.

The ministerial problem of the Disciples will never be solved until there is a frank recognition of the revolution that has taken place in higher education. The young people from Disciples homes are predominantly in the state institutions. Yet the recruiting for Christian work has been done almost exclusively in the little denominational colleges. State university students tend to possess a more

open mind perhaps, and in the long run are likely to become more competent interpreters of religion. The fiction that they are less religious is passing out of belief where the facts to the contrary are known. The economic support of the ministry will be largely increased when there is a better trained ministry.

The Disciples are now face to face with the necessity of a new technique in recruiting their leadership. That this is recognized at least dimly is shown by the appointment of Rev. Jesse M. Bader as secretary of evangelism. Mr. Bader can render an important service by studying the recruiting methods of successful churches, and reporting these to the less successful churches. It is an impressive fact that the great majority of outstanding successful churches among the Disciples have been for years using an educational evangelism instead of the high pressure mass meetings.

There can be no doubt that Disciple growth has been greatly hindered by internal dissension. The campaign of suspicion and attack in connection with the propagation of a radical conservatism in theology has broken up the mass consciousness in the church. How many educated people have been driven out of the ranks by it can never be known. There are many tokens that this conservative reaction has spent its force. The Disciples have refused year after year to sell their liberties. With a revival of their religious spirit, and a modern statement of their message for the times, they will yet have a large place to play among the religious forces of America.

Jesus and Politics

TIME out of mind we have been told that Jesus had nothing to do with the politics of his day, but devoted himself entirely to a spiritual ministry, and that his preachers, if they are loyal and wise, will follow his example. In proof of this position the words of the Master about rendering unto Cæsar the things that belong to Cæsar have often been quoted, as well as his refusal to arbitrate between two brothers who were in a dispute about an estate. Jesus, it is argued, laid down no program, made no proposals of a definite kind, but dealt only in principles, leaving it to his followers to discover, if possible, how to apply his truth to life and the social order. In short, that Jesus was not a social agitator, but a Redeemer of the soul.

There was, and there is, truth in this position, and it is held by many noble and honorable men to whom Christianity is a system of spiritual psychology, dealing with the delicate and subtle things of the soul—remote fears, lonely sorrows, inner misgivings and aspirations—and only indirectly with the problems of economic debate. Unfortunately, other men take the same position for very different reasons, and often from less ethereal motives; men who think it to their advantage to have religion regarded as merely a private mysticism—some of whom are just now engaged in an effort financially to coerce the Christian Church into an attitude of aloofness to the issues involved in the economic struggle. They are quite willing to support the church so long as it interprets religion as an individual fellowship with God, but they resent the tendency

of religious leaders to formulate specific social and economic programs, on the ground that it is mixing religion with politics.

In view of the acuteness of this issue such a book as "The Proposal of Jesus," by Dr. John Hutton, of Glasgow, is not only stimulating, but almost startling. The thesis of the book is that Jesus—disregarding, it is true, the petty disputes and the sects and parties of his day—had as the chief message of his ministry a definite solution for the larger situation of his time, both political and religious, intended to avert the tragic and inevitable national disaster which he saw impending. The author holds that Jesus came into the world for the very purpose of submitting to mankind a program for both personal and social life, in the name of God. The politicians of his day tried to win him over to their side, and he was put to death, not for his words of poetry and works of mercy—that were unthinkable—but because he adhered to his program as the only public policy which could save the Jewish nation. Also, that his program "still stands, and still represents his mind and what he accepted as the mind of God and the final ruling upon the conduct of human affairs."

Indeed, it is the master glory of Jesus that, alone among the sons of men of whom we have record, he saw a way by which, even though the hour was late, the world of his day might be saved. Especially did he see a way by which his own people might fulfil their mission to humanity. He saw, and after first hinting it, finally proclaimed a definite public policy for the guidance of his age and no less of ours. His policy was rejected by the leaders of his people, not that they did not understand the meaning of it, but because they did understand it. They perceived that it was asking of them what God had asked of them by the mouth of Isaiah and Jonah, a proposal to take one short step indeed, but a step across their own hearts—planting one foot upon a narrow nationalism and a religious exclusiveness and stepping out into what seemed to them a void and empty place—though to Jesus it was a step across the threshold into the kingdom of God in this world. Anyway, the proposal of Jesus was rejected, and the disaster which he foresaw overtook his nation in the year 70, when Jerusalem was sacked and laid waste. It has been rejected again and again, even in our own generation, with like results, and so long as it is despised as visionary and impractical the world will drift from one calamity to another.

What is the proposal of Jesus for the public policy of the world? The author does not know of anything nearer to the whole fact of the matter than to say that our Lord came into this world preaching the unity of mankind in God; and inaugurated that prospect as the very task and business of all who in every age should come to believe in him. He declared that God is the Father of the entire human race, that he has no natural or national favorites, that he has no respect of persons, that *God loves the world*. The chosen nation exists for the whole world, not the whole world for the chosen nation. God revealed himself to the Jews as he had not revealed himself to any other people—by virtue of their genius for the unseen; but this with the intention not that the Jews should make a secret of his revelation, still less that they should become proud and con-

temptuous of other peoples, but that they should regard themselves as the trustees and ministers of something sacred and beautiful and necessary, for the behoof of the entire human family.

At first, and before they understood the real drift of his teaching, the religious leaders of his day encouraged the great popularity of Jesus with the people. Later they became suspicious and uneasy, and at last, having decided that his vision would supercede and discredit their own nationalist dreams, they set themselves to destroy him. In other words, the forces which nailed Jesus to the cross are the same forces which are still with us, active and insolent—at once stupid and cunning—and which in our own day crucified humanity on an iron cross. There is a spirit among us, vigilant, alert, aggressive, and wholly hostile to the gospel of Christ. Whether it take the form of mercenary greed, egoistic vanity, narrow nationalism, lust of power, or religious bigotry, it is the same, and it never sleeps. Its wits are quickened by every motive of gain, its resources are as manifold as the ingenuity of evil can devise, and its courage is the boldness of selfishness guided by unremitting guile. He is blind who does not see its influence and array, and how many times the spirit of Christ must suffer seemingly utter defeat before this genius of discord and delusion will be overcome.

Such, in bare outline, is the thesis of Dr. Hutton, but it gives no inkling of the richness of his exposition of it. Master of a vivid style, suggestive even in its discursiveness, he makes the whole ministry and message of Jesus not only luminous, but awe-inspiring, as his interpretation unfolds. Besides, it is a vision not only persistent but poignantly pertinent; and for one who loves America—remembering how only yesterday our nation rejected a plan looking toward a

tentative world unity of effort and aspiration—it becomes almost terrifying. One passage may illustrate what noble chords the writer strikes in the course of his great argument.

"I sometimes think that in a great, wholesale way we are all of us about to make a wonderful discovery. At times it seems to me as though we were on the edge and moment of a world-shaking revolution in thought and mood. For a long time now we have been feeling our way in a vast, unlit corridor, contending with others in the dark, striking out at shapes which seem to be wishing to do us harm, when all the time they, like ourselves, may only have been out upon their business, and, like us, in the dark. I sometimes think that in answer to the cry of our present distress a light is once more about to shine; and by this light we shall see again an open door, and beyond the door the fair earth and sky. I sometimes think we are all of us on the point of making the discovery that our Christianity is true, and that for mankind to oppose it or to neglect it, is for mankind in the long run to rush down a steep place and to perish."

The Roll with a Strange Name

A Parable of Safed the Sage

HERE came unto our home, our Little Grandson. And he besought his Grandmother, even Keturah, that she would give unto him a Roll. And she would have understood him plainly, but he said that he wanted a Pyonder Roll.

Now Keturah can make Pocket-book Rolls, and Parker House Rolls, and Hot Biscuits, and if there be any kind of Rolls that are good, them also can she make. And when she serveth them with Golden Butter and Maple Syrup or Honey or Preserves, then would she cause the mouth of a Graven Image to water. But she did not know about any Pyonder Roll.

And the little lad said, I want the Roll that's called a Pyonder.

Then did a Great White Light begin to dawn upon the mind of Keturah, and she said, Tell me the rest of it, my dear.

And he said:

When the Trumpet of the Lord shall sound and Time shall be no more,

And the Roll is called a Pyonder I'll be there.

And she gave unto him a Roll, and he was there.

Now I bethought myself of the Strange Mental pictures which our Grown-up words bring unto the mind of children. And I considered that our Heavenly Father knoweth that our minds also are but the minds of Little Children, and all our Mental Pictures of Celestial Things are limited, and that much which we learn of Divine Truth is even as the Pyonder Roll.

And I am thankful that we have our Pyonder Rolls, even our Daily Bread, and that the way of essential righteousness is so plain that a little child may learn it. And it is my earnest hope that when the Roll is called Up Yonder, I'll be there.

BY THOMAS CURTIS CLARK

To John Burroughs

(In Memory)

WE waste our years with creeds and empty words,
Pretending God will give attention due.

Alas! He does not hear! He turned to you,
Who knew and loved His roses and His birds!

You had no time for proudly pious vows,
So humbled were you by the dawn's surprise.

You searched no book for miracles: your eyes
Found wonders strange among the blossomed boughs.

Bequeath to us your wisdom, prophet sage,
That we at last may learn the way of life,
That we may not be stifled by the strife
Of brutal men, in this inglorious age.

Although your feet now tread eternal ways,
Your spirit still shall light our clouded days.

Aspiration

AS yonder tree, though captive to the sod,
Lifts heavenward its head, so do we unto God
In aspiration fond lift heart and mind,
Captive to earth and circumstance unkind.

Saving the Minister's Soul

By Lloyd C. Douglas

SO steady a character as the Tarsan once candidly admitted that, having preached to others, it was by no means certain he himself might not become a cast-away. These were brave words coming from the self-confessed pioneer of an exalted moral code engaged in its first struggles to gain a following. It would have been easy for Paul to say to his congregation, "I have discovered two forces at work in you—virtue and vice; so inextricably mixed that even when you would do good evil is present!" It was quite another matter when he declared, "I find two laws within *me*—a law of my mind and a law of my members, and these two laws at war: oh, wretched man that *I am!*"

The present-day preacher who would thus phrase repentance in the first person singular might give his congregation an uneasy moment for fear he was about to make some startling disclosure of moral turpitude. It is considered much more becoming in him to speak of sinfulness in the third person; or, at most, in the second person. It is assumed that he himself bears a charmed reputation and inviolate character, safe as Cæsar's wife from the ordinary frailties of the race.

HEARING SERMONS

Our profession seems pretty thoroughly committed to the belief that hearing the gospel preached, week after week, is so excellent a safeguard and stimulus to correct living that public morality is greatly influenced by the Christian pulpit. Sometimes the doubt is expressed that people who habitually deny themselves the moral and spiritual uplift from the pulpit may order their lives as becomes good Christian citizens. If this proposition has a leg to stand on, what is to become of us who never have a chance to hear the gospel preached, except as we ourselves interpret it, from one year's end to the next?

It is not the object of this writing to imply that preachers, as a class, are misbehaving themselves; for such is not the case. Although our ministerial ordination guarantees no immunity against the common weaknesses of mankind, the public expects us to exhibit a high-grade morality. That this demand has been met in a manner fairly satisfactory is evident from the respect generally accorded the clergy as leaders in the moral life of their communities. Once in a while, we are rasped to spluttering indignation over the front-page prominence given to the story of a moral lapse committed by some weak brother whose name had never meant anything until it had contrived to associate itself with odium; but, if we only stop to reason, this is a sort of awkward, left-handed compliment to our vocation. It means that ministers habitually carry themselves with such circumspection that a mistake on the part of any one of them, however obscure, deserves to be played up as sensational news. Were such delinquencies frequent, they would not startle the public; neither would they earn wide-spread advertisement.

But it is not the purpose of this paper to discuss the preacher's morals, so much as to inquire somewhat con-

cerning the means at hand for the conservation and development of his spiritual capacities and aspirations. As for the majority of us, we rarely have a chance to hear anything that inspires us to higher thinking or nobler action. Such advices are customarily offered on the first day of the week, at a time when we ourselves are busy with our well-meant, though sometimes ineffective, endeavors to build up a stronger consciousness of human-divine contacts in the souls of our parishioners. We are simply agents and jobbers of spirituality, ourselves menaced with spiritual insolvency, due to lack of inspirational income, plus a steady drain of expense at that point; starved in the very process of retailing to the ultimate consumer the finest provisions we can lay hands upon—sometimes blissfully unconscious of the pernicious anaemia that has sapped our spiritual vigor.

AGENTS OF SPIRITUALITY

Occasionally we attend conferences with our fellow-ministers and selected groups of devout laymen; but there the program consists mostly of the mere buttons-and-pins of church methods, the discussion of administrative problems, and consideration of workaday statistical reports. Not infrequently it turns out that the promised "inspirational address," with which the conference was to reach its ennobling climax, deftly maneuvers its way from the pulpit to the receipt of custom, where it attains to such magnificence of appeal that the baskets are passed again—this time in the interest of some undeniably worthy cause that had come "to the parting of the ways," and was "facing an hour of crisis," and "now throws down an heroic challenge to the sacrificial courage of the red-blooded!" And so forth. Ad lib.

But even this drench of distress on behalf of an excellent movement, involving the re-reconsecration of the preacher's puny purse to the jeopardized philanthropy, does very little to assuage his heart-hunger for spiritual nourishment. To be sure, the traveling secretary of the bankrupt board tells him that the most effective spiritual tonic known to the profession is self-administered by the act of turning one's pockets wrongsideout; but the preacher, however salutary may be the moral results of charity, or sweet the uses of adversity, still longs for some genuine inspiration, just once, that doesn't find its ultimate goal in his jeans.

THE PREACHER'S HEART HUNGER

If this matter has been overstated, the exaggeration may easily be pointed out and denied by fellow-craftsmen who have failed to observe that the end and aim of most of our "inspirational" conference addresses is fiscal rather than cardiac. One must never forget—and one isn't at all likely to be permitted to forget—that it takes money, and lots of it, to operate the kingdom, as modernly constituted; but it also takes something else that money cannot buy. It is of this somewhat tangible, but highly important, "something else" that we need to think seriously, these days.

In the course of his daily activities, the preacher—commonly and erroneously presumed to possess singular opportunities for the culture of his own soul—is almost as beset with secular duties as the busiest man of affairs in his congregation. No cloistral seclusion is permitted him, and it is uncertain he would avail himself of such insular protection, were it offered. The nature of his ministerial labors has altered so completely, within the past two decades, that he is no longer in the mood for that peculiar type of spiritual culture which distinguished our predecessors of a generation past. The modern minister gets little opportunity to develop what our elders used to call “piety,” and so infatuated has he become with the newer features of his business that the very term “piety” is not the most popular word in his working vocabulary. He shies off, uncomfortably, when he meets it, suspecting it of distasteful designs upon the length of his countenance and the manner of his speech or dress.

SLAVE OF CHURCH MACHINERY

Increasingly has he become enslaved to all the church machinery bequeathed to him by energetic predecessors, plus all the modern conveniences which he himself has installed, in the way of organizations, “to assist him in his work.” Sometimes, when he sits down, for a moment, before the grate, to catch his breath, after the exacting labors of the day, and contemplates that he must now hurry to the church, with all speed, to meet the executive committee of the Sunny Sons of Something-or-Other—knowing full well that he must adroitly suggest the business to come before the body, hypnotize some Sunny Son into making a motion, and another into the act of supporting it, and all of them into passing it; and that the outcome of the event will be a smilingly unanimous resolution empowering him to go out, single-handedly, and do whatever it was that he might have done, at one-tenth the time and bother, without supervising these parliamentary calisthenics—he wonders whether he hasn’t fed both hands, up to the very shoulders, into the rapacious maw of his own machine!

But it is quite too late to remedy much of this. He has made his bed, and now he must lie in it. He has surrounded himself with cabinets, bureaus, commissions, principalities and powers—The Tri-Mu Fraternity, The Best-You-Can-Do Club, The Merry Matrons, and The Over-the-Tops—from which he may no more readily disengage himself than a mid-August fly with all six legs knee-deep in stick-emfast.

Thus engaged, week-days, in parish and community duties which leave but little time unmortgaged, the good man is really in as serious need of spiritual rejuvenation, on Sunday, the day of rest, as the most jaded beast of burden who appears before him, at that time, in the sanctuary. But—may he not derive much spiritual uplift from his own sermons?—someone pertinently inquires. Well, let us look into that, for a moment. Sermon manufacture is a business. It is not exactly the same kind of business as selling gingham, shingling a roof, digging a sewer, or excising a tumor; but it is a business, and if the preacher doesn’t make a business of it his days will not be long in the land as a preacher. It is not an unusual experience for a min-

ister to be so aflame with his subject that the research, composition, and delivery of his sermon develop him, spiritually, so that he lives for days in the light and warmth of it. But this is by no means a weekly experience, even with the most ardent, if they themselves are to be believed.

THE HOMILETIC MOOD

If the preacher is alert to the possibilities of his ministry, he is continually in a homiletic mood. Nothing ever passes before his eyes that is not hailed as potential sermon material. This mood is ever with him. It is with him when he reads the Book, in the early morning, presumably for devotional reasons. It is very much on the job as he offers his prayers. And the better preacher he is, the more grave is the menace that his own spiritual life may be starved. He must contrive, somehow, to achieve soul-culture!

Perhaps, if he would make a resolution that one day of the week—Monday, say—he would refrain from assaying books, conversation, and natural phenomena, with a view to their possible sermonic ore, reserving that day for his own private consumption, he might, after awhile, consistently practice this habit. All America is afflicted with a psychosis which might be called “the busy bee.” (Not the bee *apis*, but the bee *bonnet*.) Preachers have it about as badly as anybody. Worse than most. The good man is fearful that someone will think him idle, or of leisurely habits. He thinks he must be racing about, with wilted collar, either doing things or going through the motions of doing things, all the day long. When asked if he doesn’t reserve Monday as a rest day, he sighs, and says, “Oh, dear, no! All days are alike to us! I’ve given up trying to save my Monday!” He thinks this is as it should be. This is the gentleman who gets himself all excited telling his people that even practical, godless economics requires of mortals “one day’s rest in seven,” and points to notable cases of nations that broke the rule and went heels-over-head to the bow-wows. Yes; everybody needs a rest-day but himself. Alas, poor man, he is too busy to knock off at all! Piffle! He can, and he must, make some provision for the salvation of his own soul. Let him name one day of the week to be sacred to the cultivation of his spirit.

ACCEPTING THE MINISTRIES OF OTHERS

In every congregation, there are a few elderly folk who are living on the income of spiritual capital amassed in days before we became too busy to take counsel of our hearts. I used to know a little old lady who was blind; that is, her physical organs of sight were not functioning. The eyes of her soul were very keen. I looked forward with keen delight to the next visit in her humble home. She always expressed gratitude that the minister called so frequently and stayed awhile; but I never brought her anything to be compared with the treasures I carried away. Some of these fine old saints are prepared to do great things for us, if we approach them properly. How often we rush in, pat them on the shoulder, tell them what a whale of a sermon we preached last Sunday, wish them well, and run away—tatting up another good deed done to “the sick and imprisoned”—when, by sitting quietly at their feet, and encouraging them to do the talking, we

might have come away with a fresh sense of the glory of the human spirit, and the desirableness of a life that is "hid with Christ in God."

If we only stopped long enough to think about it, the bereaved have rich treasures for us of an inspirational character. How little we make use of them, for our own good, in the moments when grief has fairly transfigured their lives! How we do imagine that we must, ourselves, do all the talking, apparently never dreaming that it is our business, at such times, to stand, with bowed head and expectant heart, waiting a message lifted up on the wings of pain.

Every so often, the preacher ought to get away from his church and sit in a pew. He should not content himself with a visit to some church of the same capacity as his own, where he will inevitably take notes and make comparisons. Neither should he go to hear a preacher of the same caliber as himself, in which case he is sure to get little out of the service or the sermon beyond the mechanics of both. He must go, as a worshipper, into a church

equipped and manned so excellently that he will forget everything but his own soul, under the inspiration of the hour. His congregation at home should open the way for him to do this, not less than twice a year. They should not expect him to come back and report, either, on what he heard. He should do this for the sake of his own spiritual culture. Incidentally, the restoration of the joy of his own salvation will inevitably affect his preaching.

If there was room for just one more movement—there is not; so let us have no further thought of that!—but if there was room for one more movement, perhaps it would be well to start something calculated to assist the preacher in the highly commendable business of cultivating his own soul. This is a live question! It would be interesting to learn of the various expedients to which busy ministers have resorted in their efforts to achieve spiritual culture. If we fail, at this point, we fail fundamentally. If we never see or hear anything that inspires *us*, how may we expect to inspire others? If the *light* that is in us be darkness, how *great* is that darkness!

Is Modern Literature Christless?

By Joseph Fort Newton

IS modern literature Christless? Much of it is. Most of it, indeed, is written as if Christ had never lived, or having lived his swift and gentle years, had faded into a myth. Naturalism has run riot for twenty years, to go no further back, and we are still smeared with it. An acute critic has said that if it was the task of the last century to put man into nature, it is the task of this century to get him out again. He is still neck deep in it, having followed nature to "the last ditch and ditch water." Yet even before the war there were signs of revolt equally against the utopian naturalism of Wells and the etherealized sensuality of Maeterlinck—in whose perfumed pages the scent and sheen of the flesh were so disguised by a mystical glamor as almost to deceive the very elect.

PORTRAYALS OF CHRIST

What influence the war will finally have upon literature we do not know, nor can we guess. Just now we are too near the shambles, too much in a cloud of rancor and reaction, rightly to interpret that vast tragedy. If humanity were logical, as it is not, it would seem that the fiery horror of the last few years should issue in a literature reflecting the vindicated "law for man," as over against the law of the jungle. Whether it will be so or not is among the things to be awaited. At the moment there is very little sign of it, though, so far, we have only the desolation of the war, not its despair, not its echo in the lonely places of the soul. Perhaps my purpose will best be served by pointing to a very impressive fact just preceding the war which revealed a yearning, a quest, an adventure the more striking when seen in the setting of the paganism of the hour.

I refer to the fact, which is surely arresting in its signifi-

cance, that not less than forty volumes—plays, novels, and poems—were written in different languages, by artists of a high order, who found their theme in Christ, seeking to portray him as a living Presence among men. Such a widespread interest in Christ among leading authors in various lands, when otherwise confusion reigned in religious faith, was most significant. No such books, so far as I am aware, were written in the last century at all. The simultaneity of these works, as well as their astonishing popularity, are facts not to be forgotten. Whatever may be the meaning of the fact, it is true that the first decade and a half of the new century exhibited a Christward interest and tendency not to be paralleled in our literature. This impression of the personality of Christ upon our age may be another token of what Thomas Goodwin called "an instinct for Christ" in man, which prophesies of One who, though akin to us, towers above us in wisdom, power and mercy. At any rate, God be thanked for any token that our "wise, wearily wise earth" does listen betimes above the hubbub of its noisy activity to the sweetest of all voices.

It is obviously impossible to name, much less to describe and discuss, all these books at the present moment, but some hint of their trend may be given. Take, first, three books in which we are made to feel, poignantly, the need of Christ and the groping of the modern mind in quest of him. They are "Hilligenlei," by Gustave Frenssen, and "Inri," by Peter Rosegger, each a Massiade, albeit, if the former is the abler work, the latter has more warmth and glow of human passion. Anyway, the somber rationalist of the north and the sunny humanitarian of the south of Germany, agree that behind the life of our age there is no faith; that beneath it there is no foundation; that above it there is no "world-feeling, no religion." Together they

cry out for a more satisfying and revealing assurance of the spiritual worth and meaning of things, and both find that meaning in Christ. A book of higher art is "The Miracles of the Anti-Christ," by Selma Lagerlof, to understand which one must keep in mind the background of European socialism and its scorn of Christianity. The story bears us along from picture to picture, but its symbolism is transparent, showing the emptiness and ultimate inadequacy of a crass, materialistic socialism, and predicting the final ascendancy of Christ.

REVERENT DRAMAS

Unique in its beauty, appealing in its tenderness, is the shadow-play called "The Saint and the Animals," by Johann Widmann. It is a study of the temptations of Jesus, following closely the narrative of the Gospel of Mark, but with a series of scenes in which our friends, the animals, make plea to Jesus to be their redeemer. The raven, the fox, the hare, the snake, the lion, each asks why, if God is good, there should be such woe, terror, and cruelty in the animal world—why life feeds on life in earth and sea and sky? Not less striking is the drama by Hermann Sudermann woven about the closing days of "John the Baptist," showing how the sun-burned desert prophet, preaching of impending wrath, is softened and won by the strange gospel of love. Thus, while showing us John as the central figure, it is a Christ-drama of amazing power. More beautiful still is "The Samaritan," by Edward Rostand, a play written in jeweled words and with the insight of a master artist. Nor must we forget "Judas," by Andreyev, in which we see Jesus as he is reflected in the cloudy mirror of the mind of the man who betrayed him. All these dramas are noble, reverent and beautiful, and the message of all is the same—that the gospel consists in knowing Jesus and redemption in living with him. All alike show us a person of ineffable winsomeness, who loves men and women, and by the contagion of his love teaches them not only to believe but love the highest and live for it.

There is hardly need to mention "The Servant in the House," by Kennedy, the memory of which is a joy forever. It tears right through all shams, making mock of false religion and of love that bases itself upon any level lower than the highest; it shakes down the towering lie of respectability, while over all is the beautifully sustained suggestion of the presence of Christ—God working with us and in us for our fellow souls. Of like kind was "The Passing of the Third Floor Back," by Jerome, where we saw the Christman, clad in the garb of today, a guest in a dingy boarding house in Bloomsbury Square. Sometimes the Passerby seems to be Christ; then again we somehow feel that he is the angel of our better nature. Perhaps the meaning of the play is that he is both—that within us akin to the divine; that seed which sleepeth until we water the ground on which it lies; that voice of God we will one day no longer deny. Akin to these dramas is "The Re-appearing," a story which fell like a bomb on the gay streets of Paris four years before the war. Its author, Charles Morice, had been known as an esthetic, an authority upon Verlaine and Rodin, and his book was a change of heart as great as that of Huysman's, some years before. Of a sudden he turned against his former gods and gospels

and became a lover of Christ, in whose light he saw the awful gap which yawns between the life of today and the life of Jesus.

CAN CHRIST BE FOLLOWED

While these plays and stories bring near the Christ of long ago and fill us with a wistful longing to be like him, they do not tell us, save indirectly, how to follow him in the strange world in which we live. Is the attempt to live the Christ-life in our age a failure and a foolishness? Gerhart Hauptmann seems to say so in his remarkable novel, "The Fool in Christ," the very title of which suggests the folly and futility of it. Emanuel Quint, the hero—if hero he may be called—lives the Christ-life, albeit on a lower plane, and is taken for a madman. Assuredly it is folly to follow Christ, if by that is meant that we should repeat the form of his life. The letter killeth; it is the spirit that giveth life. A life lived in the spirit of Jesus is shown us in "The Saint," by Fogazzaro, a story in which we see the whole of modern Italy spread out before us in a many-colored picture, and a lovely figure living the Christ life as Francis lived it in Assisi long ago. But more convincing, to me at least, are those books and plays which show us not a figure reminiscent of the Christ of Judea in manner and garb, but one like ourselves—indeed, one of ourselves—mediating the spirit and mercy of the living Christ to men in their sin, and to women in their sorrow.

For example. One night in Chicago I saw "Salvation Nell," a play written by Edward Sheldon and acted by Minnie Fiske—a play to shake the heart and still it. There passed from the City of Destruction to the City of God a being in whom there was much innate goodness, as there is in every soul however far fallen, but for whose feet the way was very hard. The drama was instinct with spirituality. Its veracity of atmosphere was only equaled by its tenderness, its hopefulness. While it showed the horror of the city slum, it did not exploit the besotted for the sake of peopling the stage with strange, grim figures. Rather, it told their story with austere realism, but with a great awe for their condition. With true insight it evoked the light from drab shadows, and held it clear and high for the guidance of feet that falter. It was told simply, vividly, with true touch, by a man who had put his ear so close to the hearts of them that dwell in the abyss that he heard a song—the song of those who aspire, who come by devious ways to the light, and who by the help of Jesus make resolution to live. For Nell Saunders it was a literal wrenching away from evil and a frantic clinging to Christ that saved her slipping feet, and, saved herself, she becomes a savior, and the play ends in a note of rapture. My feeling as the curtain fell was that here was the living, eternal Christ at work—seeking the far-wandering, as of old—and that whether it was Nell Saunders in the gutter half a block from hell, or myself, it is the same Christ who loves and heals and saves.

THE NEARER CHRIST

But enough. Surely it cannot be said that the literature of our age in Christless, so long as it shows us not only his figure, in many lights and shadows, but also his truth

and his spirit at work among us and within us, using the hearts of men, if they be broken that he may enter in, and their hands if they be love-anointed, to carry forward the things which he "began both to do and teach" in days of old. For us in this ambiguous time, no less than for "Marius the Epicurean" in an earlier age, Jesus is a living protest and perpetual witness against all the naturalisms in

which we may wallow, the cynicisms to which we may be tempted, and the skepticisms which beset and becloud us. Nay, more; in the promptings of a finer social conscience, in the aspiration for a more delicate justice among men, in the dream of a world ruled by the force of law, rather than the law of force, one sees now a Figure, now a Face, like unto the Son of Man.

English Liberals on the Irish Debacle

A FEW days ago there was held in London a great meeting of thousands of women of liberal affiliations to protest against the present Tory conduct of affairs in Ireland. It was a meeting of English women demanding that the government adopt for the Emerald Isle a policy "based not upon force but upon peace and good will." Viscountess Bryce, wife of the great ambassador, presided and among other speakers was the Marchioness of Aberdeen, whose husband was once lord lieutenant of Ireland. The marchioness denounced the treatment of Irish prisoners and said: "The women of Ireland are back of their men. They will support their boys to the death." Viscountess Bryce said that "reprisals occur because vengeance is taken out on the innocent when government agents are unable to find the guilty." Lady Bonham Carter summed up the sentiment of these women thus: "In Ireland we are betraying every principle for which England fought. We are enthroning there the monsters of brute force and militarism which the youth of the world died to overthrow. We are watching a nation torn by a conflict between crime and crime. The Irish issue is the test of the value of our citizenship. In the name of the innocent victims of this tragedy of force we are asking a united protest. We are losing the soul of England in this struggle. We women, at least, repudiate with horror the things being done in Ireland."

A few days ago the Congregationalist Union of Great Britain passed a ringing resolution of condemnation for the government's policy in Ireland and Lloyd-George, himself an apostle of non-conformity, is about forsaken by its leaders; or rather he has forsaken them for his new political allies, the Tory aristocrats, and of a parliament which is characterized by an Englishman as a "body of hard-faced men who made money out of the war, and who, having power, mean to keep it." Principal W. B. Selbie, president of the National Free Church Council, says: "However great the provocation there can be no possible justification for the policy of reprisals as it has recently been carried out. It is the negation of law and ethically quite indefensible. On the moral issues thus raised the Christian church should speak with no uncertain voice and should be ready to withhold all support from the government which countenances, if it did not originate, the method of reprisals."

* * *

Viscount James Bryce and
Lord Gladstone

Americans respect no English voice more than that of the great ambassador who wrote "The American Commonwealth" and whose unaffected democracy has not suffered by his being made a viscount. His words indicate a poised mind and are backed by a lifetime of historical study. He says: "The Irish feeling of distrust is being renewed and intensified by the conduct of the 'irregulars.' The policy of the government is turning into rebels those who have been well affected or neutral. Ireland is being treated as an enemy country whose population is presumed to be hostile. We hear daily of cases in which persons are shot at random, or persons, not caught red-handed and against whom no evidence is produced, have been shot without trial. . . . The government are making the

position of the peaceable neutral an impossible one. . . . We cannot contemplate holding Ireland down forever by force and terror, but the policy now being pursued makes it every day more difficult to hold it down by any other means."

Let us recall that it was Lord Bryce's report on German atrocities that convinced the world.

The name of Gladstone is one all Americans revere. The Grand Old Man went down in defeat on the home rule issue. Had he won there would have been peace instead of civil war in Ireland today. The present Lord Gladstone joins other outstanding Liberals with the following words: "The long story of evictions, starvation, and bad government in Ireland through generations has had its bloody accompaniment of crime. We hoped that this book was closed. It was not to be. The home rule act of 1914 passed through parliament and received the king's signature. After the war it was arbitrarily and finally shelved. Was ever such an action perpetrated by a great constitutional country? So we have the old recrudescence of the old state of things. Ireland is not, and never has been, criminal at heart. The violent coerce the peaceful into silence, and all are held by the government responsible for the actions of the few. No course can be more fatal. You can by sheer force put down murder and disorder, but you will never crush aspirations in themselves worthy and noble."

* * *

Lord Grey
and Others

Lord Grey is conservative in regard to English foreign matters. Therefore his words have the greater poignancy when he says: "There is already talk of possible future wars, and of all things in the world there is talk of possible war between this country and the United States. I am one of those who think there would be little pleasure or interest in living on in this world if there were war between the United States and this country. I believe cordial relations and cooperation between these two countries will do more than anything else to benefit the whole world, but I also believe that this question should

Contributors to This Issue

JOSEPH FORT NEWTON, and LLOYD C. DOUGLAS,
both frequent contributors to The Christian Century.

BOOKS

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be handled not as one of sentiment but with regard to certain plain facts. One plain fact is this: There will be no real cordiality between this country and the United States as long as the Irish question remains where it is."

There are the words of a great Belfast ship builder, the Hon. Alexander M. Carlisle, of the Harland, Wolfe Co. We are led to believe all Ulster Ireland about Belfast was of one mind and that mind infallibly right because Protestant. I could fill the page with such words as these, spoken by Mr. Carlisle: "The issue now raised transcends the question of Irish peace. The question for the British public to decide is whether the old traditions of honesty in public life are to be maintained or discarded. It is not merely that the government have made mistakes—gross, unpardonable mistakes, of which they were fully warned—it is that they have endeavored to hide those mistakes by shameless duplicity and infamous dishonesty."

Here are the words of another M. P. whose name has a sig-

nificantly Scotch Presbyterian sound, the Hon. J. A. Murray McDonald: "When, on October 20 last, the subject of Irish reprisals was for the first time discussed in the house of commons, I voted with the government. Last night I voted against them. . . . In the debate of October 20, Mr. Bonar Law, speaking for the government, told us that they condemned reprisals. . . . But the promise has not been carried out. The condemnation remains a dead letter. The reprisals continue: and, from all the evidence that comes to us, they continue in an aggravated form."

The present regime in Ireland can no longer camouflage its wickedness under religious prejudice nor post-war nationalism of the narrower variety. We make the words of Lord Grey our own, namely, "There will be no real cordiality between this country and the United States so long as the Irish question remains where it is." In a later article we will discuss Sir Horace Plunkett's viewpoint and remedy for the whole sorry matter.

ALVA W. TAYLOR.

A COMMUNICATION

The Y. M. C. A. and Industry

THERE is a tradition in the Association movement that it will follow the lead of the churches. With this in mind we must ask, What is the Association's attitude toward the problems of industry? Is the Association to blink these problems? Is it to hide behind the skirts of the Y. W. C. A.? More property and more persons are directly concerned in industry than in any other phase of American life but one. Are we to be silent, and afraid? Can we not serve both employer and employee where they have great need?

Those who read the letter of L. Wilbur Messer, general secretary of the Chicago Y. M. C. A., in *The Christian Century* for February 24, gather the impression that the Association is afraid. But let us examine the facts.

The last action of the Young Men's Christian Associations of the United States is recorded in the report of the fortieth convention which was held in Detroit in November, 1919. The official report shows that the Association movement has sympathetic opinions in regard to industry and has laid down a platform. In the course of action the convention said:

"In view of the fact that so many Christian communions have recently made clear their policies with reference to social reconstruction: and in view of the fact that the Federal Council of the Churches and the Interchurch World Movement have made public pronouncements regarding their principles and program of action for the churches in the present social unrest, it is our belief that the Association movement, which is an arm of the church, should reaffirm the action of the church by expressing its belief in these social implications of the gospel," etc.

The convention then proceeded to "endorse the social creed of the churches as adopted by the Federal Council of the Churches of Christ in America."

This "creed" is divided into sixteen numbered paragraphs. There are four corollaries to the last one. Through an inadvertence Mr. Cherrington of Denver, who proposed that the Detroit convention adopt the Federal Council's platform, did not submit the four corollary paragraphs to the sixteenth resolution. The convention followed Mr. Cherrington and voted down Mr. Messer, who was leading the stand-pat forces. Mr. Mott, the general secretary of the international committee, Mr. Stone, the leading secretary of the Pacific coast, and others were conspicuous in voting for the resolution.

In correspondence in *The Christian Century* and in statements in conferences, it is now claimed that by the unconscious omission of the subsidiary clauses to article sixteen, the Young Men's Christian Associations are not on record conclusively. But is this not a petty legal contention? If you omit a corollary from a proposition it does not invalidate the proposition.

These resolutions state positively that the Young Men's Christian Associations of America should stand "for equal rights and justice for all men and in all stations of life." This has large implications, but it is not all. We are authorized to work for the "abolition of child labor," which all Christians, employers or employes, certainly stand for. We are expected to help in the "abridgment and prevention of poverty," which is part and parcel with the industrial question. The great right of all men to work, for opportunity of self-maintenance, and for safeguarding this right against encroachments of an unfair kind, is now a part of our platform and is there a Christian man, no matter what his business or profession, who does not believe in it?

It is held by Mr. Messer that the Association movement should have no opinion which falls into the zone of disagreement in industry, but the convention disagreed with him by adopting the eleventh clause of the resolution which puts the Association, along with the churches of America, squarely behind both labor and capital in the right to organize; namely, "the right of employers and employes alike to organize and for adequate means of conciliation and arbitration in industrial disputes." The Association does not act as a union organizer, nor is it to act as an organizer for capital, but it is definitely committed to a recognition of the right of both classes to organize.

What is most needed in the industrial realm is a new state of mind by both parties to controversy. The question should not be, "What can we force through?" but "What is right?" and the Association is so to help "in the line of conciliation and arbitration in industrial disputes." Although the Association is for young men, it is no longer unmindful of the aged workers, for our platform states that "suitable provision for the old age of the worker and for those incapacitated by injury should be made."

There is prospect that seven days' work in seven will soon be a thing of the past, because the Christian conscience knows it is wrong. The Association conscience has arisen to the occasion, somewhat late it must be acknowledged, and asks for the "release from employment one day in seven."

Another of the contested points in industry is the hours of labor. As the Association is composed of all types of men it certainly has an opportunity to minister in the right adjustment of the hours of labor, and the fourteenth clause of the resolution urges the "gradual and reasonable reduction of labor to the lowest practical point and for that degree of leisure for all which is a condition of the highest human life." This is not a "radical" deliverance. In it the Association simply comes abreast of Christian practice. It has not led the way, but it shows that it is not willing to follow silent in the rear.

In the zone of disagreement lies the question of wages, and

in regard to that the Association, like the Federal Council of Churches, does not propose to take the matter out of the hands of the responsible parties, but it has a conscience and it stands for "a living wage as the minimum in every industry and for the highest wage that each industry can afford." The Christian wishes to view the whole question of property and of the "equitable division of the products of industry" in a constructive way, and so did the Detroit convention in language which is not cryptic. The Association convention at best is not so advanced as the Congregational churches of San Francisco Bay, nor does it go as far as the bishops of the Methodist Episcopal church, who have called upon all laymen and ministers "to give most earnest heed to the application of Christian principles to social reconstruction."

The resolutions of the General Assembly of the Presbyterian Church in Canada, adopted on June 12, 1919, go farther and are more definite in some particulars than the resolutions of the Federal Council.

The Baptist church has put itself on record in regard to the Christian spirit in industry by public declaration, and any one who studies its "Social Issues" will realize that the Y. M. C. A. has yet far to go in outlining a platform as efficiently as have the Baptists, but it is undeniable that the Association wishes to keep in this good company.

The National Catholic War Council, over the signatures of Bishops Muldoon, Schrembs, Hayes and Russell, is not afraid to call for legislation to mitigate wrongs and to lay down a platform. The Catholics are very explicit.

The Central Conference of American Rabbis is not afraid. Their "Social Justice Program" issued in 1920, states that the question of industrial peace and progress "overshadows all other domestic problems."

The Conference of the Quakers, which met in Philadelphia in 1920, went much farther than the Federal Council. It declared, for example, for "the limitation of the return upon capital." The Friends are not willing to issue a platform merely but believe that they should try to get the platform carried out, and to this end they say: "Let us work for changes in their effect revolutionary, but achieved by consent and without violence; let us apply our principles earnestly and fearlessly to the daily problems of life, individual and national, as they emerge."

The Board of Home Missions of the Presbyterian church realizes that in its own work in America it must face the problem of the church in industry and so in May, 1920, this body issued its report as instructed by the General Assembly at St. Louis in May, 1919. The recommendations in this report encourage the churches to "mediation in industrial disputes" and to avail themselves of the opportunity to perform the Christian ministry of reconciliation.

It may be conceded that the so-called industrial department of the Y will not enter the new and difficult field which the churches, the Women's Christian Association and the Men's in their own way and with their own declaration of purpose are entering. That form of industrial work is "geared up" to serve meals, purvey beds, provide helpful recreation, meetings and creature comforts at the joint expense of the company benefited and the employees who pay the fees.

But the essence of the Detroit resolution which may be expressed in the language of the Massachusetts Federation of Churches, that "industry is to be thought of primarily as a service to society, and secondly, for a means of personal and corporate gain," will take hold of others in the Association movement. There are enough Christian laymen in the churches and on the boards of the Christian Associations, there are able executives, here and there, prophets and teachers, who are not content to follow the lead of the reactionaries because they know that where there is no vision the people perish.

The Association is not to be a partisan; is not to advocate en bloc whatever labor may demand, nor is it to be a partner of capital. It can never countenance force by either party as a means of settling industrial disputes. Its mission is to help secure justice and lay a foundation for religion. Manifestly

the Federal Council's sixteen points fall within the zone of disagreement at times, between this group of employers and that group of laborers, but it is not to be abandoned for that reason; that is exactly why the sixteen points are necessary and challenging.

The seriousness of this discussion lies in the fact that it is not academic but practical. The conservatives in the Association movement are at this moment busily insisting that if we apply Christ's teaching it will "cause trouble." They are saturating conferences like that held in St. Louis in November last, and publications like the "Association Forum" with the idea that the Detroit platform on the one hand is of little significance, and on the other hand that it should be ignored because it has dangerous implications. And, furthermore, like inquisitors behind closed doors they are now attempting to coerce the progressive men in our brotherhood to "keep still" or to "get out."

The Federal Council's program has no anti-capitalistic plank, no nationalization of public services such as long since have prevailed in France and other conservative lands, no public ownership of utilities, no expropriation, no nationalization of natural resources, no single tax theories, no non-partisan league, no Plumb plan, no socialism, no taint of communism—all the realm of the radicals is taboo to the Federal Council.

The Council's sixteen points are the consensus of demand by religious leaders for elemental justice, shared in by all forward-looking Christians of all groups. How account therefore for the fear of the Y conservatives?

The answer is found in the one word "contributions." If they steer by a positive program, no matter how simple and fundamental, they fear on the one hand that they will run into the "scylla" of bad business, now and then, and will lose their "contributions"; or on the other hand that they will run into the "charybdis" of bad unionism here and there, and will lose other "contributions." So as to offend neither party, it may be asked, would Christ keep still and content himself only by washing dishes with Martha in the kitchen of the world's need? Has the Y something to do in addition to the thrifty management of its institutional operations?

If I read aright the mind of the times, literally tens of thousands of business men and workers of every description are saying to us:

"We are with you body and spirit if you are to mean anything to our industrial civilization, but if you are neither hot nor cold we will spue you out of our mouth."

Cleveland, O.

ROBERT E. LEWIS.

General Secretary Y. M. C. A.

If Not a United Church—What?

By Peter Ainslie

THE first of a series of Handbooks presenting the proposals of a United Christendom. Dr. Ainslie, who has been a pioneer in the cause of unity, has given much thought and labor to attempting a solution of the difficulties which bar the progress of the movement. This volume deals with the necessity, growth and outlook of Christian unity, to which is added a copious appendix. The argument adduced is that if unity be not attained, the church inevitably faces an era of gradually weakening power. Dr. Ainslie writes vigorously, yet without heat or partisanship, and presents a cogent and lucid plea for the cause that must be answered.

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British Table Talk

The Quiet Scholar and the Popular Leader

London, March 22, 1921.

IN all forecasts of life and thought within the church it is important to remember the scholar. He is often hidden from the public eye; he is little known on platforms, but while ecclesiastical leaders are defending their traditions, slowly but irresistibly scholarship is providing fresh data which must be accepted soon or later by all of them. It is of little use to commandeer the scholar in the interests of a party. He will be like Balaam. In the long result he must speak with the calm voice of science unmoved by the thought of what may follow and caring only for truth. In this country today there must be many who know little of such men as Dr. R. H. Charles, or Dr. Kennett, or Dr. Bartlett, yet these men have been at work upon the story of the beginnings of the church and they and others like them are providing material which cannot be neglected. They are sappers and miners, busy out of sight beneath the forts of folly.

The more popular voices, for example, are busy discussing the ministry and orders of the church. Claims are made for this or that practice that it is apostolic. There is between the defenders of the various schools perpetual clash, and it looks as though there were no possibility of agreement. But the scholars working upon their common material are nearing some conclusions. They are preparing at least for that common history without which there is never likely to be a reunited church. It has been claimed that we shall never reach a true international life till all nations read the same history. Nor can we reach unity in the church till we read the early history of the church, and interpret the New Testament according to the same broad, general principles. That time is not yet come, but it is nearer than "when we first believed."

The discussions upon the Christian doctrine of marriage and its relation to divorce are proceeding with much warmth. Into that debate enter Dr. Charles! He speaks with immense knowledge upon the precise meaning in their historical setting of our Lord's teaching upon this matter. His book can be neglected by the controversialists but only for a time. So into every controversy the scholar enters. If it is the discussion of the holy communion, Dr. Kennett provides an analysis of the narrative in which the institution is recorded and such a scholar must be heard. Much in certain theories of the church rests upon the authority of the pastoral epistles; but if at any moment the scholars were able to show that in the main these represent, not the life in the Pauline churches, but in a later period, that too would be a piece of evidence not to be disregarded. We talk much of our preachers; their fame is in all the churches and they have a noble part in the kingdom of God. We listen to our statesmen. But we often forget the student with whom, on many a controversy, the last word will rest.

* * *

The Passing of Lady Somerset

Nearly thirty years ago in Manchester, I, a little more than a schoolboy, heard two women speakers who seemed then and seem still to touch the heights of eloquent speech, Mrs. Besant and Lady Henry Somerset. Both had been drawn into public life by their private sorrows. They went very different ways—Mrs. Besant to India, Lady Somerset to a more definite high churchmanship. But if I wish for a memory which will give a symbol of noble orators, I think of Mrs. Besant in the Secularist Hall pleading for theosophy, or Lady Somerset speaking on her great passion, the cause of temperance, and closing her address with the promise to the true disciple of Christ that death would be "the lifting of a latch and a step out into the open air." She has now stepped out herself, rich in the love of her friends.

This life was one of the many which recall to us how much the two nations on either side of the Atlantic may help one

another. It was Miss Willard whose friendship brought into Lady Somerset's life the conviction that the temperance cause should take into it all that affects the welfare of women and children. The friendship of these two advocates was strong and beautiful and stood the strain of many differences. Lady Somerset has told us of her own religious rebirth. One day, brooding in a garden like St. Augustine, like him she heard a voice: "Act as if I were; and thou shalt know that I am." That proved the clue that she needed. It led her into the strong Anglo-Catholic church. Nor was she the only instance of a union between Catholic principles and temperance advocacy. Cardinal Manning, as we have been reminded lately by his new biographer, was a passionate pleader for the same cause.

* * *

Literary Lights and Teetotalism

It pleases a certain group of Catholic literary men to link together the Faith and Beer, but they are not the only voices to speak for the Catholic church in this matter. They are, however, very gifted poets and they honestly believe that the "big black teetotaler" is the enemy of the faith. I refer to such men as Mr. Belloc and Mr. Theodore Maynard, and, though not in Rome, Mr. G. K. Chesterton. They are fine singers with a rollicking humor and a defiant creed. Here, for example, is a piece from Mr. Belloc:

"Then thank the Lord for the temporal sword
And for howling heretics too;
And for all the good things that Christendom brings
But especially barley-brew."

It is a curious alliance which, however, must not be overlooked. Happily in some ways Mr. Belloc's love of the temporal sword acts as a deterrent to certain waverers who feel the attractions of the Roman church as a school for saints. They love much in Rome, but they cannot stand the temporal sword.

* * *

Unconventional Parsons

There are a number of unconventional parsons abroad in our land, but we could do with more. The new Bishop of St. Alban's causes ripples of resentment among proper people, but the common folk are glad to hear a bishop who is not afraid to use colloquialisms and to give himself away. He has been attacking a practice which no one defends in theory, but no one seems able to abolish—the practice of selling "livings" in the church. "As things are now," he says, "the spiritual care of the souls of men, women and children can be put up for auction and knocked down to the highest bidder." The bishop promises to fight this evil and he will. Within the church and without there will be many who will wish him well. Among the other unconventional preachers with a wide audience stands Mr. Studdert-Kennedy, "Woodbine Willie," whose rhymes and books are eagerly read. And mention should be made of Canon Adderley and the Rev. "Dick" Sheppard of St. Martin's. The canon and he are neighbors, and in a friendly way they had a debate recently upon the methods of St. Martin's. It covered much ground and was not only illuminating but entertaining. Among other charges Mr. Sheppard answered one to the effect that his church was opened all night and was in fact a "doss house." If Turkish baths were open all night why should anyone object to the house of God being open? "You can't have battlefields without a few casualties," he said. "What if the cross or candlesticks should be stolen? We would still go on. No one has any right to speak of a 'doss house.' No person is allowed to sleep there a second night. I thank God poor folk do come in and get the impression that though the clergy are asleep the church still welcomes them. I could give

instance after instance of men and women who have literally been saved in this way."

* * *

Dr. Griffith-Jones On Faith

The meetings of the Free Church Council at Manchester are said to have been of living interest. In the discussion of reunion there was no disposition to shirk the great problems raised afresh in recent days by the Lambeth Conference. The task of setting forth the Free Church position was committed to speakers who represented various shades of Free Church opinions on the matter. Dr. Griffith-Jones defended the position that there are two elements in faith, the static and the dynamic, and of these the Free Churches stood for the dynamic. The two, he claimed, were not so much opposed as complementary to each other. The one safeguards the continuity of religion from age to age, and tends towards the conservation of its permanent elements and ever-enriching experience; the other demands freedom for that impulsive, experimental element which wells up periodically from the depths of spirituality in every healthy community, which forms the starting-point of nearly every revival of faith, nearly every reformation in morals. Ideally, it is good to have these two types of religion in every nation: and if religion indeed is to flourish, they must be allowed complete liberty to exist side by side, neither interfering with the complete freedom of the other.

* * *

Revival of Broad Churchmanship

Canon Deane has been pleading for a revival of "broad churchmanship" in its earlier and nobler sense. In the present hour he claims that the churchmen who are called "broad" are really only one more sect, as narrow as others, and often as intolerant. What is needed is not a new party but a new spirit of religious tolerance. It is the destruction of party spirit that is needed. The parties would not be ended, but each would have a new positive value and each would allow for the others. This broad churchmanship which Canon Deane invites must be set forth in every church which follows the Master who set forward as supreme the law of love, and though he speaks first of all of his own church, yet it remains no less true of others, that they need broad churchmen who will be willing to allow others to be narrow and to learn from this very narrowness.

* * *

Disfranchising the King

An amusing corollary of the Enabling Act which was recently passed into law, has been noted. It established councils for the established church with a large measure of self-government; the qualification for voters was considered long and carefully. In the end, among other conditions it was made clear that voters must not be in communion with other churches. Therefore it follows that the King of England is disfranchised, seeing that when he is in Scotland he habitually communicates in the established church of Scotland, which is a Presbyterian church. In this he follows the precedent of the late king, his father, and of Queen Victoria, so it comes to pass that the formal head of the church in England is not entitled to vote in its councils, and therefore, if he attends a council in Sandingham, his own parish, would he be entitled to vote?

* * *

The Education of Adults

Some day we shall hear more of the World Association for Adult Education of which Mr. Albert Mansbridge is chairman. It is one more of the international links of which we cannot have too many. Its council includes an Australian bishop, a French doctor of philosophy, a Chinese worker, a Serbian "don," and men and women from Canada, the United States, Queensland, New Zealand and Britain, and it is under the presidency of Dr. Masaryk, President of the Czecho-Slovak Republic. Its purpose could not be better expressed than in

the words of Dr. Zimmern, professor of international policies in Aberystwyth.

"The purpose of the World Association for Adult Education is to dispel the melancholy belief that grown men and women have nothing left to learn, and to diffuse throughout all countries, and in every section of society, the sense of wonder and curiosity, and the gift of mutual sympathy and companionship which add so much to the meaning of life.

"It pursues this purpose of seeking to establish contact between all those, whoever and wherever they be, who hold fast to the belief that the true purpose of education, for young and old, is the understanding and enjoyment of life, and that the uneducated man is not he who cannot read or write or count or spell, but he who walks unseeing and unhappy, unaccompanied and unhappy, through the busy streets and glorious open spaces of life's infinite pilgrimage."

* * *

Statesmen and the Moral Note

Let me give a quotation from Mr. Sheppard whom I have mentioned above: "Why is it that our statesmen at this critical time refuse to sound any sort of spiritual note? It is amazing that no one in high office, with the exception, perhaps, of Lord Robert Cecil, dares to summon us to live more nobly, that our country may be saved from ruin. Is it that the lives of our statesmen are so difficult that they are afraid of being called hypocrites? Or is it that they cannot read the signs of the times? Or are they moral cowards?"

* * *

The World Needs the Easter Hope

The sun of Easter never rose upon a world which needed more its comfort and hope than the world needs it today. The time has fully come; mankind has known the desolation of winter, it is hungry for the spring. It has been in the grip of death; and it waits the signal of resurrection. In the ceaseless struggle between life and death the nations have watched the encroachments of death; it has been theirs to know the power and fear of death, and to hear its "far-ruined wings beat on the lonely night." Now they are eager for a sign that life is mightier than death. Spring is that everlasting sign; spring is the most ancient sacrament of life; and it is spring with its human appeal that lives on, captured and translated and glorified by the hope of Easter. The voice of the spring that has proclaimed in the human heart from its earliest days the victory of life, is become the voice of faith and of love sounding from some near but hidden world of light.

EDWARD SHILLITO.

YALE TALKS

BY CHARLES R. BROWN, LL. D.

ALTHOUGH these "Talks" were delivered at Yale, Harvard and other colleges, they afford a wealth of illustrative material for addresses and sermons to young people, especially to young men. Among the themes are "The True Definition of a Man," "Unconscious Influence," "The Lessons of Failure," "The Men Who Make Excuse," "The Wrongs of Wrong-doing," etc.

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CORRESPONDENCE

Regrets Slump in Unity

EDITOR THE CHRISTIAN CENTURY:

SIR: As a former chaplain of the A. E. F. in France, I desire to endorse the article by Mr. Voris on "War Time Church Unity and Its Lessons for Today." I often look back to army religious work with regret that the church cannot come up to the spirit of fellowship and real fraternity that was there practiced. And I would venture to go beyond the spirit or rather the letter of the article and, if it would not shock too much the spirit of the standpatter in denominationalism, to say, that the spirit of fraternity went beyond Protestantism to all men of good will.

To illustrate. In my old regiment, the 318th Field Artillery, I had key men, in every unit of the regiment, who would work with me for the general religious life. These were Protestants, Catholics, Jews, and others. No open label but men with character and a cooperative spirit.

By invitation of the village priest, I held a Christmas service in his church at Pothieres Sur Seine. The last service I held in the Y. M. C. A. hut here, I had charge of the service, a Jewish rabbi preached the sermon, the pianist was a non-commissioned officer who was a staunch Roman Catholic, and the soloist and leader of the music was a Christian Scientist. Just why we four men, representing four sides of reality, cannot meet as naturally and as happily as we did in France, is a problem too deep for me—except that the churches are far sighted, and that death decreed by the Creator is a benefit to humanity. The generations come and go, but man goes on, and gains a little. But God is in a hurry and so are we.

Conneaut, Ohio.

CARLYLE SUMMERBELL.

Clergy Fares—A Minister's Opinion of "A Layman's View"

EDITOR THE CHRISTIAN CENTURY:

SIR: If Mr. T. F. A. Williams, whose communication you publish in your issue of March 31 is as friendly to the churches and as keen for a square deal as he takes credit to himself for being he will be glad to know that there is another side to the question of half fares for clergymen. The picture he draws of well groomed ministers getting concessions from railroads that have to be supported by full price tickets paid for by washer women with families of half starved kids makes the ministers look more than enough like scabs to be sure. If that were a fair setting of the whole argument ministers ought to repudiate and oppose such bills as the one before the legislature of Nebraska. But I would like Mr. Williams to exercise his wisdom on such a phase of the matter as I have now to decide.

I have just been asked to visit Nebraska to preach at the funeral of a soldier killed in France. I shall ask for this service only my expenses. The amount will be about twenty-five dollars. The family of the deceased can afford this. They could not afford to pay twice that. Is it not reasonable to infer from the fact that the request has been made that I should grant it if I can do so on practicable terms? Is it fair to make out that I am a dead beat for using a half fare in this case? Next week I shall have to attend the district meeting of my denomination. This meeting is necessary to the transaction of the business of the church none of which is done for any man's personal profit or pleasure. The expenses of the delegates are therefore supposed to be borne by the churches represented. The men who give to churches are already disproportionately burdened for the support of religious and charitable enterprises from which others receive the principal benefits. Wherein lies the iniquity of a law that will lighten their burden by halving the expenses of such delegates?

I conclude from the fact that ministers can seldom afford to travel for pleasure and have little occasion to do so for profit that nearly all their use of the half fare is for public services similar to these trips I shall soon make. If Mr. Williams should happen to see me use my clergy fare and put me down

as beneath his contempt I shall ascribe that result to his own folly. As a minister I shall care for laymen's opinions only in proportion to the sense and justice they seem to me to embody. If, as he says, he "does not want any preacher who rides around the country" as I shall, "pointing out the better life" to him, so be it.

H. B. ALLEN.

Marengo, Ia.

Several Things—All Good

EDITOR THE CHRISTIAN CENTURY:

SIR: At the meeting of the Federated Church Council in Boston a large number of men of many denominations spoke to me about The Christian Century and always in terms of superlative commendation. I am surprised and delighted to find how many of my fellow ministers in this city and elsewhere take, and what is more, read this paper. As a rule the religious papers are about the dullest and most inane things that cumber the earth! But The Christian Century has broken through and is in vital touch with an actual world. To read the "Century" is a mental stimulus. Moreover it is the handsomest thing printed!

Easter in Pittsburgh was glorious. The day was perfect and all churches were crowded. Holy Week was widely observed. In the East End twenty churches of various denominations held union noon-day and evening services which were largely attended, while on Good Friday, seven of us from seven different denominations took the words of the cross in the three hour service in the leading Episcopalian church. The church was filled all the time. Into our own church we received a large company, making more than one thousand new members welcomed into our fellowship during the present pastorate. All the ministers tell me of growing interest in church affairs and of the incoming tide of spiritual things.

I was deeply interested in a suggestion in your last issue regarding "personal work." The Christian Century could do nothing better than to seek to promote this quiet type of winning people to Christ and the church. The modern minister is sorely tempted to use up his time in committee work, luncheons, campaigns, parish promotion enterprises and technical reading to the exclusion of the actual pastoral work. Even more ministers fail to maintain any sort of "personal work groups" who will make these calls for him. We have three such groups, one consisting of twenty-one deaconesses, another consisting of several men who represent the board and the men's classes, and still another composed of young people.

These three groups reach out and touch many lives. No minister can do all the work that ought to be done but by means of these workers scores can be touched. Strangers at the services, new comers into the community, unattached church members, friends of the congregation and Sunday school scholars are thus kept in contact with the church. Nothing takes the place of the personal appeal. Letters, parish papers, and cards have value but only the sympathetic, tactful approach of some trained and inspired individual can bring results. Pastoral work must not be despised and pastoral helpers must be secured in ever increasing numbers.

JOHN R. EWERS.

East End Church of Disciples, Pittsburgh, Pa.

The Survey Reports

EDITOR THE CHRISTIAN CENTURY:

SIR: I note in your issue of March 31, Mr. Green's answer to my letter in regard to the Interchurch World Movement rural surveys. I hope, sir, that you will permit me the luxury of observing to you that if Mr. Green has "read and re-read and studied" the Interchurch survey reports he has had a remarkable opportunity that many have craved, inasmuch as no actual survey reports have been published by the Interchurch except the Malden Survey and one rural county survey which was printed at the request and largely at the expense of the local people. Mr. Green is too honorable a gentleman to class

as survey reports the preliminary editions of the survey summaries which were frankly labeled preliminary and which simply illustrated methods and gave only such facts as were culled from existing data.

EDMUND DE S. BRUNNER.

Mountain Lake, N. J.

Comments on Dr. Fitch's Article

EDITOR THE CHRISTIAN CENTURY:

SIR: There are three points in regard to which I think Dr. Albert Parker Fitch does not heartily believe in Jesus no matter what the churches believe. These form the prelude to his thesis, first, a setting aside of the "metaphysical Christ"; second, a slur upon "the miraculous Christ," and third, a ban upon the "divine man" or the "sentimental Christ."

These views of Jesus having been relegated to the realm of the unimportant, Dr. Fitch concentrates on the "teachings of Jesus." How do we know anything about the teachings of Jesus? In one way only—from the four gospels. These were written by men who believed thoroughly in the truth of what they wrote; Luke calls them "eye-witnesses" and claims "accurately to write" that we "might know of a certainty."

Now these gospel writers tell most emphatically of a miraculous birth and a no less miraculous resurrection, a series of miraculous healings, three cases of raising the dead, clear claims by Jesus himself to miraculous power and divine sonship, clear faith of the disciples—even Thomas with his "My Lord and my God"—and all inextricably blended with the so-called teachings, which Dr. Fitch proposes to cull out from the gospels as all that is in any way worth while.

This dismembering of the gospel story is most destructive and unjustifiable, for who are we to pick and choose among recorded events which we think are good enough to build a modern church upon? If the disciples with the best of intentions lied about the miracles, about the resurrection, about the claims of the messiahship, why take their word for the teachings? Strange that they should have recorded them correctly and falsified all the rest.

After all the talk about the teachings it was the personality of Jesus, and the absolute confidence of the disciples in his divine mission which set Christianity upon its feet. That personality is still the dynamic force of the church if we will let it be.

How his disciples, all his followers, men and women, yes, and children, loved him! Hear Thomas again, "Let us go also that we may die with him."

Were they willing to die for his sermon on the mount? No, for him! "If I be lifted up," he said, "I will draw all men unto me." Not an abstract ethical teaching—but the power of the cross on the hearts of men. The soul of Christianity is prostrate in adoration of the divine son of God, and although we may and must differ as to the interpretation of difficult passages in his teachings we can all continue loyal to that personality which held the early church true to the death.

The martyrs did not brave the lions because Jesus taught brotherly love and a revolt against ceremonialism, but because they loved him as the only begotten Son of the Father. If

we were more devoted ourselves we might be better able to face the lions in the amphitheater of today.

Colorado Springs, Colo.

FONETTA FLANSBURG.

Page's "The Sword or the Cross"

EDITOR THE CHRISTIAN CENTURY:

SIR: I have gone through Kirby Page's book, "The Sword or The Cross," very carefully. It presents two strong challenges: (1) to our own personal faith, and (2) to our confidence in the final outcome of Christ's truth—both are tremendous. His spirit is truly Christian and I have a growing conviction that his message is also.

W. S. LOCKHART.

Youngstown, O.

THE SUNDAY SCHOOL

"And Was Buried"*

THAT was what happened to him—he was buried. A mule died here last week—"and was buried." The rich man died "and was buried." They planted him in the earth and forgot him while the heirs fought over the estate and only an angel from heaven could stand a chance of reforming the lawless brothers.

A very good way of estimating the value of an action is to study the probable result. It would be great to dive off into that deep blue water—but how would I come to land? It would be grand to eat that mince pie—but how about 2 a. m.? It would be wonderful to speed my car sixty miles an hour—but how about the hospital? It would be delightful to lie in bed until noon, but how about my job? And so it would be great to be rich—but how many rich people have you known who have kept their heads and their hearts? Precious few. Some day we preachers will quit sidestepping the plain teachings of the New Testament and we will tell men to their faces that a camel can go through a needle's eye easier than a rich man can go to heaven.

"How shocking"—some timid brother will say—"Do you really dare to think that?" Well, there it is in black and white—make the most of it. If that is not enough to hold you, read the story of the "Rich Fool," spoken by a philosopher named Jesus and see how far you can sidestep on that and not lose your mental balance. It's fairly plain to the ordinary citizen. And after you have played fast and loose with these texts read our golden text today and see what you can make of that by your clever perversions—"Where your treasure is, there will your heart be also." If a rich man's treasure is in his church, then his heart will be safe. If a wealthy woman's money is in charities, then her heart will be alright. But the trouble is that both treasure and heart, both time and talent, both day and night, both intellect and love are absorbed in the making of more money and the care of it. The two outstanding sins of today are greed and self-indulgence.

There is only one way to tell whether your rich man is safe and Christian or not—bring him up on the stand and say, "Kindly tell us your investments." If he says, "Missions, benevolences, colleges, Sunday schools, churches, the care of the poor and afflicted," then you may answer, "Your treasure and your heart are safe and Christian." But if he answers, "Stocks, bonds, lands, buildings, oil-wells, lumber tracts, mills, speculations, mortgages—not as means to a noble end, but as ends in themselves," then you can tell him that the camel's chances are ten to one better than his. And note this, you plebeian with the satisfied smirk on your hypocritical face—note this—this same spirit is just as damnable in the middle-class shopkeeper, wage-earner, farmer, salaried class, as in the rich. You simply have to face these facts—where is your treasure? What are the objectives of your love? The story of your little life is written there. God help us all!

JOHN R. EWERS.

*Lesson for April 24, "Poverty and Wealth." Scripture, Isa. 5:8-10; Amos 8:4-7; Luke 16:19-25.

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Senator Finds Bible Good Reading

Former Senator Beveridge of Indiana speaking on Y. M. C. A. platforms in different parts of the country on "The Bible as Good Reading." He tells a personal experience that never fails to interest his audience. "When a boy of fourteen I went 'logging,' There was literally nothing to read, except a Bible which I found in my packet. This did not attract me; rather it repelled me. We did what was at that time called 'Bible readings' in our house, and these readings were done with such solemnity, such meticulous severity, and there was about those exercises such an atmosphere of gloom that I could not imagine anything more depressing than to read what I had so often heard under such uninspiring circumstances. However, it was either the Bible or nothing; so finally one night I opened the book and began to read. I was astounded; for here was no dullness, no preachments, no scourging, no rod of punishment. Instead, here were the most entrancing and thoroughly human pages that I ever had read. American history had been my chief delight up to that time—the real history of our country, and not the denatured, colorless and misleading stuff that is now passed up to us. But I found the Bible history stories more captivating even than the absorbing narrative of the heroic deeds of the men who founded our republic."

Presbytery Favors Federation

There is a federation movement in Ohio at a very advanced state of development. The secular papers reported recently that the presbytery of St. Clairsville had planned some new mission points at which there would be fresh overlapping of territory. The presbytery disclaims any such intention. Within the borders of the presbytery are six points where church combinations have been formed with the approval of the presbytery.

Largest Book Sale in History

Aside from the Bible, no religious book has ever sold so widely as has Charles M. Sheldon's "In His Steps." Up to the present time twenty-two million copies have been disposed of. The simple idea of trying to do as Jesus would do has entered deeply into the life of the modern world. It is now twenty-five years since the book was first published. With new problems confronting the world, Dr. Sheldon is announcing a new book called "In His Steps Today."

Dr. Meyer Will Revisit America

Dr. F. B. Meyer will visit America again this summer. He has not been here since before the war. He will speak two Sundays in Fifth Avenue Presbyterian Church in New York. He is also booked for a series of addresses at Ocean Grove, N. J., and at Grove City, Pa. Dr. Meyer sounds the mystical note in his

preaching and his visits to America have always been the occasion of wide interest.

Preachers at the University of Chicago

The first university preacher for the spring quarter at the University of Chicago was Dean William Wallace Fenn, of the Harvard Divinity School, who spoke on April 3 and 10. April 17 will be Settlement Sunday, when Dr. Lynn Harold Hough, of Detroit, Michigan, will give the address. Dr. Hough will also preach on April 24. Professor Harry Emerson Fosdick, of Union Theological Seminary, New York, will be the first preacher in May, and will be followed in the same month by Dean Charles R. Brown, of the Yale School of Religion; Dr. Cornelius Woelfkin, of the Fifth Avenue Baptist Church, New York; and Rev. Frederick W. Perkins, of the First Church, Lynn, Massachusetts. Dr. John Kelman, of the Fifth Avenue Presbyterian Church, New York City, will be the first preacher in June, and June 12 will be Convocation Sunday.

Church of Generous Spirit Succeeds

A widespread impression among church people is that the successes in local church administration go to the man of narrow spirit. There are indeed congregations which in spite of narrowness of outlook have gone forward by high pressure methods. Many of these have also come to a speedy decline. East End Christian Church of Pittsburgh, where Rev. John Ray Ewers is pastor, is one that has been interested in every forward step. Social justice, Christian Union, and modern biblical teaching have all been favored. Already a thousand new members have been received during the pastorate of Mr. Ewers. On Easter Sunday many people were turned away after every available corner in the church was utilized.

Abraham Lincoln Center Becomes Busy

Under recent management the Abraham Lincoln Center of Chicago, which through the years has been more or less identified in public thought with the Unitarian denomination, has been opened up to all the churches of the neighborhood. Nearby churches use the gymnasium for their classes, and in this way the churches have not had to provide separate equipment for each denomination.

City Temple Loses Valuable Worker

Mr. Albert Dawson, one of the British correspondents of The Christian Century, recently resigned the honorary secretaryship of the City Temple, London. His resignation revived many memories of service in the past. A reception was given him at the City Temple, and his coworkers presented him a check with which to purchase something as a memento of the occasion. In the course of the evening Mr. Dawson's service as editor of the Christian Commonwealth was commemorated.

It was largely through his efforts that the sermons of Dr. R. J. Campbell were given to the Christian world. He shared in the credit of bringing Dr. Joseph Fort Newton from Cedar Rapids, Ia., to the City Temple, and with Dr. Newton deserves honor for discovering Miss Maude Royden, now the most noted woman preacher of Great Britain.

Sanitarium for the Tubercular

Since it is now well known that most cases of tuberculosis are curable, many organizations are building sanitariums for the scientific treatment of the disease. The fraternal orders have led the way, the Modern Woodmen having a great institution near Colorado Springs. The Baptists are now projecting a million dollar institution which will be located near El Paso, Tex. It is said that seven mountain ranges will be visible from the proposed site. The nationally organized funds of the denomination are making some big advance steps possible.

One Muskrat per Member the Slogan

In different parts of the world Christian people use various kinds of currency with which to pay their church dues. In Africa brass rods are used. The most unique currency is that used in Alaska. The natives in Stephen's Village gave this past year one muskrat per member for the support of the mission. At the prevailing price of fur this was generous giving. They also gave one fish per member to help the missionary on his journey. The fish were donated as dog food.

Adventists Lose Their Strongest Evangelist

The Advent Christian church believes in the near return of our Lord, but is not committed to the observance of Saturday as a holy day. One of their strongest evangelists has been Rev. George W. Sederquist, who was an evangelist and a gospel song writer. He has traveled from coast to coast during his life time. He held pastorates at Lynn, Mass., and also at Boston, Salem, Springfield and Haverhill. He liked best, however, the speaking in the great summer assemblies of his denomination. Mr. Sederquist died recently at the advanced age of eighty-two.

Work of Eddy in Egypt

The work of Sherwood Eddy among the students of the world is one of the interesting phenomena of the times. He has been able to meet students anywhere and hold their attention. His recent ministry in Egypt was particularly blessed. From Cairo the evangelist went to Tanta, perhaps the most fanatical Moslem city in Egypt. The local committee scarcely knew what to expect; but there was an orderly gathering of more than 1,300 men and women for three nights in the Municipal theater, and the gospel was preached with plainness and power, and heard attentively. At Assiut

the largest meetings and in some ways most important were held, with six to seven thousand people out four nights in succession to hear Mr. Eddy. After one of the general meetings an opportunity was given for Moslems to remain and discuss some of the burning questions that come forward when the gospel is preached to them, and over 200 remained. This was little less than marvelous to those who know missions to Mohammedans. Dr. Phillips makes it clear that throughout the meetings Mr. Eddy was at his best, and exerted a profound influence that will be of large blessing to all the missionary interests.

Dr. John R. Mott Will Not Retire

Persistent rumors have been going about to the effect that Dr. John R. Mott would retire from the leadership of the International Y. M. C. A. These reports are now being declared erroneous. Dr. Mott is much stronger in health and it is thought that he will return in a few weeks much improved after a protracted vacation. During the war and during the days of the Interchurch World Movement he carried very heavy burdens.

Imitation "Y" in India Fails

The work of the Y. M. C. A. is hard to duplicate without the Christian motive power which keeps it going. In India non-Christian organizations trying to work along the lines of the Association have been tried and have failed. The student work of the Association is unique in the world. A prominent Mohammedan of Calcutta has recently besought the Y. M. C. A. to open a hostel for students in that city. Through the student work the skepticism of youth is tempered with faith and the immoral tendencies that develop in the unnatural atmosphere of the schools are restrained by the teaching of the ethics of Jesus Christ.

Dr. Sheldon on a Preaching Mission

Since the announcement that Dr. Charles M. Sheldon, editor-in-chief of the Christian Herald, would devote much of his time the coming year to preaching missions, many communities have sought his aid. He was in Marietta, O., recently. He spoke on Sunday evening to the combined congregations of the city. Monday morning he conducted a conference of church workers and ministers. He held a healing mission in the afternoon, distinctly affirming the value of material remedies, but also asserting the place of prayer and communion in the healing of the body. At the healing mission a great many people were present, mostly the chronic invalids of the city. He also addressed the college students of the city on "The Meaning of an Education."

W. C. T. U. and Blue Law Hoax

The "Blue Law" hoax is still being kept alive by newspapers that were among the wettest of the wet in the old days of beer and pretzels. The Chicago Tribune has been printing from week to week new allegations against the national organiza-

tion of the W. C. T. U., with headquarters at Evanston. Although it costs only ten cents to telephone from the Tribune headquarters to the officers of the white ribbon women, the newspaper has continued to print stories that are persistently denied by the women. The W. C. T. U. is being falsely represented as wishing to introduce legislation curb-

ing the adult use of tobacco and of bringing in the mythical thing called "the Blue Sunday." So far the protests of the women have produced no change in the editorial offices of the Tribune. The Chicago Post, an evening paper, with a Christian editor, says: "There is a great deal of nonsense being talked about 'blue law' drives, and most of it comes from persons

Evanston Plan Runs Into Snags

THE socalled "Evanston Plan" of religious education as worked out in Evanston, Ill., has run into a lot of snags. The Board of Religious Education a year and a half ago rented the school buildings for the mornings at a nominal rental. Paid teachers were provided to give a half hour of religious instruction. Dr. Frank McKibben was brought on from Boston to be the director of the plan. The churches have experimented for two years, and are now seriously considering a complete change in the plan.

In the first place the secular board of education has persistently refused to allow any time for religious education during the school hours. They have sometimes taken the position that this was illegal, though legal opinions have been obtained to the contrary. Perhaps sectarian influence was at work in the development of their attitude, or the fear of doing something unusual. The parents of the children disliked lengthening out the day for the school child, and particularly disliked getting a child ready for school at eight o'clock in the morning. During the past term only 615 children took the work in a city of 45,000. A new term is just beginning with 800.

Great difficulties have been encountered also in the financing. At first it was proposed that the enterprise should be financed quite independently of the church by a call to the citizens. The Board of Religious Education was drawn from the different churches but did not represent them officially. Religious education was to be a community enterprise rather than a church enterprise. It was not a great while until a considerable deficit was accumulated. Then the pastors were asked for aid in liquidating this deficit. They in turn demanded a voice in making the budget that they were expected to raise. At the present time the finances for the movement are being raised by the churches, but the complete reorganization of the Board of Religious Education to make it a completely representative body has never been fully accomplished. Money has been raised in much larger sums this year, but there is still grave difficulty in providing enough for the overhead costs which are much more than the cost of the teaching.

The Monday night school in the high school building has been conducted for two years and it also has had a declining attendance. Organized for the purpose of training teachers for the local Sunday schools it was quite popular the first year, but less so this year. Here also the financial ghost has walked. Some instructors are drawing fifteen dollars an evening

for their lectures. The salaries of the staff of instructors run therefore into a considerable sum.

The "Evanston Plan" was imported into Evanston by a group of brilliant teachers who came to Northwestern University from Boston in connection with the Centenary Fund of the Methodist church. Among these were Dr. Betts, Dr. Richardson and Dr. Stout. Their ideas in the field of religious education have been admittedly revolutionary, and experimental in character. They have pioneered the way with some new methods, and have thus contributed to the solution of a most difficult problem. It seems likely, however, that before the "Evanston Plan" can become permanently successful, it will have to operate on a more modest budget, and submit to a democratic control on the part of the churches. The churches are not any more likely to commit their children to a "community organization" for their religious education than they are to permit the public school itself to do the teaching.

Meanwhile in every city of the nation the results of divorcing religion and education are becoming increasingly apparent. Any educational program which ignores the ethical and religious foundations in the life process is certain to lead the young astray. Whether it is the "Gary Plan" or the "Evanston Plan" or some other plan yet unborn, there is a profound conviction in the church that the task of building up a Christian character will require much more than a half hour a week, and that it must command a much more significant financial support than the pennies of the children.

Mid-Summer Conference for Ministers

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who, either as dispensers or consumers, have suffered loss of profit or indulgence because of the eighteenth amendment. It is part of an effort to provoke a reaction against prohibition. The effort will fail. The American people are not as silly as these bogey-makers think them."

Big Peace Meeting Will Be Held in Chicago

The World Alliance for International Friendship Through the Churches will hold the annual session in Chicago May 17-19, this year, and the Chicago Church Federation will be host to the meeting. Dr. Henry A. Atkinson is the secretary of the organization. The following men of national reputation will be among the speakers at the afternoon and evening sessions: Hon. Wm. Jennings Bryan, Mr. Edward A. Filene, Mr. John Spargo, Dr. Charles Aked, Dr. Arthur J. Brown, Dr. Samuel A. Eliot, Dr. Charles S. Macfarland, Dr. Nehemiah Boynton, and Bishop McConnell.

Roman Catholic Demands Better Pictures

The traditional line of demarkation between Catholics and Protestants was wiped out recently in a big meeting at the Massachusetts state house. Religious people of various communions were petitioning for a regulation of moving picture houses. A priest in making the address said: "Every great art and invention is begotten for a worthy purpose, but sooner or later certain perverted men, who prefer what is profitable to what is proper, debase the art or invention and prey upon the weakness of human nature to its undoing. Then arises the need for the restraining power of the state. The need of such restraint is an acknowledgment of human weakness, but the time has come when we must invoke the power of the state to save our youth."

Disciples of Illinois Out After Two Million

The centennial of the planting of the first Disciples church in Illinois is to be celebrated by the raising of a fund of two million dollars. This enterprise is headed up by Rev. Harry H. Peters, who some

years ago saved Eureka College from bankruptcy by his vigorous methods in the securing of funds. The two million dollars will be divided between three interests. Forty per cent will go to Eureka College, forty per cent to the Illinois Disciples Foundation for the carrying on of religious work at the state university, and the remaining twenty per cent will go to the Illinois Christian Missionary Society, the society of which Mr. Peters is secre-

tary. The two million dollars will be raised by individual gifts entirely. Two field workers are busy now and others will be enlisted. In connection with the movement is an effort to found the Knox P. Taylor Bible Chair at Eureka in honor of a popular teacher of the Bible who once exercised a great ministry among the Illinois churches. It is said that Eureka College is in immediate need of funds to meet a rapidly increasing deficit.

Inman on Mexico and Latin America

DR. SAMUEL G. INMAN, secretary of the Committee on Cooperation in Latin America, on the eve of his departure for a visit to Latin American countries, spoke recently in the Broadway Tabernacle Forum of New York on the relation of the United States with the Latin nations to the south. Mr. Inman said: "For the last several years the United States has had a force of 1500 marines in Haiti, a like number in Santo Domingo and 100 in Nicaragua. In Santo Domingo we took over the government completely four years ago, and since then the marines have been the only government. Whether or not the seizing of that government was justified, the American people will not be content permanently to hold another nation's sovereignty and permanently to rule that country by martial law. The relations with these small Caribbean countries that have been cursed with revolutions for 100 years form a serious problem. But it is a problem not for some minor official at Washington to solve, but rather one for the American people to study and about which to reach just and wise conclusions."

Referring to Colombia, Dr. Inman said: "We can never stand right in the eyes of Colombia and the rest of Latin America until we have done all that we can do to compensate Colombia for the loss of Panama." Then, turning to the subject of Mexico, he continued:

"The one thing that would wipe out all the advantages of the present wonderful opportunity for inter-American friendship is the very thing that started all of Latin America's suspicion of us in the first place—war with Mexico.

"We ought clearly to recognize that Mexico is a part of that great Latin family and her sisters have a deep sympathy for her. They do not hold any false ideas as to her perfection or fail to recognize the justice of the claims of the United States for just treatment of her

citizens and her interests. Their impartial work in the A. B. C. mediation between Mexico and the United States in 1913 proves that. But they do believe that the greatest nation in the world, the nation that holds two-thirds of the wealth of the world and that claims to have gone further than any other nation in the development of democracy and to have fought a war for the weak peoples of the world, ought to be able to find some other way of getting along with its next-door neighbor, poor little weak, revolution-tossed, exhausted, starving Mexico, than by shooting it into submission to our imperial will. And rightly or wrongly no pious phrasing of our benevolent purposes and our interest in Mexico's welfare by our national congress as we send our armies to Mexico would ever convince Latin America that armed intervention was not for the purpose of making more sure our economic exploitation of that unhappy land.

"Intervention is a short sighted commercial policy and it is necessary for the best elements in the country eternally to stand against it."

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What is to be the Christian teaching concerning war? Is it going to declare judgment on the basis of the principles set forth in the gospels or will it be only the expedient servant of nationalism and continue to exhort its followers to internecine slaughter?

Is the American pulpit going to continue denouncing war in general and supporting wars in particular?

Kirby Page, in his new book,

THE SWORD OR THE CROSS

endeavors to meet these questions frankly and fairly. From his extended experience as an associate of Mr. Sherwood Eddy in his religious campaigns in Europe and around the world, Mr. Page is led to believe that the present attitude of so-called religious nations is driving the world on to certain war. But he still has hope that the church will awake in time to save the world from a repetition of the great debacle of 1914.

OPINIONS OF THE BOOK:

Harry Emerson Fosdick, Union Theological Seminary:

Let me congratulate you upon a very sincere and impressive piece of work. As you know, I do not completely agree with all your conclusions but your presentation of your point of view seems to me the best statement which I have yet read of it. Even though my method of attack on war may not be identical with yours, I am so sure that the presence of war is the greatest standing challenge to Christianity, that I sincerely trust that your book may have a wide circulation and an earnest reading.

The Presbyterian Advance, Nashville:

In six clear, strong, concise chapters the author presents a terrible condemnation of war and a strong argument for its complete abandonment by those who would act fully in accordance with the mind and spirit of Jesus. In fact, we are dared to act upon the very obvious teachings of the Master and to risk all in the determination to be true idealists, as he was. With the war spirit still upon us and our familiarity with the excuses which are given for war, the author will be deemed a most pronounced pacifist, and so he is, because he understands that nothing less is demanded of the follower of Christ. Even many who are fully satisfied that war is sometimes justifiable would do well to read this straightforward little book and get the other point of view, for it reveals a kind of heroism in the pacifist which is sometimes mistaken for cowardice.

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Japan's Place in the World

By George Gleason

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Like Dr. Glover's earlier volume, "The Jesus of History," this one demonstrates afresh that "Jesus of Nazareth does stand in the center of human history, that he has brought God and Man into a new relation, that he is the present concern of every one of us and that there is more in him than we have yet accounted for." The author describes his purpose as primarily historical—watching "the Christian apostle and the Christian community brought face to face with new issues, intellectual, spiritual and social, and doing their best to adjust old and new." Professor Glover is Fellow in St. John's College, Cambridge, and University lecturer in ancient history.

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Outspoken Essays:

By Dean W. R. Inge

Dean Inge, of St. Paul's Cathedral, London, is one of the great scholars of the Church of England, a Christian philosopher, a keen student of modern life and its tendencies against the background of history. His writings have given religious faith in England a new intellectual appeal. He has won attention no less by the fearless honesty of his inquiry than by his profound comment upon the problems which today engage the minds of men. While he excludes from his consideration no source of knowledge, his approach to the study of these matters is that of the man who believes in God, who believes in the teaching of Jesus, who, because of this faith, accepts the priestly vocation and devotes himself to the service of his fellows through the avenues which the church affords. This book is one of the most popular of the books of "the gloomy dean," as he is sometimes unjustly called. Dr. Newton believes that this book is one of the few current books that will be read fifty years from now.

Price \$2.25, plus 12 cents postage.

What Christianity Means to Me:

By Lyman Abbott

As indicated by its sub-title, this book is "a spiritual autobiography." Dr. Abbott states his purpose in the book as follows: "I began the systematic study of the New Testament when I entered the ministry in 1860. Since that time I have been a student of one book, a follower of one Master. This volume is an endeavor to state simply and clearly the results of these sixty years of Bible study, this more than sixty years of Christian experience. The grounds of my confidence in the truth of the statements made in this volume are the teaching of Jesus Christ and His apostles as reported in the New Testament, interpreted and confirmed by a study of life and by my own spiritual consciousness of Christ's gracious presence and life-giving love."

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The Proposal of Jesus:

By John H. Hutton

The thesis of this book is that Jesus—disregarding, it is true, the petty disputes and the sects and parties of his day—had as the chief message of his ministry a definite solution for the larger situation of his time, both political and religious, intended to avert the tragic and inevitable national disaster which he saw impending. The author holds that Jesus came into the world for the very purpose of submitting to mankind a program for both personal and social life, in the name of God. He was put to death because he adhered to his program as the only public policy which could save the Jewish nation. Also, that his program "still stands, and still represents his mind and what he accepted as the mind of God and the final ruling upon the conduct of human affairs." Dr. Newton says of the book: "The author makes the whole ministry and message of Jesus not only luminous but awe-inspiring."

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THOMAS CURTIS CLARK, ORVIS F. JORDAN, ALVA W. TAYLOR, JOHN R. EWERS, JESSIE BROWN POUNDS

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EDITORIAL

A Death-blow to Sacerdotalism

ALL of the negotiations on Christian unity get back in the end to a definition of the church and a theory about its faith, its ordinances and its ministry. The pope showed intellectual acumen when he said that he would be generous in all else if the Christian world would unite on a correct view of the government of the church—which in his view was a recognition of the papacy. The high-church Episcopalian asserts continually, "Where the bishop is, there is the church." He is met by the free churchman's dictum, "Where Christ is, there is the church." Dr. Headlam of England has done the Christian world a great service in presenting his epoch-making lectures in book form under the title, "The Doctrine of the Church and Christian Union." He makes short shrift of the idea of a papacy finding its origin with Peter, showing how often Peter was made subordinate to others in his church relationships. Short shrift is given to the theory that bishops have anything that can properly be called apostolic succession. He says they were originally presbyters and pastors, having none of the modern episcopal functions. His reason for being an Episcopalian is quite other than those that have usually been advanced. The Episcopal order has in his judgment worked. By the pragmatic test he comes to appreciate and approve a government in the church which has had wide prevalence throughout all the centuries except the first. His spirit in dealing with the problem of the church is well expressed in this paragraph. "We want no antiquarianism. We do not want to transport into the twentieth century the form of the first. We want to learn its principles, and be inspired by its spirit. We want to be able to transform our inherited organization to meet the needs of the day, as it created new forms, and we

want to exhibit the same boldness and statesmanship in the face of the problems of a divided Christianity which the church of the apostles displayed on the great question of the place and the duties of Gentiles. We want life and courage."

The Sin of Having Dirty Churches

THE survey of church and religious conditions in Malden, Mass., carried out under the direction of Professor Athearn, is a most valuable contribution. Millions of dollars have recently been raised for new church buildings and it is important that this money should be wisely spent. In the survey of the Malden churches, both the strong and weak points of the various buildings are impartially noted. One of the most shocking facts discovered is the state of filth and disorder into which some church buildings had fallen. There were basements that were fire traps, and store rooms that were in utter disorder. Anyone acquainted with church buildings over the United States knows that they are seldom as neat as people's homes. It takes money and work to keep them that way, and only the occasional congregation has interest enough to do it. A dirty church building tells the same kind of story that a dirty house tells. Those who live in it do not care enough for what it represents to be sensitive to maintain the decencies. The grounds outside the church are often in a state of disorder. When everybody in town mows his lawn except the church janitor, it is evident that the church property will tell an unfavorable story to every passer-by. How many churches have plants and shrubbery on the grounds? They are even more appreciated on the church grounds than they are on private property. Yet it is hardly one church in a hundred that makes the church lawn as beau-

tiful as the prevailing standard for the community. It may seem to some that the dirt in the choir loft bears no relation to piety, and that the weeds on the church lawn have no relation to the indifference of the community, but this is to miss the fact that life has its roots in the physical. It is true for the church as for the home that "cleanliness is next to godliness."

Two Types of the Community Church

CONSTANT witness is borne to the many forms which the community church plan is taking in different parts of the country. Many of the critics of such organizations appear to labor under the impression that the only method of procedure is that adopted in a particular locality, in which they have found something to criticise. A wider survey of facts might afford a corrective of such unfriendly impressions. For example, two widely separate forms of community church have come under observation within the week. One was in a city of commanding size and vigorous commercial life. A church belonging to one of the evangelical denominations, and still bearing its former distinctive name, has become to all intents a community church. It has waived all but its most fundamental requirements for church membership, has widened its sympathies and thereby its fellowship, and is ministering to the entire city. At a church gathering of a social character a thousand people were seated at dinner, all but a handful of whom were members of the church. Its roll includes accessions from practically all of the denominations, without doctrinal discrimination. For four years it has been deprived of a church home and compelled to worship in a theatre, yet no element of its church life has suffered, and it is an aggressive force for righteousness in the city. The other instance is that of a suburban church, in a little community of a few hundred people. The church building is small and exquisite in form and feeling. The service is rich, and the entire community finds itself happy in its church home. In both these instances the wider ministries of missions and other benevolences are performed through denominational channels. But the churches are providing the communities with just the sort of free and yet urgent Christian ministry that the times increasingly demand.

Wells is Read by Churchmen

IN spite of its price, Wells' "Outline of History" is one of the big sellers this year in religious circles. His book is bought by his critics quite as eagerly as by his friends, for all realize that here is a work which cannot be laughed out of court. Though every expert praises Wells as an authority in some other field than his own, yet all realize that here is one of the most ambitious literary enterprises of the age. If Wells has not succeeded in working out a philosophy of universal history, he has at least set the world thinking about the problem. Without doubt others may essay the same task, but with a different point of view. The Unitarian reviewers are delighted, because they find the view of a purely human Jesus set forth by

Wells. This is sufficient to blind them in large measure to other defects. Catholic reviewers are of course harsh in their treatment of the ambitious journalist, the Catholic World asserting that Wells has never known the meaning of the great Christian truths. In between these two extremes are those of more discriminating judgment who are quite aware of the technical defects of the work, and also of some of its deeper fallacies, but who also know the merits of seeing human life in this big perspective. Wells undertakes to simplify the religion of all people to a few fundamentals. It is this desire to force simplification upon the facts which has brought him to grief. It is only by the sorry process of putting the various religions on the Procrustean bed that they can be made to look so much alike. Not all religions have had a god. Not all religions have even been significant builders of social spirit. The diverse needs of human life, and the varied conditions of society have brought into existence so many systems called religion that this word now seems to be incapable of definition.

Are the Churches Cold?

THE most frequently expressed conviction about the churches is that they are cold. Every now and then some enterprising reporter goes about to test the degree of this frigidity. Since the story sells better which agrees with popular prejudice, he usually finds evidence of coldness in the churches and makes these the substance of the report. The thing a man looks for he usually finds. Unfortunately there are cold churches. Some of these have deliberately built up this atmosphere as being conducive to spirituality. To speak to one's neighbor before the front steps are reached would be a violation of the proprieties. The opposite kind of church is noisy and garrulous after the service. This kind of church is not necessarily friendly. It may have hostile cliques within it. Often groups of old friends neglect the stranger. The real test of the friendliness of a church is what it will do for anyone who needs help. The church that will feed the hungry, find employment for the idle and aid the sick is a church that possesses the friendly spirit. Some churches know how to organize this friendliness so that it misses no opportunity. Other churches do not have any regular way by which the people in need find a friend. Very often people wish to find in the church no particular form of relief, but just friends. Young people are lonesome in the city wilderness of folks. They are grateful to go where they will be met with a smile and a cheery word. The church that can develop this sense of camaraderie and good will has one of the secrets of success. Christ called his disciples friends. The good old word has every day new depths of meaning. When the people seek for the friendly church they are just looking for the church with the Christ-like spirit.

Ministerial Jocularities

TRADITION has it that ministers are long-faced and very serious. Those who know ministers well realize that in their effort to escape this reputation they have in many cases gone to an opposite extreme. Probably no pro-

profession in the world can tell the humorous story better than the ministry. Hunting parties and tourist groups gladly include a man of the cloth for his contribution of good cheer to the party. Banquets and dinner occasions are usually adorned by the wit of the minister. This cultivated gift of humor often becomes a peril. Many an installation service has been quite spoiled by attempts at facetiousness which prevented anyone saying the serious word that ought to be spoken on such an occasion. The popular evangelists are good examples of the danger that inheres in a reputation for humor. They have a way of mixing the humorous and the sacred in a single discourse until they quite break down the thing most fundamental to religion, reverence. Perhaps there is a place in the pulpit for humor. One finds humor in the Bible at times, if one is in the mood to discern it. The story of Jonah and the gourd which sheltered his head seems to lie in this field. Humor as a weapon against sin is one of the most powerful of weapons. When Spain began laughing at chivalry it was dead. Cervantes slew it with "Don Quixote." In the same manner when laughter is enlisted against the foibles and irrelevancies of religious people it is a sign that such things are soon to be given up. But when one hears ministers on state occasions making unseemly jokes about the ordinances and the sacred things of the churches, one feels that here humor has become harmful. Ministers with happy hearts who can adorn our festive occasions will ever be popular. But the minister who is on every occasion a joke-smith will not be sought out by those who carry the heavy burdens, and who are seeking spiritual counsel.

The Y. M. C. A. at the Pacific Cross Roads

THE work of the Y. M. C. A. in Hawaii is largely in the hands of young men from the University of Missouri and the Disciples Bible College in affiliation with the university. Mr. Paul Super went from that educational center several years ago to lay a Y foundation in Honolulu, and there have followed him for places on his staff a group of as fine Christian men as any church school could boast of educating for service. Mr. Lloyd Killam has perhaps made the most striking contribution to this work by leading in the erection and management of a Y at the cross roads of the races. Many Y leaders thought it impracticable to try to unite the various Oriental races in one organization, but Mr. Killam lived by faith and at last won support for his experiment. Nuuanu Y. M. C. A. in Honolulu is the result. There travelers see Koreans, Japanese and Chinese mixing freely at play and study, in sociability and friendly discussion, notwithstanding the strife between their compatriots elsewhere. The assumption underlying the work is that individuals can be friends over and above all racial, national or class differences, and that in friendship and toleration will be found the solution of even the most difficult problems. Hawaiians, Filipinos and Americans also gather here. Each group in its own clubs and all together are taught to be good Americans. Premier Hara of Japan pleads for an effort to reach a spiritual understanding between east and west so that we may mend the breaches of war and build a new world in

amity and peace. The Y. M. C. A. is doing much to help in this by bringing together as friends the young men who will have so much to do with the future policies of the various oriental lands. What they are doing in Honolulu they are also doing in many oriental ports and capitals. The Nuuanu Y perhaps has the most distinguished roster of speakers of any association in the world, for the eminent men of all nations who pass this cross station of the Pacific come to see their work and gladly address their cosmopolitan membership.

A Church Building That is an Inspiration

ONE of the arguments of the promoters of the Disciples Congress which will be held in Springfield, Ill., the second week in May is unique. It is pointed out that hundreds of Disciples ministers are about to undertake church building enterprises. They need a model in church architecture, and First Christian Church in Springfield is it. There is much truth in the contention. The building is pure Gothic, but unlike so many Gothic structures, it has been made exceedingly practical for present-day church needs. The congregation holds to the free church ideals of religion, but there is something very like the Episcopal altar with the communion table at the center and the pulpit on one side. Back of the communion table is the baptismal font. In the basement below the chief structure are a gymnasium and entertainment auditorium. The parish house is to the rear with its equipment for religious education. The pastor has an up-to-date office with all of the aids of the modern executive. He also has a study where he may retire at times from the importunities of a public that leaves the popular preacher little enough opportunity for his own culture. It is probably correct to say that any Disciples minister will be repaid for his trip to Springfield, if he gets no more from the Congress than a fair example of how the ancient and the modern may blend into an ideal house of worship which preaches every day from its classic walls and tower the gospel of God. It is by examination and criticism of existing buildings, rather than by the slavish following of drawings and blue prints from the hands of an architect that the churches are to be led into right ideals of architecture. The sanctuary that looks like a fire station must make way for a true house of God. Protestant barrenness has at last become a standard of ugliness, and an ugly thing is always at a disadvantage when it comes to praising God. The swing of the pendulum is due. The people who pay for the church buildings of the next decade will demand that beauty and utility be made harmonious.

The Philippine Commission

LAST week there departed from the United States a little group of men whose leader is Gen. Leonard Wood, to make a careful study of the situation in the Philippine Islands, and report to the government on the question of their independence. From the day of their entrance into the protecting care of the United States from the control of Spain there has been the tacit assumption that as soon as they were ready for self-government they

should be permitted to make the experiment. Many of their people are of the opinion that such a time has come. There is of course a body of sentiment in the United States, chiefly commercial, that the islands should remain under permanent supervision of this government. But the twenty millions of dollars we originally paid for them, and the other millions we have poured into their improvement, to say nothing of the teachers and other helpers we have sent them, have had the implication of ultimate independence. It is now ours to determine whether they have reached the state of education and self-control essential to democracy. There could be no better commissioner than General Wood. We may expect a painstaking and discriminating report. Then if the verdict is favorable, we should be prepared to assist the Philippines to erect the sort of government that will best meet the needs of their varied races and communities. That is consistent with the spirit of America, and with our professions of friendship for all our neighbors.

The Ripening of Faith

LIFE tries faith, tests it, and discovers what is real, workable, and dependable. Perhaps, in our emphasis upon faith as a guide to life, we have not enough considered life as a purifier of faith, and how an accepted faith may be modified by the wisdom which comes with the years. There is a faith of expectancy, and there is a faith of experience. As we make our way through the years, only those truths which stand the practical, ethical test of experience are of value. Age does have its understanding; it begins to know what things are trustworthy, and what things are sure to disappoint. Life simplifies faith, leaving things inconsequential behind. Toward the end a man ought to believe more than ever before, not more things, but a few extremely simple and profound things more deeply, more hopefully. Youth is for faith, age for trust.

Such reflections are suggested by a notable book by Dr. Lyman Abbott, entitled "What Christianity Means To Me," begun on his eighty-fifth birthday, and happily brought to a triumphant conclusion. It is a gracious, wise and noble book, in all ways characteristic of a teacher whose influence has been due equally to clarity of insight and lucidity of style. It is a spiritual autobiography, a kind of last will and testament of faith, as confirmed and unfolded by a long and fruitful Christian experience; and as such it deserves an unusual attention. What men learn by living, what the years have taught as it reveals itself in the interpretative meditations of age, must command both our pondering and our gratitude. Truth is always precious, but never more lovely than when it has upon it the gentle light of the on-coming evening and the star-crowned night.

In telling how the book came to be written, Dr. Abbott recalls the New England home in which he was brought up, and the New England theology taught in those days. With slight differences of setting and statement the picture, in all its essentials, is familiar to many who are much younger than the venerable author. When the boy began

to be troubled by questionings and misgivings, he could get no answers except the arid and rigid dogmas of the day. He asked for bread, and he received a stone. That is, until as a young man he came under the spell of the golden voice and glowing personality of the pastor of Plymouth Church, whose insight was a revelation and whose eloquence was like an orchestra. Even now, as he attempts to describe the result, one realizes once more what a great thing it is to have an authentic teacher of spiritual truth in the plastic, formative years of youth. Beecher made the young man glad about God, and once a man has settled the first truth, and the last, the way thereafter, if sometimes cloudy, can never be a dim battle in a doubtful land. What this meant is told, in part, as follows:

Suppose that all your life you had dreaded an awful God, or in fear submitted to a fateful God, or hesitated between defying and cringing before a hated God, or vainly sought to understand a hidden God, and suddenly the curtain were rent aside and you saw the luminous figure of the living Christ, and over his head were written the words, "This is thy God, O man!" Something like this was the experience of this youth growing into manhood. He had thought of God as infinite power. Here is God revealed to him by the endearing manifestation of an unparalleled love. He begins to believe that Jesus is not an ambassador from God to man, not an intermediary between God and man, but God entering into human life that he may enable men to understand him . . . God is no longer to him a great unknown. . . This faith means much. It lightens burdens, strengthens purpose, inspires with courage, solves perplexities, simplifies life, and he longs to give to others the gift which has been given to him. To that purpose he has now for sixty years given himself in various forms of activity, but with unvarying purpose.

And now, having passed four score years, Dr. Abbott quietly sets down how this vision of God required readjustments of thought in respect to the details of doctrine, and how, through all the years, the vision grew and unfolded, lighting up life by a sunrise. The story of his changing thought, made necessary by his growing vision of God in Christ—his rediscovery of the Bible, his restatement of theology, and what are the social implications of such a faith—is more fascinating than any romance. More and more he came to think of religion in terms of life and growth, and of Jesus as the giver of life. He learned that the teaching of Jesus was not metaphysical, but vital, and that his gospel is a kind of spiritual biology. It has grown increasingly clear to Dr. Abbott, with the passing years, that the most radical difference between the teaching of Jesus and that of the churches is this: Jesus taught men how to live, and the churches have taught men what to think; Jesus tested men by their lives, while the churches have tested them by their beliefs. Though, if one may venture to say so, it is not theology, but bad theology, that causes the trouble, and the churches need to learn anew of Jesus what to think as well as how to live.

Anyone who knows the writings of Dr. Abbott will follow with joy his exposition of the gospel of Christ in the mellow light of his sunset years. For him the love of God, revealed in Christ, is the master light of the gospel, and his interpretation of it is radiant in its beauty and rich in its insight. God is something more than Ruler and Maker of humanity; he is our Father, Companion, and Friend. Re-

igion, as he reads its meaning in the face of Jesus, is "the life of God in the soul of man"—life free, abundant, overflowing—and because it is life it takes myriad forms of duty and of love. With the hand of a master—which has lost none of its cunning—he traces the fruits of the spirit in character, in conduct, in art, architecture, music, and the growth of a beloved community. Religion is no more confined within the church and its rites than spring is fenced within a garden. All through these pages one feels the joy of a noble emancipated soul for whom Jesus has shaken the poison out of all the wild flowers, and unveiled the meaning of life as love, service, and comradeship. Theology has been reconstructed accordingly:

Salvation no longer means for me deliverance from hell and admission into heaven; it means deliverance from sin. Exemption from penalty without deliverance from sin would not be salvation. If a good man were to go to hell and retain his goodness he would be saved. If a bad man were to go to heaven and retain his evil he would be lost. Heaven must be in us. Salvation is character.

Justification by faith no longer means to me that Christ has suffered the penalties of my sins and therefore if I accept his sacrifice God will treat me as though I were innocent although I am guilty; it means that Jesus offers himself to me as my divine companion and if I accept his companionship I can be made virtuous although I have been guilty.

Attachment no longer means to me that Christ has made reparation to God for the wrong I have done and therefore God is reconciled to me. It means that Christ has by his life and teaching interpreted God to me and by his personal presence inspires in me the will to do my Father's will, and so has reconciled me to God.

Incarnation means to me more than the spirit of God dwelt unrecognized by the world centuries ago for a few years in Jesus of Nazareth; it also means that the same spirit still dwells in the world, carrying on now with the followers of Jesus the work of serving and saving men which the same spirit carried on with Jesus then. Incarnation is not merely an historical episode; it is an eternal fact.

If I were to paint the shadow of the cross, I would not paint it as the shadow of a yawning boy cast on the wall betokening his weariness of the task which he has been set to perform. Have you not seen the mother with arms outstretched and the little child by this silent invitation of her welcoming love, run quickly to her bosom? I would paint the shadow of that mother's love on the wall; for God's love reaches out to lay hold upon the weakest, poorest, most sinful of his children, and the cross of Christ is the shadow thrown upon the earth of the Father's inviting and welcoming love.

There are those to whom it will be rather startling to hear Dr. Abbott say that the idea that Jesus organized a church, in the sense in which we use the word, has little or nothing to support it. The institutions of Christianity, however useful and important, were not framed by Jesus, but were developed by his followers after his death. Such a position, if accepted, obliterates at once the old debates of ecclesiastics about rites and ordinances and leaves the disciples of Jesus free to accept and use those ceremonies and forms of organization most useful and eloquent for the service of the life of the spirit. From what bewildering and tedious controversies, in which every kind of prejudice and pretense is mixed up, such an insight sets us free!

Jesus gave his disciples no creed; but inspires them with an ambition to study the invisible world to which they belong, and of which they are a part, and their beliefs respecting this world

they have expressed in their creeds. He prescribed for them no ritual; but he inspires in them experiences of penitence, reverence, gratitude and consecration, and these experiences they have expressed in rituals. He organized no church; but he gave them work to do which they could only do by united effort, and the organizations which they have created for that purpose are the church. Are we then to consider the church as a human or a divine institution? I reply, divine in its mission, divine in the spirit of the life with which its Master endows it; but human in its forms of belief, of worship, and of organization.

And this is what Christianity means to one who has devoted a long life to its study and practice and service. How different, how much deeper, simpler, and sweeter is the truth as it is in Jesus than the dark and terrifying dogmas taught in other days. And yet there are those who think that religion is declining! It is really just now being discovered; and if this is to be the gospel of the church of the future, it must win by its very loveliness. Towards this great and simple Christianity Dr. Abbott believes we are moving, larger in its realization of God and in its practice of brotherhood, and toward that end he has helped us by his life, his thought, his character, and his calm, clear, luminous insight.

The Denominational Convocations

BEGINNING with the middle of May the annual gatherings of many of the religious bodies of the United States are scheduled to take place, at many points east and west, at intervals reaching into September. A list of fifteen or more of these meetings is now available, and cannot fail to provoke interest on the part of any one who scans it. It includes the national judicatories of the more important denominations, and several of the smaller ones. In about equal proportions the assemblies are held in the east, the central states and the west. The one furthest east is to be held in New Jersey, and the westernmost in California. As compared with the locations of church conventions ten years ago they show a decided drift toward the west.

The first impression made by these announcements, and the programs which accompany them, is that of the strength of the church, of which all these evangelical, Protestant groups are constituent elements. It must also be remembered that these gatherings represent but a small portion of the total strength of Protestantism in America. There are many denominations which meet at other seasons of the year, or at less frequent intervals. One has to give careful consideration to the total list of such bodies to comprehend the meaning of this great aggregate of Christian activity and relationship. There is something very impressive about such a variety of confessions of the faith, all composed of devoted and loyal adherents. From one point of view it is much more impressive than the mere statistics of the millions who make up the sum of evangelical Christians in the land.

There is also the realization of the silent but potent

body of consecrated Christian people included in these communions. The strength of the church lies not so much in the visible aspects of its life, in the movements of thought or the showy activities that attract public interest as in the steady and largely unrecorded movement of Christian life within its membership. It has been this element through all the centuries that has supplied the real strength of the church. Not in the architecture of religion, even in the glorious cathedral days; not in the stately ceremonials of holy orders; nor in the wealth lavished upon ecclesiastical establishments did the true strength of the church lie. Rather was it found in the quiet, simple faith, the unhurried progress toward nobler standards of living, exhibited by multitudes whose names never adorned the pages of religious chronicles, but were none the less registered in the Book of Life. It is not otherwise today. Far down beneath the play of wave crests of controversy, movements and tendencies, there are the unsounded depths of Christian faith and conduct which constitute the real asset of the church of God throughout all the world.

From many points of view the church assemblies are the least significant and the most depressing expressions of the Christian society. In them the official mind is most in evidence, and the mechanics of administrative activity is exhibited in whatever forms of crudeness or polish it has been able to acquire. There is great difference among the various religious bodies as to the degree in which officialism has passed over into real leadership, and has become humble and inspiring. Age and experience are required in a communion to ripen the sense of administrative oversight into vision and power. Where this maturity and ripeness of character have not been attained there is sure to remain something of the rawness, the bustle and the noise of a mere political convention. From such a gathering the more sensitive and wistful souls in a denomination, those who listen for the voice of the Spirit, and are not allured by bodies, shapes and appearances, are increasingly moved to absent themselves.

In such meetings, moreover, the denominational consciousness is acute and vivid. Denominational history, achievements, watchwords and ambitions are stressed, until gradually there takes form the conviction that about all that is being done anywhere to advance the kingdom of God is taking place under the direction of that particular body. When that becomes the obsession of a church in the community, or of a denomination in the wider spaces of the nation, the doom of wilful and self-induced delusion is already at hand. To anyone who happens into such gatherings from the outer circle of Christian fellowship such pretensions sound naive and ludicrous. The success of each of the churches is too much the result of the devotion and zeal of all for any one of them to take too seriously its own apostolicity, orthodoxy or finality.

In the present unhappy and divided state of the church, these denominational assemblies are, perhaps, a necessity, and not with certain values if rightly estimated and directed. But at best they are, separately, but small fragments of the total Christian group, and need to keep this fact in the front of consciousness, with all its humbling

significance. It is too late in the centuries for any of the communions to proceed to its tasks unconscious or contemptuous of the rest. Only by careful contemplation of the entire field of church responsibility, and earnest effort to share with all who have obtained like precious faith the sacrifice and achievement of possession, can any division of the body of Christ justify itself in these days of widening vision and enhanced opportunity.

Indeed it is this sensitiveness of the leaderlike men in many of the churches to this common need and responsibility that is widening the roadway of Christian service, and making more evident the approach of all communions of the church to each other and their common goal.

Where America Lags

AMERICA is slow in matters of social progress in industrial fields. We are still the most individualistic of peoples. Perhaps it is because we have had room for everyone to take his chance with undeveloped nature. The young man could go west or launch some venture of his own. In England and Germany and other older lands such individual margins of opportunity do not exist and men must find their places in the big machine of industrial organization.

Our country was thirty-six years behind Germany and twenty years behind England in its first adoption of compulsory industrial insurance. A recent investigation found that the families of men killed in the Carnegie mills received from nothing up to only \$2,000, only two of the families getting so much as \$2,000. In Erie County, Pa., out of 211 killed on duty 97 of the families received no compensation and the others got only from \$500 to \$1,500 each. Texas courts have recently sustained a verdict of \$40,000 for the family of a railroad locomotive fireman and one of \$22,500 for a brakeman. This was considered the earning value of these men to their families and the cost of their "breakage" was assessed up to the business instead of to their dependants.

We are thirty-one years behind Germany and twelve years behind Great Britain in our first adoption of an old age pension. Old age is one of the primary causes of pauperism. The Surrogate Courts of New York found that out of every 100 men dying 83 leave no estate at all, and 15 leave only from \$2,000 up to \$10,000. An insurance journal says that at the age of forty-five not less than 60 per cent of America's men have to work for a living because they have nothing laid up. At fifty-five years of age not less than 46 per cent are dependent, while at sixty-five more than 54 per cent are dependent, and at seventy-five full 95 per cent must be provided for.

We were thirty-seven years behind Germany and eight years behind England in adopting a compulsory one day's rest in seven. The Interchurch commission to investigate the steel strike found some 40,000 men still working the seven day week in that industry alone, many of them on the twelve hour day besides. These older lands adopted minimum wage laws some years ago. We have recently seen a few states adopt them for women. The wage adjust-

ments are made by commissions which have usually put them on the basis of enough for a living from day to day, that is, a minimum of existence on some basis of decency. It is only human that every industry should be made profitable enough to pay a living wage and that every profitable industry should be compelled to do so.

The old countries have machinery to assist the unemployed. We had a beginning in the post offices as centers of information about men and jobs, but for some mysterious reason it has been abandoned. In England, today, with a smaller body of unemployed than we have, unemployment insurance is being added to the established program. In normal times we have a daily unemployed force of nearly a million men. This is made inevitable by the seasonal type of certain industries and by those fluctuations of trade which bring temporary shut-downs. Without this margin of casual workers these seasonal trades could not get hands in their seasons. But there is always some type of job somewhere if only adequate means were employed to get the idle man to the open job. Labor takes the main loss of seasonal unemployment and trade fluctuations. Capital may lose interest in the latter but labor loses bread and butter, and there are 7,000,000 persons out of work at some time during the normal year, one-half of them for from one to three months and one-third of them for from four to six months.

The great gains in workingman's compensation laws which charge the breakage of men up to the cost of operation, just as the breakage of machinery has always been charged, will no doubt be followed by other type of social insurance. It is only just and right that industry should bear the cost of lives, limbs and the wear and tear of its workers as well as its machinery.

The Garden

A Parable of Safed the Sage

I SPAKE unto Keturah, saying, I will make a Garden. And Keturah said, So thou hast said, and so hast thou done, each Spring since ever I knew thee. Thou wilt make a Garden in the Spring; but who will hoe it in Summer?

And I heeded her not, but went to work. And after a time she came unto me and helped me.

And I sang unto her a song, saying:

I want to be a gardener and with the gardeners stand,
An horny-handed son of toil with an haystack in mine hand:
Beneath the tall tomato-tree I'll swing the glittering hoe,
And slay the wild potato-bug that skippeth o'er the snow.

And she inquired, saying, Didst thou make up that nonsense, or may there have been before thee another man who did it?

And I said, The song that I have sung unto thee is a free translation from the Sanskrit or some other Ancient Language which was spoken in the Garden of Eden. Thus doth mankind sing in every Spring.

And she said, Thy first father who sang that song was not a brilliant success as a Gardener.

And I said, Woman, be thou silent, and remember, My

first father, even Adam, was singing that song to the tune, "I want to be an Angel," and doing very well until thy first mother came along and put him off the key.

I'll buy myself a Durham ram and a gray alpaca cow,
And a lock-stick Osage-orange hedge and a patent-leather plow.

And she made no comment, for from the days of Adam there hath been one unanswerable argument which a man might use in time of need.

And I said, O Keturah, well do I know that I am a bum gardener; and that by midsummer there will be more weeds than garden-truck of my planting. Yet can I not deny myself the annual luxury of getting my own fingers into the soil, and beholding that wondrous miracle of God whereby the earth doth renew life.

And Keturah said, My lord, I know it; and I blame thee not. As a gardener thou art little improvement upon Adam, thine ancestor, and he lost his job; but I am very glad to have thee get back to nature, and to go back with thee. Yea, and so long as we do this, I think we can never wholly grow old.

BY THOMAS CURTIS CLARK

The Egotist

HE discovers that there is no God in the universe, only a tendency. He proves that the world was not created, but that, by a "fortuitous concourse of atoms," it happened. He explains that man's feeling for a Father-Heart is only a futile wish, not an instinct, and that his craving for immortality is but the desire of the moth for the star. He declares that there is no such thing as a goal "toward which the whole creation moves." He denies that "through the ages one increasing purpose runs." Life is simply ebb and flow, chance and circumstance, the cry of human mouths doomed to be forever stopped by dust.

Having banished God from the universe, he exalts himself as successor on the throne.

Meanwhile, God the Father-Heart takes pity on his poor, lean soul, and gives him food to eat and water to drink, fresh air to live in, and sunshine and flowers to delight his heart!

In Blossom-time

IN blossom-time, could any say
That life is desolate and gray?

When cherry boughs are drifted snow,
When spring-time couriers, singing, go
Through orchard lanes, which for a day
Are very heaven, who could lay
Upon the gods of far-away

One word of blame for fret or woe—
In blossom-time?

What man could hate or envy know
When apple-blossoms burst and blow?
When, free at last, the kindly May
Endeavors Winter's debts to pay—
In blossom-time?

Reginald J. Campbell

Second Article In Series on "Living Masters of the Pulpit"

By Joseph Fort Newton

NO two men were ever more unlike in physical aspect, intellectual quality and spiritual appeal, than the first two ministers of the City Temple. The first was a sturdy, stockily built giant, the second slight, frail, almost ethereal; one the son of a stone-mason, the other a child of the manse; an old man with a black mane followed by a young man with a white mane. If one had a rugged, massive, dynamic intellect, the other had a mystical mind of iridescent brilliance. One personality was pervasive, opulent, diffusive, the other magnetic, absorbent, winsome. The eloquence of the older man had always a suggestion of the stage, not that it was insincere, but because the dramatic instinct was ineradicable; the oratory of the younger man was unaffected in its simplicity, with no effort after effect, and no flowers of rhetoric. The contrast might go on indefinitely, they were so utterly different; yet each in his own distinction and power was a man of mark, and each had a word of God for his age.

THE "LITTLE GRAY ANGEL"

Mark Rutherford thought that George MacDonald was the most fascinating preacher that ever entered a pulpit; but if he had seen the young man who came up from Brighton, at the dying wish of Joseph Parker, to the City Temple in 1902, he might have altered his verdict. With a head grey in youth, eyes eloquent with a nameless hunger, and a face thin and pallid as that of some ascetic of the desert, his advent in the pulpit was an event—one had almost said, an apparition. Seldom, if ever, has there been a figure more arresting, a presence more captivating, or an appeal more winning than R. J. Campbell made in those early days of his incandescence. Preaching, said Dr. Parker, will endure as long as the race, but it must be *preaching*; and the "Sermons Addressed to Individuals" were preaching of the most real kind, at once searching and revealing. The vestry of the City Temple is a confessional, as I well know, and each of the sermons dealt with some personal problem confided to the preacher, uniting a clairvoyant insight with a sympathy almost substitutionary. Direct, concrete, lambent, they were unique in their evocation of the religious atmosphere, and in that naturalization of the Unseen which it is the glory of the pulpit to achieve. If in their printed form the sermons lost something, it was because no art could detain the incommunicable grace of a personality as challenging as it was charming. From a letter dated 1904, written by a friend long vanished, I take these words giving an impression of the "Little Grey Angel," as the preacher was described:

"A more beautiful countenance than his I have never beheld among living men. There are pictures of the saints that possess the same haunting and ethereal loveliness. It is a beauty that affects some men as being almost uncanny; the features are so delicate that they would be effeminate save for the glowing, searching eyes

and the firm, long lines of the chin. The hair is prematurely grey, but luxuriant. Garbed in his long black cassock, the preacher looked like a Dante that had known no sorrow. Asceticism was there, but no hardness; spirituality without aloofness. As he stood in silence when he rose to preach, searching out the people with his eyes, he looked like a friendly angel. His delivery was not good, being muffled and feeble, sometimes dropping almost to a murmur. He seemed to use manuscript, but I got the impression that only notes and headings were written down. Frequently he made use of devotional poetry, summing up an argument or a plea with a stanza. He spoke intimately to the people and never waxed either oratorical or spectacular. The most extreme gesture that he made was a long, upward and outward movement of the arm, as though he intended to drop a thought among the rear pews. It was a curious and, as you may observe, not an easy gesture to describe, but it had a striking effect and brought the beholder up with a start. My impression all through was of a profound but quietly expressed solicitude that man should not only be happier for being good, but be better for being happier. The secret of his power is elusive. The explanation for such a lack of explanation would naturally be—magnetism or genius. The magnetism, certainly, is undeniable. As to the latter, it is doubtful whether his warmest friends would claim for him the title of genius. Ability, grace, charm, skill—yes; but genius—no."

THE CITY TEMPLE ATMOSPHERE

Unfortunately, it was never my joy to hear Campbell in the City Temple in those days, and one had to see and hear him in that setting in order to know him at his best. Outside the Temple he seemed bereft of half his power, which explains the disappointment of those who heard him elsewhere, and especially in America. Knowing something of the amazing audience which assembles in the City Temple—amazing alike in its composition and in its spiritual contrasts—I know how it tugs at the heart of the preacher. The curious tourists who "do" the Temple count for as little as the jaded sermon-tasters seeking a new thrill. The standing congregation is a mixed multitude in itself, too bewilderingly varied to be described, with which is joined a crowd of lonely, baffled folk, drawn or driven by an inappeasable need of the soul, and no preacher can ever forget their eager, expectant, storm-vexed faces. Men fighting for faith, men who have lost the fight, spiritual derelicts tossed between cynicism and despair—wearied, unexcited, tormented—defeated men whose past is ever before them, and women to whom hell is the only reality—these sit side by side at every service. The appeal to the penetrative and compassionate understanding of the preacher is like "deep calling unto deep," and if he has the shepherd soul it is irresistible. To such an audience—its mind a chaos of unrelated ideas, its soul dumb with a wordless yearning, terrible in the loneliness of a great city—Campbell came like an old mystic who had wandered out of the Middle Ages. Without being esthetically fine or intellectually satisfying, his presence was electrifying, his personality haunting, his utterance thrilling—

Clothed about with flame and with tears, and singing
Songs that break the heart of the earth with pity.

Such was the minister of the City Temple when the New Theology sensation began: a matter with which I have not to do, except to say that, since it was neither new nor a theology, it did not enlist my interest. Indeed, we in America were amazed at the furor it made, finding in it little, if anything, that had not long been familiar to us either in the old liberalism or the new orthodoxy; nothing, that is, unless it was a misplaced emphasis or a sense of proportion all awry. It seemed to us only another proof of the saying of Disraeli that the English are the most enthusiastic and least excitable people on earth, and that the two inspirations of their enthusiasm are politics and religion. Nor did we on this side realize that the movement had been taken up by the Northcliffe papers, especially by the Daily Mail, which exploited an ethereal personality in a manner unprecedented—taking bits of his sermons out of their context and flashing them in large type, much to the regret of the preacher and his friends. The book entitled "The New Theology," and described in its preface as "a concise statement of the outlines of the teaching given from the City Temple pulpit," while containing many vagrant insights of rare beauty, was so ill-considered and hastily written as almost to justify the cartoon in "Punch," showing the author pacing up and down his study, dictating a new theology in an evening.

THE NEW THEOLOGY

There is no wish on my part to belittle the author of "The New Theology"; far from it. He was a preacher of rare and exquisite art, commanding many resources, and there was always a suggestion of a supernatural background to his ministry. His knowledge of the human heart—especially in its bafflements, its struggle with temptation, its pain at the hardness of life, its wistful loneliness—was almost uncanny; and his divination of what people were thinking and feeling, or their inarticulate yearnings, made him an answer of the unasked questions of many minds. His preaching during the New Theology days was in many ways extraordinary, albeit marred at times by an aggressive self-consciousness. Often a sermon began with a too elaborate, if not labored, exegesis of the text in the light of the higher criticism—"I believed the Germans too readily," he afterwards said—but it nearly always found focus in a glow-point of real insight. His prayers, too, were singularly searching, healing, exalting. Indeed, many were drawn to him, not because he had invented a new theology, but because, with real insight and at the psychological moment, he uttered truths deeply felt, or dimly seen, in the terms of his time, and related Christianity to everyday life and the issues of his age. His spiritual fervor, his moral earnestness, his passion for social justice found response in many who knew little, and cared less, for any kind of theology, new or old.

Nor do I mean to imply that the New Theology movement, at one time so much discussed, did no good except to make a stir in the dry leaves. It did good both directly and indirectly. It awakened interest in religion; it emphasized the social meaning of Christianity; it enabled

many ministers to speak their minds more freely and frankly; and a freer, fresher air was felt to be blowing through all the churches. Though the movement itself has had its day and ceased to be, thousands of people were made aware of a new sense of reality and a new impulse to service. The leader of the New Theology reached the zenith of his influence and power in 1909, and the following year was smitten with a serious illness which seemed to affect not only his body but his whole personality. Three sermons a week, besides innumerable outside demands, had overtaxed his strength. The minister of the City Temple, as I learned to my sorrow, is regarded as public property in London, and it is a wonder to me that so frail a man as Campbell stood the strain as long as he did. A second visit to America in 1911 did not improve his health, but it marked the turning point of his career. A subtle change crept into his pulpit utterances, and the congregations at the City Temple, while still relatively large, began to decline. At the Thursday noon service the attendance became smaller than it has been for thirty years. Another illness in July, 1914, left the preacher unspeakably frail, and in the autumn he resigned and entered the church of England.

A HOLE IN THE GROUND

Dr. Parker had left a large and influential following at the City Temple, but the attrition of years, the changes in London, and, more than all, the agitations of the succeeding ministry, scattered it. Not a few left when the New Theology discussion began, and many more when the minister adventured into socialism. Others took their places, to be sure, including a multitude of young people who filled the Temple with ardor and enthusiasm. But when their leader recanted his teaching they, in turn, were first dazed, and then disillusioned, like sheep led into a wilderness and deserted by the shepherd—surely not the least part of the tragedy of a notable career. As a result little was left at the City Temple: as one of its officers said to me when I arrived: "It is not only flat, it is a hole in the ground." When I took up my labors at the Temple my predecessor was a priest of St. Philip's Cathedral, in Birmingham, and had just published his apologia, entitled "A Spiritual Pilgrimage." It was more than an apology; it was a recantation. Perhaps an Intellectual Pilgrimage had been a better title, but the tone of the book was irenic, with very few barbed sentences, yet one felt all through a deep undercurrent of disappointment. He spoke rather sadly of "my lost latitudinarian days," meaning his great days at the City Temple, over which he wished to "draw a veil." Indeed, he was not aware of owing anything in his religious life to nonconformist influences; what he had received from that source was rather "a truer view of history and of the sterner realities of modern life."

He was explicit in his remarks about his "re-ordination," a word not chosen at haphazard, when he said that he believed himself to be "no more, and no less, truly a minister of Jesus Christ after I had been ordained in the church of England than I was before"; and he regarded that act as no judgment upon his ministry one way or the other. "The fact is that distinctive nonconformist—or shall I say evangelical?—theology failed me," he said. Apparently the

New Theology had failed him, too. He felt, as he frankly admitted, that "in the corporate unity of the catholic church and in that alone was full satisfaction to be found for my religious need." Yet he makes the curious remark that had his health stood the strain, he did not see how he could legitimately, "in all reason and conscience," have left the City Temple. Indeed, he more than once said to me that if he could have had an assistant, as I had, at the City Temple, he would not have left. It was all very strange, and the apologia did not explain it.

Nor is it my business to inquire into it further. Later when Mr. Campbell came to London as vicar of Christ Church, Westminster, I found him the same lovable and brotherly man whom I had met and heard in America, albeit somewhat pensive and aloof—as one who had journeyed a long way and passed many graves along the road. I attended his induction as vicar, and I shall never forget

my feelings when I saw him stand at the altar and accept the Thirty-nine Articles—remembering what he had more than once said of the intellect capable of such a feat. In all this he was utterly sincere, but I wondered what had happened in his heart and how such a thing could be. Temperament, no doubt, explains much. The very qualities which made him so stimulating a preacher unfitted him as a guide for theological wayfarers, the more so when, unfixed from his orbit, he became a wandering star. Such a mind has no place in English nonconformity, in which there is so much that is not only definite, but hard, unyielding, and ungracious. By temperament, not less than by training, Reginald J. Campbell belongs in the church of England, where, I devoutly pray, whether as vicar of Christ Church or as canon of Westminster Abbey, he may have many years of noble and fruitful ministry.

Japan's Place in the World

By George Gleason

THE lying newspaper headlines in recent articles on Japan are unconsciously serving the cause of peace. They are making the issues clear. Their plain unreliability is giving the reading public the opportunity to decide whether international relations are to be settled by misrepresentation or honesty; by ignorance or knowledge; by enmity or friendship.

True to the type a prominent Philadelphia paper published a few days ago with striking headlines a report that Japan's war office is keeping the aeroplane factories of France and England working overtime. The writer asserted that hundreds of planes have already been shipped and then adds: "Nearly every French airman—every army ace—has been indirectly approached with a tentative invitation to come to Japan." The implication is that scores, if not hundreds, of aviators are sailing to the far east to teach Japan to handle a peerless aerial fleet. Then the writer gives himself away by adding: "*In no case have I been able to pin down an invitation that has been straight out and out.*"

One who reads this story carefully thus finds that the headlines give an entirely erroneous impression; that beyond the fact that Japan has purchased some aeroplanes in Europe and that many months ago a few French aviators did sail to help the Japanese in their conquest of the air there is nothing of news value.

UNSUBSTANTIATED HEADLINES

A few days later the same newspaper in reporting Japan's plans for naval increase wrote as a headline: "Japan's navy plans will make her almost equal to the United States." But down in the body of the article the same writer adds: "The completion of this program will still leave Japan far behind the United States even if the latter only carries out the 1916 program." These and

other incidents which might be multiplied indicate that we are on the verge of another series of unauthentic war scare stories.

We are reminded of the imaginings which were going the rounds five and ten years ago. In 1911 the Hearst papers startled the country with the news that 60,000 Japanese had landed at Magdalena Bay in Lower California, ready to strike at our west coast. Dr. David Starr Jordan investigated the rumor and was able to locate six Japanese workmen peacefully laboring in a Mexican canning factory. In 1916 the Boston Sunday Globe and The Forum both gave credence to a story that there were between thirty thousand and a quarter of a million trained Japanese army men in Mexico "ready to fight at a moment's notice." An investigation revealed the fact that there were in all Mexico at that time 2,737 hard-working Japanese men and women of whom less than 200 had received military training.

History repeats itself, but the American people may now be on their guard against this criminal newspaper effort to stir up antagonism between nations.

BACKGROUND IN FAR EAST

What is behind these periodic outbreaks of anti-Japanese nervousness? What is back of the intermittent agitation in California? It is hard to believe that the presence of only 80,000 Japanese in that great state, which has a population of over 3,000,000 people, and a territory 10,000 square miles larger than all Japan, is really the cause of that nervous irritability which prompted the stringent land laws of last November. Is not the California question a symptom of a world disease? It is like a red spot on a man's face, of small importance in itself, but significant of the dread fever which is about to break out.

What are conditions in the far east which make the

background for these frequent American agitations? First of all is the fact of that huge aggregation of human beings in the Orient: the 330,000,000 of India, the 400,000,000 of China and the 77,000,000 of the Japanese empire. Here in these three nations bordering on the western shore of the Pacific ocean is gathered more than half of humanity. The standard of living of the mass of these people is incomparably below that of Americans. Their customs are so different that without a long period of intercourse real social fellowship is all but impossible. They are, however, so near our west coast that without some barrier the greedy steamship companies could land a horde of cheap laborers which would swarm over the American continent in a way that would jeopardize our whole civilization. This is the California terror.

The second fact which stands out in the background of American nervousness is the vastness of the undeveloped natural resources of eastern Asia. Along the Amur line of the trans-Siberian, by the main line of the Chinese Eastern Railway and from the 500 miles of railroad in Manchuria one can look over broad, black plains where a farmer could start from the rails and plow into the setting sun. Back from the main highways are similar broad prairies untouched by the hand of man. The richness of this land, to those of us brought up in rocky New England, is simply fabulous. I recall a little stream near Harbin which had cut a fresh cross section through the soil. There I saw five, six and even seven feet of rich black loam pregnant with agricultural wealth. If any one fears with Malchus that population is already pressing on the land he should make a visit to this undeveloped region of northern Asia. Mongolia also remains to be opened. Visitors estimate that beef for all Europe could be raised in the valleys of this one Chinese province, which our geographies used to call a desert.

CHINA'S COAL RESOURCES

Geologists always wax eloquent over China's coal. In some parts one can look from his railroad car and see a mine on every farm. The whole world could be coaled for 1,500 years from this almost untouched mineral wealth. Near the coal are mountains of iron ore. When the virile labor of China is scientifically harnessed to these natural resources the possible industrial development of the 400,000,000 of Chinese is beyond the imagination. The problems growing out of the international race for these products of native and human labor and the possible flood over the western world of these hordes of humanity are real. They must be squarely faced.

Above and overshadowing these two oriental facts is still another which today constitutes the greatest question facing humanity. This is the race problem. In "The Rising Tide of Color" Lothrop Stoddard reports that the yellow races of eastern Asia, the brown races of southern and western Asia, the blacks of Africa and America and the reds of North and South America total 1,150,000,000 human beings. The whites number 550,000,000. We are outnumbered two to one. By about 1900 Stoddard sees the white races at their zenith of world power. Excepting China, Japan and the little country of Liberia in Africa,

white nations have conquered and are ruling the world. Then he pictures Japan's victory over Russia as the first instance in history of a colored race conquering a white. From Manchuria a thrill went over the whole colored world. Since 1905 there has been a rising tide developing from these more than a billion human beings which he says is the great question of the day. His solution for the problem of the coming conflict between whites and colored is that the white races should unite, build up great navies and armies and be ready to hold the colored races in subjection. One leaves this book with pessimism in his heart.

IS THERE A WAY OUT?

The question before thoughtful people is: What is the way out of these overwhelming human problems? Can we further find in their solution Japan's place in the world? Those who see red picture Japan slowly absorbing eastern Asia, training and equipping the pliable orientals and decades hence marching over the planet at the head of a conquering host. My observations lead to a different conclusion.

After living twenty years in the far east, after having been through the Russo-Japanese war with the Japanese soldiers and spending a year and a half with them on the plains of Manchuria, after eight months with the Allies in Siberia and a fresh study of North China and Korea, I believe that Japan's place in the solution of the problems of the orient and the larger race problem is clear. A few days ago when taking up a morning paper in Minneapolis I found a headline which read: "JAPAN READY TO FOLLOW SUIT." These five words give us the key. That Japan will follow Anglo-Saxon leadership, an experience in Russia bears witness. In the fall of 1918 there seemed clear evidences to many Americans who were in Siberia that the leaders in the Japanese government had a large ambition to put across some economic deal which would establish Japan's priority throughout Siberia. In response to America's invitation to send seven or eight thousand soldiers Japan had sent ten times as many as was expected. The attitudes of the army officers gave ground for belief that Japan intended to be the superior among the Allies in eastern Russia. When, however, the armistice was signed in Europe, when Mr. Wilson's ringing addresses on the new era in international relations were published, the attitude of the Japanese authorities distinctly changed. More than half of their soldiers were withdrawn from Siberia, a special commission was sent from Tokyo to urge the Japanese army men to show greater courtesy to their foreign allies, and their army was reorganized in order to make better cooperation with America and England possible.

Finally in January, 1919, the Japanese agreed to cooperate with the other seven nations represented in Siberia in the international operation of the trans-Siberian railroad. After some months there was a very evident intention on the part of Japan to join heartily in the League of Nations and in the establishment of a new international relationship. Then followed that awful year and a half of American history where in international matters our government was in a state bordering on anarchy. The

policies in Asia which were so clear during the zenith of Mr. Wilson's power were thrown aside and the Japanese leaders concluded that Mr. Wilson's high ideals were mere oratory and not backed by the American people. Thus on account of indecision at Washington and consequent confusion in Tokyo the Japanese seem to have gone back to their policy of intrenching themselves on the mainland.

WILL FOLLOW AMERICA AND ENGLAND

The place of Japan in the world was similarly described by a wise British newspaper correspondent in Peking when he said, "Japan will follow the lead of America and England. When these two countries unite in a clear policy of unselfish international dealing Japan will join in." In colloquial American Japan consciously or unconsciously "has passed the buck."

There is, however, another point which must always be in the background of American estimates of Japan. The Island Empire has no large natural resources; the country is not able to feed itself; and minerals, excepting coal, are found in only meagre quantities. The thoughtful statesmen of Japan know that only as she has access to the metals, markets and fields of eastern Asia has the country any future. Therefore, Japan has developed what is sometimes called the Monroe Doctrine for Asia. It has been characterized as a policy of excluding Europe from northeastern Asia and intrenching Japan over the whole area, much as she has obtained her foothold in Korea. From my observation of the Japanese, however, I do not

believe this to be the fundamental policy. Japan is in Korea today because she has known ever since the second century that any other country which holds Korea "points a dagger at Japan's throat." Japan in 1894-95 fought to keep China out of Korea. Ten years later she fought with Russia to keep Russia out of Korea. Had there been at that time a League of Nations which would have assured the independence of Korea, Japan would certainly not have annexed that country in 1910. She did it at that time because the Koreans had applied to The Hague tribunal and Japan feared lest some other country might get control in that badly ruled old empire. Her so-called aggressiveness on the mainland is part of the same policy. When Japan is assured that Germany, England and Russia will not seek to hold any part of China, when the 340,000 square miles owned by France in the south are given back to Siam and China, and when the League of Nations will give assurance of an open access to the raw products and the growing demands of the areas of eastern Asia, the clear Monroe Doctrine of Asia will emerge. Until that time, however, as long as Japan suspects the danger of any other countries securing a strangling hold or even a further sphere of influence on any part of the western shores of the Pacific she will increase her army and navy and do everything possible to hold for herself an open approach and keep others out. In other words, "Japan is ready to follow suit." The solution of Japan's place in the world is up to us. Japan will lead in the east as England and America lead in the west.

Is Tithing Christian?

By H. D. C. Maclachlan

EVEN to raise this question will seem a sort of *lese majestie* to many good people. Is not tithing a divine ordinance? Did not Jesus say in reference to it: "This ought ye to have done and not to have left the other undone?" Is the principle not justified by the fruits, both material and spiritual? And what more can you have than divine authority plus the "pragmatic sanction" of results?

But to some equally good people doubts occur. The matter is not so simple. To put sufficient money into the coffers of the church is undoubtedly a good thing, provided there is no ethical loss involved in the process. To obey a divine behest is imperative, if it be indeed a divine behest. To be a "steward of the grace of God" in temporal as well as spiritual things, is axiomatic in Christianity; but that tithing, as ordinarily interpreted, makes for true stewardship is not so clear. These doubters are sincere Christians. It is their very sincerity that makes them hesitate. They want to do their full duty. But what is their duty? What is the Christian thing to do? Will the ultimate interests of the kingdom of God be advanced by tithing; or is it, perhaps, only another of those ethical short-cuts which prove, in the end, the longest way about?

The justification of these misgivings is the way in which

the case for tithing is frequently presented. The cause suffers from the indiscretion of its advocates. Arguments are used in its favor that represent a pre-Christian stage of ethical development. Divine authority is alleged for it of a kind that does not exist. Results are attributed to it that would be magical rather than moral. Motives are encouraged that are pagan in their implications. To re-study the whole question, therefore, from the viewpoint of Christian principle, is a duty which the conscience of the church owes to itself.

VEILED LEGALISM

In the first place, all disclaimers notwithstanding, nine-tenths of the current tithing propaganda is thinly veiled legalism. This is no indiscriminate, stock objection. The heart of the matter lies here. "Tithing"* is historically a survival of "the law," and is fraught with all the weakness and dangers of a statutory religion. Religiously, there is no more subtle temptation than to substitute the outward, formal and fixed observance for the inner, spiritual and spontaneous life. The phariseism which so roused the scorn of Jesus was just that substitution erected in a creed.

*Where the quotation marks are used the word will stand for the current theory.

In this connection, since the appeal is made to Jewish practice, the history of the tithe is instructive. Originally it had nothing to do with temple worship, but was a contribution in kind for the benefit of the Levites and other landless neighbors; but when later it hardened into a specifically ecclesiastical levy, it, along with other ritual and ceremonial observances, was gradually substituted for the very justice and generosity it was originally designed to foster and express: "Ye tithe mint, anise and cummin, but have neglected the weightier matters of the law, justice, mercy and truth." In other words, as the ceremonial importance of the tithe increased, the spirituality of the people declined. It is generally agreed that the Deuteronomic code is the legislative fruit of the greatest spiritual revival in Jewish history; but in that code the tithe is little more than a device to regularize, in the form of a temple-meal, the more ancient and irregular home feasts at which the worshipper and the invited guests acknowledged Jehovah as the source of all their prosperity. The charity, though now "organized," is charity still. After the return from Babylon, however, as the prophetic revival spent itself and religion became increasingly official and ceremonial, the tithe came to assume a quite new importance as a ritual observance, its ethical significance being more and more obscured until Jesus must single out as the very type of unspiritual religion and anti-social conduct a man who "gave tithes of all he possessed."

It is avowedly this final phase of the tithe that we are asked to restore. The appeal is to the priestly rather than the prophetic practice of the Old Testament. Nor is it mere imitation of the Judaic system that is proposed. The "law of the tithe," we are told, is of permanent obligation. It is of no moment that Paul says: "Ye are not under law, but under grace":—as to this law, there is an exception. Indeed, it is not a "law" but a "principle" of equal rigor with the ten commandments! Can we doubt the consequences? There is a moral gravitation in all legalism. Whatever tends, even remotely, to shift the emphasis from character to ritual, from inspiration to rules, from liberty to mechanism, from love to law, is, however good its motive, ethically dangerous. "If righteousness come by the law, then Christ has died in vain."

A PRIESTLY APPEAL

Again: "tithing" tends to perpetuate the unreal distinction between secular and sacred. Here we are met with a storm of protest. "Just the opposite," we are told; "the tithe is the first-fruits that sanctifies the whole increase." The sincerity of the disclaimer is unquestioned; but the facts are against it. The inner logic of the situation is ethical dualism. When the tithe is thought of as "God's part," the unavoidable inference is that the remainder is, in some sense, not so exclusively his. Not everyone, of course, is as crude as the revivalist who, according to a press interviewer, made two piles of the evening's offering and, placing his hand on the smaller, said: "This is God's; and"—shifting his hand to the larger—"this is mine." But it is in that general direction that "tithing" drifts. If the tithe is, indeed, "God's share or portion"; if it is like "rent or interest," "a fixed rate" which you "pay," not

"give"; if it is "the part you set aside for *religious uses*"—the suggestion (I use the word in its full psychological sense) which even well-intentioned people will not be able wholly to resist, is that God and self represent in some sense rival interests, between which adjustment has to be made. Religion thus tends to be thought of as segregation rather than consecration. God is "cornered" in the life. The tithe, along with other "religious" observances, becomes more or less a substitute for the right social relationships which are the true "first-fruits." Scrupulosity in "tithing" slips into something very like unscrupulousness in other things. On no other ground can we account for the number of well-meaning people who are meticulous tithers, but whose characters are unsacrificial, their business methods questionable, their relationships to their fellowman not those of strict justice. These people are not insincere. They are victims of the proxy-religion of "separated portions." For the most part, they honestly believe themselves to be religious, just as the super-tithers of Amos' and Jesus' time did; but their religion is a thing of the sanctuary, not of the street. John Ruskin has defined their case: "We have a nominal and pretended religion to which we give one-tenth of our money and one-seventh of our time, and we have a practical and real religion to which we give nine-tenths of our money and six-sevenths of our time." Why not?—if the tenth and seventh are "rent or interest" paid to God. "Shall I not take mine ease in mine own inn?"

PAGANISTIC TITHING

That this is not hyper-criticism is evidenced by one argument that occurs over and over again in the "tithing" literature. "Tithing pays." It is laid down as a law of the spiritual universe, that he who honors God with the tenth will be prospered as to the other nine-tenths. I have space only for a single, but typical, specimen:

A German Lutheran father and a Roman Catholic mother left their boy uninstructed in religious matters. He became a lumberman and found a Bible in his cabin, which he read through twice. What it said about tithing and the Father's care impressed him deeply, so he joined church and began to tithe, paying \$40 immediately out of his accumulated savings. He got a distinct blessing. Later, he went into business, did not tithe till the end of that year, and lost all he had through a fire. Starting again, he tithed faithfully, has been prospered, and is looking for places to put money for God.

It is hard to be patient with teaching of this sort. It is pure paganism, without its excuse. A millennium or two ago, Jacob did it even better than we. True to type he held back his tithes till after the prosperity; we, in this more adventurous and speculative age, are to pay our tithes in expectation of the prosperity. It is true that Jacob got rich: but how? By lying and cheating. Was God a partner in the Laban "deal?" We have known of large fortunes made by tithers, but—"Behold the hire of the laborers . . . which is of you kept back by fraud, crieth out; and the cries of those that have reaped have entered into the ears of the Lord of Sabaoth." I have also known of tithers who have been anything but prosperous. But, of course, such commonplace things as facts never inconvenience a theological theory.

Is there, then, no place in Christianity for the system of

the tithe (here we drop the quotation marks)? We think there is. Note that we say "system" not "law" or "principle." Tithing is a means to an end—the sanctification of our money. Tithing should bear the same relation to our life as money-earners that stated times and places of worship bear to our total life-activities. It may be made a sacrament. That all life should be prayerful, is no argument against the closet-prayer. That all our time should be spent religiously, is no reason why we should not "keep the Sabbath." That "every common bush is aflame with God," is the best reason why I should go to church. The stated time, place and attitude create a mood of worship which subconsciously will tend to abide with me always and everywhere—sanctifying all of life. So the stated gift need not be a ritual gift; it may and ought to be the occasion for orienting our whole life religiously, the emotional basis for the habit of sacrificial living.

SYSTEMATIC GIVING

In the second place, tithing is systematic giving. "Let everything be done decently and in order." System is not all of right living, but it is a large part of it. There is a business side both to individual character and church-life. If we are God's stewards, he expects us to administer his estate at least as carefully and intelligently as we administer our business. Imagine a business without some system of budgeting and accounting! Yet there are those who think the greatest business on earth can be run at haphazard. Of course, tithing here need not mean strictly a tenth. It may be less or more; but at least it is a fixed amount set aside "as God hath prospered us" for the extension of his kingdom on earth. Unsystematic giving is careless giving and nine times out of ten the careless giver is the little giver. It would astonish some of us to know just how little we do give to others in comparison with ourselves. Tithing forces us to face the facts and see ourselves as the church treasurer—and God—sees us.

Tithing, too, is proportionate giving. Where all is God's we cannot "keep accounts with him," but we can and ought to keep accounts with ourselves and our neighbors. All I possess must be spent religiously, i. e., for higher spiritual ends; but I must use my "sanctified common-sense" in its distribution between the various causes that appeal to my Christian sympathy. Our first obligations are, of course, the social ones of family support and economic justice. We must pay our debts first. Jesus was explicit here, both in the Corban passage and the Sermon on the Mount: "If therefore, thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother and then come and offer thy gift." After that, how shall I divide my surplus? All "causes" are not of the same relative importance. God expects me to discriminate. There is a relative urgency of the "causes" expressible in fractional shares of the available gift-fund. But there is one institution that stands out as of unique significance for the spiritual life of the world, namely, the church. None other is comparable. The church is with us always, while the Near East Relief or the China Famine

Fund are merely occasional, and, in any case, are included in the church's mission. The church supplies the motive and urge without which there would be no question of Christian giving at all. It is the fountain head of all sympathy. It keeps the spirit of love alive in the world. Above all, it is the divinely appointed means of redemption, and, however imperfectly, is about the business of bringing the whole world to the feet of Jesus Christ. Other causes may be good, but this is best of all. Others are appealing, this is imperative. Others are matters of individual preference, this allows no latitude to the Christian man.

There is no question here of division between "God and me." All belongs to God; but since his church is the well-spring of all other philanthropy, he expects us to support it first, and lest in the multiplicity of good causes this cause should suffer, it is the part of reason and of privilege to set aside a definite proportion of our income at the beginning of each year for this purpose exclusively. Then we can say, not "This is God's and this my own"; but "This belongs to the church, this to the Y. M. C. A., Salvation Army, Red Cross, etc.; AND ALL BELONGS TO GOD."

VERSE

April

APRIL'S come to town,
Looking debonair,
Clad in emerald gown,
Buds within her hair;
Love's the only crown
Beauty needs to wear.
Hail her, maidens, duly;
Come is she but newly
From her happy Thule,
Bringing all that's fair.

April's at the door,
Violets to show.
Greet her, maids, before,
Vision-like, she go;
Bid your hearts no more
Harvest weeds of woe.
March with all his bluster
Had no power to muster
Half the joy and luster
Days of April know.

CHARLES G. BLANDEN.

Prayer

WHITE CAPTAIN of my soul, lead on;
I follow thee, come dark or dawn.
Only vouchsafe three things I crave:
Where terror stalks, help me be brave!
Where righteous ones can scarce endure
The siren call, help me be pure!
Where vows grow dim, and men dare do
What once they scorned, help me be true!

ROBERT FREEMAN.

Springfield—A Walled Town

By Vachel Lindsay

[This article by Springfield's distinguished poet is partly prompted by Mr. Lindsay's desire to add his invitation to Disciples ministers and laymen to attend the Disciples Congress which is to be held in First Christian Church, Springfield, May 4-6. It is the latest utterance of this "preacher" of the Gospel of Beauty for villages and community neighborhoods, which gospel was the foundation of this poet's fame.—THE EDITOR.]

RALPH ADAMS CRAM has issued a book which I wish every civic patriot would read: "Walled Towns." The price is \$1.25, and it is published by Marshall Jones Company, 212 Summer Street, Boston, Massachusetts. There is much in this book with which I disagree, but its fundamental idea I accept. He advocates the return in all things to "the unit of the human scale." The "free city" and the "walled town" make up the solution of many of our difficulties, and only through such an institution can successfully be accomplished the destruction of imperialism, materialism, and the quantitative standard which Dr. Cram declares are the three errors of modernism.

In what respect is Springfield, Illinois, already a walled town? First through the Lincoln tradition. This was Abraham Lincoln's only home after he started out in the law, till he left for Washington. His residence here is a place of pilgrimage for thousands yearly, as is his tomb at Oak Ridge Cemetery. There are fourteen places that have been or are to be marked as significant sites in the town's history in connection with Lincoln—his old law offices, etc. Just a little to the northwest is Salem, where Lincoln spent his earlier manhood. The grave of Anne Rutledge, near Petersburg, was marked lately by Henry B. Rankin, an old Springfield resident and distinguished Lincoln biographer. The inscription is by Edgar Lee Masters, and is the most famous inscription in The Spoon River Anthology.

"Out of me, unworthy, and unknown,
The vibrations of deathless music:—
'With malice toward none,
With charity for all.'
Out of me the forgiveness of millions toward millions,
And the beneficent face of a nation
Shining with justice and truth.
I am Anne Rutledge, who sleep beneath these weeds,
Beloved in life of Abraham Lincoln.
Wedded to him, not through union,
But through separation.
Bloom forever, O Republic,
From the dust of my bosom."

SPOON RIVER TRADITION

Another reason why Springfield, Illinois, is a walled town is that it is definitely in the Spoon River region, and full of a similar tradition from the stories of Old Aunt Hannah Armstrong to Fiddler Jones. The actual Spoon River country is just a little northwest of the Lincoln country. Edgar Lee Masters' brother, father, and mother, live in Springfield, and the poet is a frequent visitor of the town

and region. The Spoon River Anthology is fundamentally down-state Illinois in mood, and the difference between Indiana and Illinois is the difference between Riley and Masters.

But speaking more specifically from the standpoint of Ralph Adams Cram, Springfield is also a walled town because of her special local pride in her present graces. There are an extraordinary number of old trees and young trees, and a system of parks. These always stir the pride of the local citizen. The passion for bird-boxes is growing, and Governor Small has filled the yard of the executive mansion with them. And to harp on another thing, we have here two very old and established newspapers, the morning Journal and the evening Register. And my definition of the town is the whole region, as far as those newspapers are the dominant papers, that is, throughout central Illinois. Springfield is also a walled town from the standpoint of the imagination of everyday in that she has her own municipal flag, to wave in the face of all enemies, a flag more used and with more copies on actual display than the municipal flag of Chicago. The iridescent shining red star in the silken center is the symbol of Springfield proper, and shines out in the blue field of the flag with great power. Just behind it is the larger white star that symbolizes Illinois, and around that star are twenty smaller ones to indicate the twenty states first admitted to the union. Visitors to Springfield can scarcely be said to have reached the city till they have noted and understood our handsome and shining municipal flags, which wave from our city hall battlements and the like as bravely as Ralph Adams Cram pictures the municipal flags of medieval towns. The city has the hope of a growing flag ritual, and this flag, evolved by the Springfield Art Club, is one of the spiritual splendors of the place. In the sentiment that hangs round it is the beginning of all our future development. Springfield sees itself as a separate nation, as compared to other cities, a nation, yet an integral part of the empire, the non-imperial empire of the United States.

CITY PATRIOTISM

I have lately distributed ten copies of Ralph Adams Cram's book to ten representative people of the city, in the greatest confidence that its fundamental argument will meet their approval. We are thinking on such things constantly in Springfield. We see our future as an intensive growth. I was recently talking with a leading Springfield politician who agreed with me that the only way to re-establish the old states rights idea to its due strength in the federal system is by the building up of such city patriotism as we have here, and the definition of a free Illinois must be henceforth a stubborn union of free and unhampered cities. Illinois patriotism is a vague abstraction, since practically every railroad and telegraph wire crosses the borders and goes across the whole country. But in our intimate village all the people see each other once a day or once a week or once a year. We are actually a unit, moving together on all grand occasions. On Armi-

stice Day the entire city was on the street to the last well baby and the last tottering old man. The city then proved itself a unit indeed. By nine o'clock in the morning the mobs that had marched the streets since four, became an orderly parade, as clean-cut as the world ever saw, with every band playing. The city is a walled town, a unit, and moves as one man if it moves at all. Every man spoke to every other, face to face, on Armistice Day.

The definition of your city is:—"those you are apt to meet often, face to face." We know it here. We have built a wall of fancy around our neighborhood. We are assuming that it takes one hundred years to make a town, and this town will be made by us, and the children, and grandchildren and great-grandchildren of the very people who are walking the streets here today. This sense of continuity is now in our blood. People who move away, make excuses, and return again, or send back to our papers their adventures, and the story of their triumphs. It is definitely a part of the policy of the newspapers to trace every citizen across the world and record his doings. Whatever any Springfieldian does anywhere in the world is our affair, and they cannot escape it, and do not desire to do so. They are still inside our wall.

HIGH SCHOOL

An excellent example of the cumulative force of our hope in Springfield is the history of our High School. When I graduated from the Springfield High School in 1897 it was a silly little building on top of a cinder pile, right next to the railroad, and trains going by every fifteen minutes and engine smoke coming in through the windows.

The only redeeming features were inside the building—the good teachers and the jolly fellow students. The year after I graduated an enormous new building was put up in a secluded grove in the west part of town, and it seemed we had High School enough for all time. The building looked like a veritable battleship beside a raft compared with the old one, and the grove was and is a lovely thing. But that building soon filled up, and several years ago still another High School structure was erected, in an even more charming grove, a little further to the west, and the old building was relegated to ward-school uses, or Junior High uses. Now this third building, meant to last for years, has pupils sticking out of the windows and doors, and there is talk of an East Side High School. With a city not growing very much, High School attendance has increased since my boyhood from around five hundred to around two thousand. As soon as that East Side High School is built, I know it will fill up in a day. This High School progress indicates an idealism that grows faster than the proverbial American "prosperity." This indicates a walled town. This indicates a town where good citizenship and hope for the future are stronger than the "materialism," "imperialism," and the quantitative theory of life which Ralph Adams Cram has so justly declared are the three great errors of "modernism." Our hope may be said to be all in the future, but that future is indeed real. One final necessity in a great walled town, upon which Cram insists again and again, perhaps too mediævally, is a set of splendid and significant shrines of the patron saint. We have many shrines of Lincoln, and pilgrims year after year. We are beginning to be a walled town and a "free city."

British Table Talk

Anglican and Free Church Reunion Negotiations Reach an Impasse

THE outstanding event of the annual assembly of the National Free Church Council at Manchester in March was the presentation to it by the Archbishop of York of the proposals for reunion made by the 260 bishops who met at Lambeth last summer. This was the first appearance of an archbishop on the platform of the "nonconformist parliament." Received with the utmost cordiality, Dr. Cosmo Gordon Lang was listened to with the closest attention and the profoundest respect. No advocate of any cause could have been more conciliatory and persuasive. Free churchmen, to use his own phrase, heard "a new tone in the Anglican voice." In his anxiety to win over his hearers, his grace almost strained the limits of his brief from Lambeth. The "Christian World" says he was "much more plausible than convincing in the painful effort to minimize the effect of reordination." It fell to Principal Griffith-Jones to respond to the episcopal overture, and in trenchant phrase he voiced the feeling of practically the whole assembly. He regretted that Lambeth had adopted the ceremonial instead of the spiritual test of fellowship, thus excluding Quakers and the Salvation Army. Free churchmen, he said, could not consent to any form of reunion which involved the principle of uniformity; which necessitated reordination, and which aimed at the inclusion of Rome—so long as she remained what she is. Remarking that "the hopes raised by the Lambeth appeal have been sadly dissipated," the "Church Times" takes the view that "every fundamental was

challenged by those who spoke after" the archbishop at Manchester, and makes the ominous comment that "to claim membership of the catholic church for religious bodies that reject baptism, or substitute the waving of a flag for the sacrament ordained by our Lord, is to make a demand which is tantamount to shutting the door upon all hope of Christian reunion." The "Guardian" recognizes that a scheme of reunion that excluded Friends and Salvationists would be imperfect, and regrets that the Manchester discussions "brought us no nearer to the desired haven."

* * *

The Free Church Position

The discussion at Manchester served the useful purpose of clearing the air on the eve of the publication of what is virtually, if not in form, the authoritative response of the Free churches to the Lambeth appeal. Drawn up by a joint committee (Principal Selbie, chairman, and Prof. P. Carnegie Simpson, convener of the Federal and National Free Church Councils, the report speaks for seven denominations—Baptist, Congregational, Wesleyan Methodist, Presbyterian, Primitive Methodist, United Methodist, and Moravian—but disclaims official authority, leaving each to make its own reply. While not lacking the fraternal spirit and earnest desire for reunion that dominate the Lambeth appeal, the statement is a masterly presentation of the Free church case. "Church people," says the "Guardian," "will have nothing but gratitude for the spirit and language of the report," which the "Church Family News-

paper" calls "a straightforward and courageous document." After premising that "the essentials of the church are in the gospel, not in organization," the report considers three main matters. (1) "Without the cordial and practical recognition of one another's church standing, proposals for union cannot be carried out and indeed can hardly with propriety be suggested"; yet, as "it is hardly to be supposed that all or the greater part of nonepiscopal Christendom—in, e. g., Scotland or America—will enter at once within the Lambeth scheme of episcopacy," is Anglicanism "prepared to recognize non-episcopal communions (or any of them) as corporate parts of the church of Christ and their ministries as ministries of Christ's word and sacrament? . . . We must not be asked to take any step which would prevent or hamper our continued recognition of sister churches with which we are at present in sacramental fellowship." (2) "We have an open mind towards episcopal order as towards any other," but "we cannot be expected to consider any form of polity which claims to be an exclusive channel of grace." It is recalled that the Mansfield conference of 1920, consisting of Anglicans and Free churchmen, definitely put aside the suggestion of episcopal ordination and substituted the declaration that any mutual authorization was to be "not reordination." "When it is proposed that episcopal clergy should be authorized to officiate in Free churches 'through a form of commission or recognition' which would 'commend' their ministers to those congregations, and that Free church ministers should be authorized to officiate in Anglican congregations by 'a commission through episcopal ordination,' what is meant by this last crucial phrase?" (3) The Lambeth scheme suggests questions which concern spiritual freedom in the relation of the church to (1) the creeds and (2) the state. "Free churchmen generally would be able to give as 'whole hearted' an acceptance to the Christian faith underlying these creeds as do their Anglican brethren," but they "cannot be asked to consent that the civil power . . . has any authority over the spiritual affairs of the church; or, further, to accept any position which would involve injustice, or violate the rights of conscience." Also liberty in regard to forms of baptism cannot be given up.

* * *

The Crux of the Question

From the foregoing it will be seen that efforts on lines so far followed to achieve reunion have reached an impasse. The Archbishop of York (as stated in my March correspondence) foreshadowed this when addressing the Life and Liberty meeting. It has long been evident that the crux of the matter is the question of reordination—though this is not the only problem demanding solution. In their eagerness to win over nonconformists, the bishops at Lambeth indulged in ambiguity. The use of the phrase "a commission through episcopal ordination" in such a way as to imply that it balanced "a form of commission or recognition" (from Free churchmen to Anglicans) was unfortunate. Dean Inge has pointed out in the New York "Churchman," that if Free church ministers submitted to be ordained, "they would not be accepting ordination in the sense intended by the bishops who would confer it," and as Dr. Ramsay says, "there would be a radical insincerity in the heart of it." "To begin to build a union in the church of Christ on a conscious ambiguity," the Free church report gravely points out, with a suggestion of rebuke, "is not to build in God's name and in God's way." Dr. Frederic Burgess, one of the four American bishops who did not sign the Lambeth resolutions on Unity, told a New York audience in February that "everyone knew that the conference, as a conference, believed in ordination as conferring grace, but it is plain that it was not thought diplomatic or statesmanlike to incorporate into the appeal any such reference." If the "Church Times" is correct in saying that "the bishops went to the utmost limit of concession," reunion is impossible. But, as the Archbishop of York said in February, if all roads so far have been cul desacs, as wise men we must try to find a new road. And he indicated one to the Free Church Council—

"not union realized through uniformity, but unity realized through diversity"—a golden sentence. He suggested that the various societies of Christians might keep their own special character, discipline, and government, and yet be no longer separated but in full and true communion with one another. The church of England might if it so desired retain what is meant by establishment, and the Free churches still reject it without breach of communion with one another." Again, "Episcopacy might be adapted in different ways according to the special traditions of different societies." Unfortunately Dr. Lang had not time for "detailed illustration" of how this ideal might be realized, but the Free church report mentions certain stepping stones—e. g., interchange of pulpits, intercommunion, unity of service. The "Guardian" well says "the chief need of the situation is patience and a sympathetic attempt to understand and appreciate the difficulties of each side." Large numbers of people share the view of our great daily newspaper, "The Times," that the bishops would best serve the church of Christ by waiving the question of episcopal ordination. It concludes a fine spirited editorial with the words: "The ordinary layman cannot understand these points of difference. What he desires is peace and union. We believe that union is possible, and that by coordinating all the different churches on the principle of federation the formation of one great Christian body, neither Episcopalian nor Presbyterian, but both, is a matter of practical politics. But it can only be brought about by putting the Founder of the catholic church first and the church or the churches second. Episcopal ordination is a question neither of faith nor of salvation. Clearly it should not be allowed to stand as a stumbling block and a rock of offence in the way of reunion." The next word lies with the bishops!

* * *

The Disestablishment Issue

A formidable stumbling block to reunion is the state establishment of one branch of the church of Christ. Curiously enough, this important issue has been only incidentally or indirectly mentioned on either side; but sooner or later it will have to be squarely faced. A resolution calling for disestablishment has always been part of the official program of the National Free Church Council, but this year it was omitted, in view of the reunion negotiations. A member of the council's executive, Rev. Silas K. Hocking, in an outspoken protest in the "Christian World" declares that "nonconformity has grown strangely weak kneed in these later days," and asserts that "the sturdy nonconformists of an earlier time would have said that the first essential of union was disestablishment and that there could be no possible union without it. He rejects the idea of a "coalition church," contending that "a state-bound church and a free church cannot run in double harness." In somewhat similar vein Dr. Clifford wrote to the Liberation Society's conference, held in the same city while the Free Church Council was in session: "I appreciate the new spirit which has at last taken possession of the episcopate. It is a recognition of solid and undeniable facts due a century or more ago. Still, better late than never. But it does not carry us far. It leaves us face to face with the vicious principle of a state establishment of a Christian society; and that we are compelled to resist as being unjust in itself and productive of manifold injustices to the people of the state, and as contrary to the spirit and genius of the religion of Jesus. We can never ally ourselves with that." Within the church of England itself there is a movement towards disestablishment—to which, according to the "Church Times," many of her loyal children have turned favorably "as a way of escape from present troubles and humiliations," adding, "Certainly we ourselves have no word to say in defense of the present relation of church and state." These remarks were evoked by the inauguration by "the Federation of Catholic Laity" of a disestablishment campaign. Of course, disestablishment cannot be considered apart from disendowment—and that question raises large issues and divers feelings. ALBERT DAWSON.

CORRESPONDENCE

Some Bona Fide Community Churches

EDITOR THE CHRISTIAN CENTURY:

SIR: The denominational community church, as distinguished from the federal church (which geographically and economically may be a community church) is, in my judgment, superior to the old-fashioned "union" church, and to the more modern "federated church," in that, while both seek to give a community program, the former keeps the vision of the wider world service for which the denominational world-wide benevolences and educational and other programs stand, a great deal better than can a union or federated church.

As Prof. A. W. Anthony, late chairman of the commission of state and local federations, of the Federal Council of Churches of America, says: "The denominational church is the best type of community church, because it preserves as no other can all the inheritances of the past, and is allied as no new organization can be with all the agencies for the varied and far-reaching ministrations of the church in this and other lands." There are other grounds of superiority, such as greater tenacity of life, larger sense of responsibility, etc., but I would like to give some actual results of denominational community church work, as revealed by answers to correspondence with more than fifty such churches in existence.

The Presbyterian Board of Home Missions, under its Department of Country Life and Churches, has twenty-seven "demonstration churches" of this type. The Methodist Episcopal Church has a number, under a similar department. The Methodist Protestants, the Congregationalists, and other bodies have such churches.

The community church at Irasburg, Vt., is an example of saving money and serving the community better. The salary of the Methodist church including house rent, was \$800; that of the Congregational the same. Now one minister serves both at \$1,200 and house. He is better off, and the community has \$400 for the Lord's use. It is now a M. E. Community church, under the Vermont agreement of what is known as "reciprocal exchange."

By this mode of cooperation, sixty churches in the state have been reduced to thirty-seven, freeing twenty-one ministers for other work, at a time when ministers are at a premium, and saving \$2,900 home missionary money that was formerly spent in bolstering up the denominational weakling churches that have been merged.

Skamowaka, Wash., is another Methodist community church which was paying a minister \$800, but since it began to work along the line of community interests, is able to pay \$1,000. Where there were three ministers, one now does the work. He considers every man, woman and child in the community as belonging to his parish, and ministers to all indiscriminately. Favorable sentiment towards the church as an institution has increased 100 per cent.

Weaverville, N. C., is a Presbyterian community church. It includes Baptists, Methodists and others; has increased 100 per cent in membership. The name "Presbyterian" is almost forgotten.

The Independence Community Church, Batesville, Mass., has succeeded in consolidating four small district schools and getting a \$4,000 high school bond issue voted. It is building a \$5,000 manse. For ten years, the minister writes, "I filled 'appointments' until I was tired of it, and resolved to develop one community." He is now planning for a community nurse, motion pictures, and the organization "of everything and everybody that can contribute to community uplift." This is a Presbyterian church.

The Union Evangelical Church, of Heath, Mass., functions its benevolences through the Congregational boards. It includes Methodists, Baptists, Congregationalists. "This is my seventh year here," writes the minister, "and there has been perfect harmony and brotherly love all the way along." It is

the only Protestant church in the little town of Heath.

Eighteen to twenty-five miles from a railroad, the White Rock, N. C., Presbyterian Community Church finds the movies a means of social and educational uplift. No one else does anything for the entertainment of the community. The church is also working on a rural credit and a community fair. Medical work, and a new hospital are features of community helpfulness. Religious workers of all denominations cooperate splendidly.

A storm at Pleasant Plain, O., was the agent for hastening community church work, by destroying two church houses. There was a talk of rebuilding, but finally the two unhoused denominations asked the Presbyterian church to mother them all. After three years' trial the success of the merger is more than assured.

The Methodist Protestant church at Kasbeer, Ill., has solved the problem of community cooperation by holding a spring institute for farmers, by turning a room in the manse into a reading room and club for boys, with whom the pastor camps, swims, plays. The church also gave a three days' Chautauqua free to all. Pig, poultry and garden clubs are fostered among the boys and girls. The minister says: "All these needed activities would amount to nothing, if we lost sight of the spiritual. Last Easter nine splendid young men dedicated themselves at the altar." This helps to answer a question that many would like to ask of community churches: "Do they hold up the spiritual work?"

Another Methodist Protestant community church is that of Harmony Grove, Mo. It has recently established a high school, much needed and wanting just the initiative and leadership which the church has given. The "Home Coming Days" are attended by thousands. Automobiles crowd the grounds. The church has a hand in quickening and supporting every community interest, yet is the scene of evangelistic refreshings, when the spirit is poured out as in the day of Pentecost.

Walker's parish, Albermarle County, Va., is trying an interesting experiment in community church life. At Stony Point an Episcopal church was formed of forty-two communicants, and an associate membership of more than that. The associate members are scattered members of other churches, who, without changing their relationship thereto, become affiliated with the community congregation. The Episcopal rector is pastor.

In the Brownsville Methodist Protestant Community Church, Ohio, three small denominational organizations did the bigger, better, wiser thing—they laid down their denominationalism for the advancement of the kingdom. Out of three small Sunday schools one large community school has been made, the primary department alone is as large as any of the old schools. There is a weekly prayer meeting of from forty to fifty, a choir of thirty, a children's choir, larger financial offerings and a general uplift of spirit and purpose.

At Niles, Mich., the Methodist, United Brethren and Disciples churches have united and invited Rev. Harold Holt, of the Trinity Episcopal Church, to give his Sunday evenings and two days a week to ministering to them. Mr. Holt is also acting as truant officer for Niles, and organizing the Boy Scouts. Church attendance has increased 40 per cent.

Rev. R. E. Brooks, of the Methodist Protestant church, has dedicated his life to the country community church work. He has taken several years of special training, including a course in agriculture. At the recent Rally Day of the Shiloh Community Church, Ohio, to which he has been called, a school centralization project was one of the subjects of discussion, by school superintendents and principals. The new building, replacing one burned, will be especially adapted for community work.

The dying Methodist Episcopal church at Rockford, Ill., has now become the Winnebago Street Community Church in a field of 6,000 people, only one-third of whom are American born. There are Italians, Lithuanians, Poles, Negroes, Germans,

Irish and French. This is the only white, English speaking church in South Rockford. It will have, by means of aid from the Centenary Fund, an assistant to the pastor, a deaconess, a physical director, and other part time helpers. The new community program is broad and sympathetic. Many a church similarly situated must either die or change to a community ministration.

The Ridgefield, Wash., Presbyterian church, has added the name "Community Church," with a board of trustees formed; a Baptist chairman, an Episcopalian, a Methodist, a Baptist and a Presbyterian. The pastor is a Congregationalist. There are two denominations still outside—the Nazarenes and Adventists. The town has approximately 900; two churches would be ample to accommodate all the people.

I note in conclusion that in Billings, Mont., and Winfred, S. D., there are Congregational community churches, both of which are very active, judging from their programs. The former is so efficient that it has been offered a new free site for a church by a sugar company, and the latter has plans for a \$14,000 brick building, towards which ten men subscribed \$500 each.

These are but a few of the facts concerning the hundred or more denominational community churches in the United States. They will, perhaps, encourage others needing cooperation to make their work successful, to remove the stigma of a losing sectarian fight in a community, and get together and go on to victory. There will be obstacles to overcome, problems to work out; but doubtless all these will be mastered by a sincere determination to quit wasting the resources of the Master and make every dollar and every man count to the utmost in bringing in his kingdom.

The writer believes that thousands of feeble rural and village churches that will be lost without this spirit, may be yet saved by the use of common sense and brotherliness.

San Diego, Calif.

JOHN F. COWAN.

Puts Clergy Fares up to Laity

EDITOR THE CHRISTIAN CENTURY:

SIR: As a new subscriber I have been astonished at the ability shown and the inspiration conveyed in your columns. If you keep up this pace I suppose I will have to be a life-long subscriber. I had thought to hold my peace. But the letter of Mr. T. W. A. Williams on "Clergy Fares" in the issue of March 31 makes it a little difficult to do so. A few statements he makes should not pass unchallenged.

1. "I say to you frankly that I do not want any preacher pointing out to me the better life who is riding around the country, in whole or in part, at the expense of the public." Is not this a clearly implied challenge of dishonesty and moral unfitness? If the pastor of Mr. Williams honestly looked at this matter in a different way, would he have to conform to the ideas of his parishioner in order to get along at all? Some of us think our own freedom of action is the corner-stone of our public work. In over a quarter of a century of ministry I have had only one parishioner who objected to a clerical permit, and he is still my firm friend. He was not violent in his objection.

2. The "sinners with whom" he "associates" agree with him in this matter. Are they always infallible in their moral judgments? There is reason at times to think otherwise.

3. The railroads recognize the value of the services of ministers and churches in making character in the people with whom they have to deal. In offering a reduction of fare to ministers they are partially paying the obligation to the institutions of religion which they and all other forms of wealth really owe. What is wrong about accepting it when they so offer? If the acceptance of this contribution is wrong, then it is equally wrong for any church or philanthropic agency to accept a cent from any corporation or firm as such unless the full consent of the least and last stockholder has been obtained. Not only do thousands of such firms and corporations make such contributions

without such secured consent, but such are uniformly received so far as I know. The war-work agencies recently received many such heavy contributions. If the principle to which Mr. Williams adheres is correct, all who received such should have the same odium heaped upon them that he seems to think the ministers accepting reduced fares deserve.

But as a matter of fact, if the writer represents the typical layman's view in the matter, the laymen of the country can remedy this matter over night. Let the laymen of each church call their pastor to meet with them; ask him how much necessary traveling he does on the railroads in a year; tell him they want his permit for fuel and that in addition to his salary they will pay him the amount which the necessary travel would cost him above the reduced fare. Then the clergy permit is eliminated and by the only people who ought to eliminate it—the people of the church. It is easy for the writer to say to the preachers "Make us fellows in the pews pay full fare on our ministers' salaries, so they can pay full fare on the railroads." But when a minister begins to work to the advantage of his own pocket-book his usefulness at any place is ended. This is purely the layman's business. And the minister gets tired of being the "goat" for every idea, wise or otherwise, that is advanced.

After finding so many things in the article from which to dissent, it is a pleasure to say that I heartily agree with what Mr. Williams has to say about any lobbying or asking even that the law be changed so as to compel the granting of these permits. Such a thing is utterly repulsive. I do not want reduced fares wrung from unwilling corporations or contributions gotten from people who are unwilling to give them to the work of the church. I would rather, following the example of the great apostle, work with my hands in addition to the work of the ministry; or, if that should be impossible, quit it altogether. I believe the ministry generally wants to do the fair thing in all these business matters. But under present conditions, many of us see no sin in accepting reduced fares when they are freely offered, or accepting from The Christian Century a reduced subscription rate. When convinced otherwise, it will be by the reasons presented and not by insinuations of moral obliquity gratuitously offered.

Pastor Presbyterian Church,
Laurel, Nebraska.

W. O. HARPER.

Contributors to This Issue

GEORGE GLEASON, for twenty years a Y. M. C. A. representative in Japan; attached to Japanese troops in Siberia during recent war; intimately acquainted with Japan's political leadership. A book by Mr. Gleason—"What Shall I Think of Japan?"—is expected from the Macmillan press before the close of this month and Dr. Gulick prophesies that it will command instant and widespread attention.

JOSEPH FORT NEWTON, who succeeded R. J. Campbell in the pulpit of City Temple, London; now minister Church of the Divine Paternity, New York City.

VACHEL LINDSAY, one of the outstanding figures in modern poetry. Mr. Lindsay is fresh from a visit to England, where he lectured and read his verses at the Universities of Oxford and Cambridge.

H. D. C. MACLACHLAN, minister Seventh Street Church of Disciples, Richmond, Va.

THE SUNDAY SCHOOL

"Loving God With the Mind"*

BISHOP McCONNELL, known as the brainiest Methodist Bishop, is now resident in Pittsburgh. We are proud of him, we also love him. In his opening address before the Union Ministerial Meeting, with about 500 preachers present, he spoke on this challenging and highly potential theme, "Loving God with the Mind." Mind you, we must not lose sight of the *loving*. In our love of God we will cultivate and consecrate our minds. I took no notes and in this essay I shall not embarrass the good Bishop by implying that he is the author of any of my ideas; I only know that I left the meeting with the profound impression that I would be honoring God if I made the most of my brains.

This brings up the whole matter of education, which simply means the development into fullest capacities of all your powers. Here is a stream of water; intelligence harnesses it and causes it to turn a mill-wheel to grind wheat for bread. Here is a section of land; intelligence brings down the waters from the hills, and the ash-heap becomes a garden. Every child is a bundle of possibilities. To help him discover and develop his powers is the noble function of the true teacher. What is finer than the gradual development of a personality! But to die with all the music in you—what is sadder!

An orange grove—with spraying and fertilization—produces bountifully. Can one be content without doing these things? The automobile with a clean and adjusted engine does twice the work. Can you permit the carbon and the knocks? A man is only half a man who is not educated. But education does not mean four years of football and cigars! A college has certain disciplines: mathematics, to develop accurate reasoning, to adjust the cogs of your brain so that $2 \times 2 = 4$ and not 3 or 5 or 27; science, to teach mastery over nature so that all the forces shall become your slaves, bound and guided; literature, to introduce you to the good, beautiful and true in other minds; art, to open your eyes to form, color and symmetry; language, to train memory and to give sympathy with other civilizations; history, to reveal the glories and mistakes of other ages. Disciplines—by these our minds are exercised and strengthened to meet and grapple with the ceaseless procession of problems.

It is tragic to make a succession of wrong decisions and yet that is what the uneducated person is always doing; the half developed mind being incapable of accurate reactions.

Therefore every parent's primary concern is with health and education. Our public school system has serious faults—wooden processes and wooden teachers. Our colleges need fresh inspirations; too many false notions prevail. Education should develop a clean, reliable, accurate, radiant personality—a healthy body and a keen mind.

But without *soul* the whole long process is empty and idle. And nothing can put soul into a man but religion, and no religion can put soul worth while into a man but that kind of a religion which Jesus teaches. O Teacher—let us sit at thy feet.

JOHN R. EWERS.

BOOKS

THE VOICE OF THE NEGRO. By Robert T. Kerlin. There are a few, very few, radical Negro publications. On the other hand there are three or four hundred Negro newspapers and magazines, secular and religious, which go their steady way daily, weekly, monthly to the Negro leaders of the land. A good number are poor in workmanship, technique and appearance. Many are of real journalistic excellence. On the whole the Negro press is conservative albeit it speaks more plainly than formerly of injustice done to and indignities heaped upon members of the race. Robert

T. Kerlin, Professor of English in the Virginia Military Institute, a Southern white man, has rendered a conspicuous service in his interpretation of the thinking of the Negro to the white people of the country. Words of Negroes speak for themselves.

Professor Kerlin has made selections from all shades of opinion reflected in eighty Negro publications sent out from centers ranging from Massachusetts to Georgia. Some are radical. Most are conservative. The author himself states in his preface his own aim: "The following work is a compilation from the colored press of America for the four months immediately succeeding the Washington riot. It is designed to show the Negro's reaction to that and like events following, and to the World War and the discussion of the Treaty. It may, in the editor's estimation, be regarded as a primary document in promoting a knowledge of the Negro, his point of view, his way of thinking upon race relations, his grievances, his aspirations, his demands." Professor Kerlin arranges his excerpts—for that is the method of the book and not interpretation—under the following heads: The Colored Press, The New Era, The Negro's Reactions to the World War, The Negro's Grievances and Demands, Riots, Lynchings, The South and the Negro, The Negro and Labor Unionism and Bolshevism, Negro Progress, The Lyric Cry.

If the members of the white race would know of what the Negro is thinking they must go to the Negro newspapers and magazines. It is in them the Negro speaks out with freedom, with justice to himself, for there he speaks as a Negro to Negroes, and he is aware that the white people do not so much as know of the existence of his papers. (Dutton \$2.50.)

EVERYDAY AMERICANS. By Henry Seidel Canby. In his racy style the talented literary editor of the New York Evening Post has here ventured an analysis of American life on its psychological side. He finds in America a typical way of thinking, an American mind, which, in spite of our heterogeneous population is distinctive in character. He calls this type conservative-liberal: "the man who was born a liberal in a liberal country and intends to remain as he was born." In other words, America is the land of people who are supremely bent upon conserving a tradition of what was once liberalism. And American education, which has consisted largely in the transmission of a sacrosanct liberal tradition, has in the very process "petrified American liberalism." Hence the contrast between the quick and altogether efficient response of Americans, young and old, to the war emergency, and the meagre functioning in ordinary life for which our education succeeds in preparing our youth.

Mr. Canby finds a true radicalism in America, and by this he means, not the parlor variety—or the soap-box variety—of social theorizing, but the radicalism of physical and moral achievement. And yet this radicalism of achievement has not yet connected with our idealism which, while it pervades our literature, appears in life only sporadically in time of crisis. The idealistic zeal for democracy which the war evoked presently "collapsed like the second day of 'clean-up' week." America, characterized as it is by indifferentism, is approaching a crisis on which hangs all that is of worth in her tradition. In the author's mind all depends upon the "bourgeois" American, who is no longer middle class, but dominant; upon the vitality of his ideals and his religion. The author suggests that the key to this future is to be found in the younger labor leaders and the college undergraduates. Mr. Canby's analysis is shrewd, stimulating, challenging. The book is especially valuable to educators, preachers and social workers. (Century Co. \$1.75.)

BOOKS

Any book in print may be secured from The Christian Century Press, 508 S. Dearborn Street, Chicago. Give name of publisher, if possible.

*Lesson for May 1, "Bible Teachings About Education." Scripture, Deut. 6:4-9; Prov. 3:13-18; Luke 2:52.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

A Campaign of Community Evangelism

An example of the results that may be reached by a group of churches working together in the community spirit is afforded by a recent experience of the eight cooperating congregations of Boise, Idaho. The ministers and officers of these churches planned a united campaign of evangelism. They organized effectively with chairmen of the different departments of the enterprise. There was carefully prepared publicity, in which the local press performed admirably its part. The preaching was done in rotation by the eight ministers. They were given full liberty of theme and treatment. Yet the impression made was that of a unified program, and a definite, coherent evangelical message. The audiences grew from the first, and far more than filled the buildings that were available for the service. The city was of one mind and voice in its approval of the plan. The most convincing feature was the unity of the effort, which could not fail to impress the entire community. In the progress of the meetings more than four hundred persons united with the various churches, and the results in the way of numbers have been continuous since. It was felt by all concerned to be a most worthwhile adventure in Christian cooperation. It is highly probable that many communities would welcome just such united efforts by the local leaders in the churches. It is a prophecy of a coming and successful form of evangelistic effort.

Bishop Proposes Plan of Union with Methodists

The Bishop of London addressed a group of Wesleyans recently—Wesleyans are English Methodists who have no bishops—and suggested that henceforth at every Wesleyan ordination a bishop of the Established church be present to assist. After a generation had passed, there would be no minister in the denomination who did not have the apostolic tradition in his ministry. The bishop assured the Methodists that there would be no interference with the work of the denomination, but it would go on as usual. There are many Wesleyans who regard this proposal with favor. They are not averse to the idea of a bishop provided it does not involve any dogma or any suggestion that the orders in the Wesleyan church have not been valid previously.

Catholics Complain About Publicity

Probably none of the churches feel that they receive fair treatment at the hands of the secular press, for religious news is usually treated inadequately. There has long been the feeling on the part of the Protestants that the Catholics had the inside track with the newspapers. The various Catholic journals have been making comparisons recently, and have come to the conclusion that the Protestants have far and away the most publicity. This opinion is backed up with facts and figures. The Catholic journals

find no ground for optimism, but assert that the man who wants Catholic news should subscribe for a Catholic newspaper. The newspapers have great difficulty in getting religious news. A few have hired religious editors and have developed religious departments which are creditable, but that is expensive. The churches will only secure their proper amount of publicity in the newspapers when they build up national publicity organizations. The newspapers must have some authoritative source to which they may turn for the timely information which can properly go into a paper.

Sunday School Bus Is Here to Stay

It is either the Sunday school bus or little struggling churches out in the outskirts of every city. Few children will walk more than a mile to Sunday school and in the sparsely settled sections of a city that would mean feeble churches. In many sections of the country the Sunday school bus has been chosen as the proper alternative. Euclid Avenue Presbyterian Church, of Los Angeles, has a Sunday school bus which has been in operation for six months. At least a hundred new members have been brought into the Sunday school. The bus has cost the school \$15.50 per week. As soon as the school is able to finance another bus, it will be put into operation to serve another section of the city. Both grown-ups and children are carried. Mothers who would not trust the little children on the streets alone readily trust them to the Sunday school bus.

Chicago Presbyterians Secure Summer Camp

The Chicago Presbytery has come into possession of a 143 acre summer camp in Michigan called Camp Gray. During this coming summer five thousand dollars will be spent on charitable fresh air outings at this camp. Later it is the plan to develop a summer conference. This plan has already been proven successful by the work of Moody Church, of Chicago, at Cedar Lake, Ind. They have large grounds at a place where only the ungodly were accustomed to resort in days gone by, and hundreds of people assemble through the summer to hear a program of addresses, and to rest in the country. Individual churches also have summer camps. Fourth Presbyterian Church of Chicago has a camp on Lake Geneva which is accessible to the summer conferences. The Winnetka Community church has a summer camp in Michigan. The dining room is a wooden structure in which are stored the camp equipment used for the various Sunday school classes which have outings in the course of the summer.

Great Ingathering at Easter

The church statisticians are greatly interested in the reports that continue to come in with regard to the Easter season this year. From all sections of the coun-

try are reports of record audiences and large classes of converts. The Protestant churches have been at a standstill in recent years in the matter of growth, but it is felt that there is to be a big step forward this year. The method of pastoral classes at Easter is evidently superseding the old mass evangelism. The evangelists object that the Easter classes make conversions a matter of seasonal interest in the church. The reply to this is that the church with an annual revival also made recruiting a seasonal interest.

Speer Defends the Missionaries of China

Recently Dr. W. H. Griffith-Thomas delivered some addresses before the Bible Conference in Chicago in the course of which he brought charges of heresy against most of the missionaries of China. He found them afflicted with the disease of modernism. Dr. Robert E. Speer spoke recently before the Presbyterian Social Union of Philadelphia. He referred to the charges made by Dr. Griffith-Thomas and declared that the latter was "mistaken in his facts, guilty of misrepresentation and uncharitable in his judgment of his brethren."

Clergy of Pennsylvania Agitate for Rates

There are a number of states in the union where clergy rates are now prohibited by state law or by the ruling of the service commission. This is true in Nebraska, Missouri and Pennsylvania. Bishop Neely recently spoke before the ministerial union of Philadelphia on the subject, and urged that action be taken by the ministers to secure the rates once more. Members of the union were urged to write to their legislators asking for the needed legislation to compel the service commission to allow the rates.

St. Louis Federation Reaches Men in Shops

The Church Federation of St. Louis has this past year been engaged in an effort to carry the gospel to the men in the shops. It is said that 92,000 people have attended the meetings that have been held. These meetings have been held in twenty shops four days each week. The secretary of the federation estimates that four fifths of the attendance was made up of men while the remainder was women. Eighty different ministers have spoken at the shop meetings. The result of these efforts is to convince the public and the workingmen of the sincerity of the efforts of the ministers to relate the wage workers to the church, and win them to the Christian faith.

Mundelein May Be Made Cardinal

It is stated by those in position to know that the Vatican may appoint Archbishop Mundelein of Chicago as cardinal to succeed to the place of Cardinal Gibbons. The selection will be made from six American prelates. Cardinal Gibbons

had another preference as to his successor, but the well known ability of Archbishop Mundelein as a church administrator has been taken into account. Among the names unofficially mentioned for the office in addition to that of the Chicago prelate, are Archbishops Hanna of San Francisco, Glennon of St. Louis, Moeller of Cincinnati, Messmer of Milwaukee, Shaw of New Orleans and Dowling of St. Paul.

Irish Catholics Agitate for Irish Independence

The Roman Catholics of this country of Irish extraction are carrying on a vigorous campaign in behalf of Irish independence. In Chicago the Catholic churches have raised a hundred thousand dollars for relief in Ireland. Concerning this relief grave questions have been raised by the British officers in Ireland, although the fund is called nonpolitical and nonreligious. The first national convention of the American Association for the Recognition of the Irish Republic will hold a parade in Chicago on April 17. The convention will attempt to arrive at a practical program which will lead the American government to a policy of intervention.

Conservative Bible Conference and Progressive Ideas

Following the Congress held in St. Louis last autumn, the conservatives among the Disciples of Christ planned a series of state congresses of a similar sort. In Indiana it was hardly possible to hold a state meeting of ministers without inviting a number of the men of progressive spirit. The recent Congress at Columbus was addressed by Rev. Clarence Reidenbach, pastor of Downey Avenue church of Indianapolis. Mr. Reidenbach put his finger on what he asserted was the weak spot of the conservative position. "The critic has been misunderstood sometimes to be an egotistic man who sets himself up to know more than Jesus and the apostles. That might be the case if Jesus and the apostles are correctly reported. But that is just the point. The proponent of the conservative attitude assumes that the so-called critic builds on uncertainties while he himself builds on certainties. But what right has he to be certain? Who told him the Bible is an infallible authority? Did he hear it from Jesus or the apostles?"

Pictures Are Bad in Manila

The menace of the corrupt movie has reached the Philippines according to the report of Rev. E. K. Higdon, Disciples missionary in Manila. He recently made a tour of the city inspecting the movies. With the exception of two or three places, they were mostly of the sort that would be branded objectionable or positively bad. Mr. Higdon is using pictures in his church in Manila. The Y. M. C. A. will be advised by a committee of missionaries to put on free movies in various parts of the city. It is also suggested that an official censorship be set up in Manila. Mr. Higdon has succeeded in organizing some large Bible classes in

Manila for the students of the city. These classes have been opposed by the Catholic hierarchy of the city, but the student mind tends to be independent the world over and many students enrolled for the courses. This year a total of 1,500 have enrolled which is a considerable percentage of the twelve thousand students to be found in the city. The Protestant work in the Philippines grows in importance continually, and through the missionaries important educational enterprises are being carried on.

Presbyterian Board Wants Doctor for the Insane

The foreign missionary is a highly specialized individual these days. Sometimes he is an agricultural expert, or he may be a teacher of philosophy. Just now the Presbyterians are looking for a physician who is expert in psychiatry. The large number of insane in China leave few institutions in which they may be treated. The Presbyterian institution already has one hundred inmates, but the physician in charge has been compelled to resign because of advanced years. Dr. John G. Kerr who has been doing this work is now seventy-three years old. His successor must be under thirty-five years of age, but need not be a Presbyterian. In the length and breadth of the land the board has not been able to find a man who would go for this difficult service.

Disciples' Underwritings Campaign Under Way

The Disciples failed last December to raise their underwritings in connection with the Interchurch World Movement. In response to an appeal that went out through the mail, only about one-tenth of the amount was secured. A new campaign is now under way running through April and May. Pastors in each state will visit the smaller churches, and it is hoped to secure all the pledges needed in

the two months. The pledges will be paid half on June 30 and half on September 30. The campaign is being speeded up by the suggestion of the New York bankers that suit will be entered if provision is not made for the indebtedness. The leaders say this money-campaign is different from any previous one in its spirit. There is no enthusiasm in it, but in every large center where meetings have been held there has been a recognition of the importance of clearing the cloud from the financial credit of the Disciples societies. Large churches are taking significant portions of the amount. Union Avenue church in St. Louis has subscribed \$5,000; Independence Boulevard Church of Kansas City assumes \$4,000; Linwood Boulevard Church of Kansas City signs for \$4,000; in other cities amounts proportionally liberal have been subscribed. The Disciples of Chicago have a committee with Rev. O. F. Jordan as chairman which has apportioned the Chicago obligation. Already Evanston and Austin churches have reported their apportionments raised. The secretaries insist that the \$600,000 will be raised. The pledges are taken on the basis that the whole amount must be provided, or the pledges are not binding.

Church Union in South India

The Congregationalists and Presbyterians of South India have already formed a union, and recently this union group met with Episcopalian leaders to discuss a wider union. As in all discussions of union with the Episcopalians the question of orders is to the fore. Some resolutions were adopted looking toward union and laying down some principles. When the niceties of language are stripped away, the agreement is fundamentally that any minister must have received a commission from the bishop before he can serve churches which in the past have been known as Episcopal churches.

Successful Church in New York

THERE are many churches these days which are not succeeding. The story of the church which is regarded as a success by its community is always interesting. Successes in metropolitan territory are few and far between. Hence the story of a great church in New York is always of peculiar significance. West End Presbyterian Church of that city has a large territory several square miles in extent. It is performing the functions of a church and in addition, those of a Y. M. C. A. and a Y. W. C. A. The principle of group organization is one of the strong features of the work. Many small groups such as boy scout troops, girls' societies and mothers' guilds meet in the building from time to time. There is something going on every day from ten o'clock in the morning until ten o'clock at night. Luncheon is served to nearby school children at the nominal charge of ten cents. These children are very apt to join the Sunday school and to become interested in the various features of the church activity. The moving picture ma-

chine was installed some time ago and has proven a popular feature. The shows for the children are given without any charge, but the shows for adults are supported by loose collections. Naturally a great city brings to the door of the church a great many seeking relief. These cases are given careful consideration and all worthy persons are given a place to sleep, food, a job, or else are inducted into a home for the aged or invalids. The best work which is done for these indigent is that which restores them to financial independence, and which makes them once more producing units. The women of the church have plenty to do. Their activity is largely in the way of producing garments for the poor. Last year over a thousand garments were turned out. The church is not unmindful of the needs of the world field. Four missionaries are maintained, a man and wife in Nanking, China, and a home missionary and wife in Arizona. Dr. Albert Edwin Keigwin is the pastor of this interesting organization.

It is possible, however, for ministers to continue their work as in the past without any commission, provided they restrict their ministry to the churches which have been accustomed to receive a ministry that was not in the apostolic succession. Of course all new ministers are ordained by the bishop. The plan is more generous than that which is offered by the Lambeth Conference. It says nothing of re-ordination, and does not compel reordination in order to secure fellowship with the Episcopal churches. Just what attitude will be taken by British Episcopalians toward this new plan is not at present clear.

Dr. Shannon Will Address Disciples Congress

Dr. Frederick Shannon, pastor of Central church, Chicago, will be a guest of honor at the Disciples Congress held at Springfield, Ill., on May 10-13. His topics for special addresses will be "The Blooming Thorn," "The Sacrament of Suffering," "The Power of Christian Faith," and "The New Human." The topics on the Congress program this year belong not only in the field of theology, but are partially related to the practical interests and partially to the deepening of the spiritual life of the group. It is to serve the latter interest that Dr. Shannon was invited.

Ministers Who Go to Europe

The minister who goes to Europe this summer will have a chance to preach. The Federal Council of Churches is particularly eager to secure the names of those going so that their presence in Great Britain and other countries may be the occasion of pulpit interchanges. It is believed that international goodwill will be stimulated by an exchange of pulpit messages, and for this reason church leaders both in Great Britain and America are alert to the opportunities that arise in connection with tourist travel.

Significant Work for Unfortunate Women

The Women's Church Federation Protectorate of Chicago is an agency in behalf of unfortunate women and girls, particularly those who are strangers in the city. The organization has an indirect connection with the Chicago Church Federation. The annual report of the organization shows that employment was secured last year for 141; 73 were placed in institutions; 46 runaway girls were returned home; 23 maternity cases were aided. About half of the people aided claimed residence elsewhere than in Chicago. Mrs. Minnie M. Chapman is superintendent of the organization.

American Waldensian Aid Society

The Waldensians are held to be the oldest of the existing Protestant denominations, indeed they antedate Protestantism. For centuries before the time of Luther they maintained their attitude of independence of Rome. It is said that they have endured thirty persecutions during their history in which large num-

bers of their members were killed. Many Protestants in America believe that it would be better to strengthen the native Waldensian movement in Italy than to import American denominations into the Italian situation. The American Waldensian Aid Society will hold its first meeting in Washington the first week in May. Some of the most eminent Protestant churchmen will be present and participate in the discussions. The speakers will include: Bishop McDowell, of Washington, of the Methodist Episcopal church; Rev. Cornelius Woelfkin, D.D., of Fifth

Avenue Baptist Church, New York City; Dr. Bruno Roselli, of Florence, Italy, first Italian exchange professor to the United States, now teaching at Vassar College; Rev. Vincent Ravi-Booth, a Waldensian, but an American citizen, minister of First Congregational Church, Old Bennington, Vt.; Rev. Henry C. Satorio, a Waldensian but also an American citizen and curate of Christ Church, Boston; and Rev. V. Alberto Costabel, a Waldensian of Milan, Italy, the Waldensian delegate to the United States and Canada for the present year.

Down-Town Church Succeeds

THE idea that a down town church must inevitably fail has been gloriously disproved in Kansas City in recent years. First Christian Church is now surrounded by business houses. Long since its historic constituency has moved out into the beautiful residential suburbs. It is left with business houses and boarding houses. Under the leadership of Dr. Arthur Braden, a great growth has come in the membership. In the past fifteen months 515 people have been added, 355 of these uniting on profession of faith.

The statistics show that the church has a larger evening than morning service, which is also a kind of curiosity among city churches. This growth in membership, and some kindly aid from adjacent Disciples churches has enabled the congregation to practically free its \$250,000 property from debt. The growth of the church rests back solidly on an educational program. There is a large Sunday school, with many young people in the classes and from this school the converts are harvested at almost every service, after they have been well instructed in Christian fundamentals. First church never closes its building. Seven days in the week it continues its helpful ministry to the community. The training of Sunday school teachers for the whole city and for all denominations is carried on in this building. The gymnasium provides physical education, and much

wholesome recreation. The employment bureau is an agency for relating the numerous unemployed with positions where they may be useful.

The congregation dines together once a week before the mid-week prayer meeting, and out of this family meeting arises good fellowship and esprit de corps for the work. Sometimes three or four meetings are going on in the building at the same time. The membership of the church is now well up to the two thousand mark, and in this membership are some of the good business men in the city who believe that religion should not retreat from the centers of the community life.

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Every Church Member Will Help Sell Building Pledges

The automobile people have helped the church people with some new financial methods. This year a popular make of automobile is being sold with a guarantee of seventy dollars back next August provided fifty thousand cars are sold in six months. Rev. Harry H. Peters, state secretary of the Illinois Disciples, sold a church debt in the same way over at Moline recently. An Educational Annex had been built to the church at a cost of nineteen thousand dollars, and seven thousand dollars was owing. The members pledged a definite amount each year until the debt was paid. That made every pledger a salesman for the fund, for the more pledges, the shorter the period in which the pledges would be collected. The church raised a total of \$3,200 per year for this special purpose.

Sunday School Sends Rice to Armenia

The city of Houston, Texas, is sending a cargo of rice to Armenia to help the starving people. While funds were being collected for this purpose the Disciples Sunday school connected with South End Church raised the largest amount of any organization in the city. Rev. Wm. Dunn Ryan has recently gone to this congregation from Youngstown, O., as the pastor.

Want Remains of Missionary Leader at Bethany

Rev. W. R. Warren in a recent communication to the Disciple press advocates the removal of the remains of the late Rev. A. McLean, missionary leader

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of the Disciples, from the city cemetery in Cincinnati to the Campbell burying ground in Bethany. This cemetery is now owned by Bethany College, and will be given perpetual care. Some of the greatest Disciples are buried there. This burying ground is often visited by tourists, whereas a city grave is lost amid the thousands, and is never secure against change some time in the future.

When Lodge Men Go to Church

The lodge man is not always a church member. The man without a church is usually a member of some fraternal order. Some of these unchurched men of the orders do not go to church very much oftener than "David Harum" did. This well known fiction character declared that he went to church every Thanksgiving and he had missed only three out of the last four years. The lodges have definite times, however, when they try to rally

their members to a religious service in the church. The Knights Templar have definitely Christian elements in their ritual, and they observe some days of the Christian year, particularly Easter. On this day they usually attend church in uniform. The Odd Fellows, Knights of Pythias and many other orders observe the first or second Sunday in June as "Memorial Sunday." On that day they attend divine worship, and later decorate the graves of their deceased brothers. On the recent Easter Sunday the number of Knights Templar in church was said to be unusually large.

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AN INFORMATI

A HOPEFUL sign of the times is the increased alertness of the religious leaders of the country to present day economic and social conditions and needs. The best sellers with ministers and other religious leaders are books which treat these conditions, and especially those which point the church to its duty with reference to them. But this zeal for information has not gone far enough. Too often, it stops with the leadership. For every awakened minister there are 100 church members who are not sufficiently well informed. There is a real call for an "Informational Awakening."

With this fact in view The Christian Century Press has prepared a list of books which are considered the best adapted for general reading in churches, Sunday school classes, etc., and in church homes. At the same time many titles are given which are of interest primarily to ministers themselves. Many of the books included are intended to inform the minds of readers more accurately on matters of primary interest to church members—books on the Bible, on Christian doctrine, on the devotional life. In other words, an effort has been made to make the list as wide in its scope as the intellectual and spiritual life of the normal Christian should be. Note on the next page some uses to which the list may be put.

100 RELIGIOUS BOOKS

A list prepared and approved by Charles Clayton Morrison, Herbert L. Willett, Joseph Fort Newton, Alva W. Taylor and Thomas Curtis Clark

THE CHURCH AND PREACHING

Psychology and Preaching. C. S. Gardner. \$2.50.
The Building of the Church. C. E. Jefferson. \$1.50.
Christian Ministry and Social Problems. Bishop Charles D. Williams. \$1.25.
Can the Church Survive in the Changing Social Order? Albert Parker Fitch. 80 cts.
A Community Church. H. E. Jackson. \$2.00.
Ambassadors of God. S. Parkes Cadman. \$2.50.
Modern Theology and the Preaching of the Gospel. William Adams Brown. \$1.75.
Wanted: A Congregation. Lloyd C. Douglas. \$1.75.
Six Thousand Country Churches. Gill and Pinchot. \$2.00.
The Little Town. Paul H. Douglass. \$2.25.
The Course of Christian History. W. J. McGlothlin. \$2.25.

THE BIBLE AND THE LIFE OF JESUS

Popular Lectures on the Books of the New Testament. A. H. Strong. \$1.50.
The Jesus of History. T. R. Glover. \$1.25.
The Manhood of the Master. Fosdick. \$1.15.
Our Bible. Herbert L. Willett. \$1.50.
That One Face. Richard Roberts. \$1.25.
Christ in the Poetry of Today. Compiled by Martha F. Crowe. \$2.00.
Archæology and the Bible. George A. Barton. \$2.50.
Jesus—The Master Teacher. H. H. Horne. \$2.00.
Jesus—Our Standard. H. H. Horne. \$2.00.
New Testament in Modern Speech. Weymouth. \$2.00.
Moffatt's New Testament. \$1.50. (Pocket ed., \$1.75.)
Jesus in the Experience of Men. T. R. Glover. \$1.90.
The Proposal of Jesus. John H. Hutton. \$2.00.
Epochs in the Life of Paul. A. T. Robertson. \$1.50.
The Life of Paul. B. W. Robinson. \$1.50.

CHRISTIAN DOCTRINE

The Experience of God in Modern Life. E. W. Lyman. \$1.50.

What and Where Is God? Richard L. Swain. \$1.50.
The Holy Spirit in Thought and Experience. T. Rees. \$2.00.
The Christian Doctrine of Reconciliation. James Denney. \$3.00.
The Christian Hope. William Adams Brown. \$1.75.
Can We Believe in Immortality? J. H. Snowden. \$1.50.
Immortality and the Future. H. R. Mackintosh. \$1.50.
The Truth About Christian Science. J. H. Snowden. \$2.50.
The Originality of the Christian Message. H. R. Mackintosh. \$1.75.
Basic Ideals in Religion. R. W. Micou. \$2.50.
What Christianity Means to Me. Lyman Abbott. \$1.75.
Outspoken Essays. Dean W. R. Inge. \$2.25.
Public Opinion and Theology. Bishop Francis J. McConnell. \$1.50.
The Meaning of Baptism. Charles Clayton Morrison. \$1.35.
Living Again. Charles R. Brown. \$1.00.
The New Orthodoxy. Edward Scribner Ames. \$1.50.

MISSIONS

The Missionary Outlook in the Life of the War. \$2.00.
Christianity the Final Religion. S. M. Zwemer. \$1.25.
Modern Religious Movements in India. J. N. Farquhar. \$2.75.
The Religions of the World. George A. Barton. \$2.00.
Mary Slessor of Calabar. W. P. Livingstone. \$2.00.

PSYCHOLOGY OF RELIGIOUS EXPERIENCE

The Meaning of Prayer. Fosdick. \$1.15.
The Meaning of Faith. H. E. Fosdick. \$1.35.
The Meaning of Service. H. E. Fosdick. \$1.25.
The Religion of a Layman. Charles R. Brown. \$1.25.
The Psychology of the Christian Soul. George Steven. \$1.50.
The Psychology of Religion. J. H. Snowden. \$2.00.
The Religious Consciousness. J. B. Pratt. \$2.50.

NAL AWAKENING

Finding the Comrade God. Walter Fiske. \$1.15.
The Religion of a Mature Mind. George Albert Coe. \$1.75.

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The Social Principles of Jesus. Walter Rauschenbusch. \$1.15.
The Ethics of Jesus and Social Progress. C. S. Gardner \$1.50.
Christianizing the Social Order. Rauschenbusch. \$2.00.
Christianity and the Social Crisis. Rauschenbusch. \$2.25.
Democratic Christianity. Bishop Francis J. McConnell. \$1.80.
Jesus Christ and the Social Question. Francis G. Peabody. \$1.75.
The Psychology of Social Reconstruction. G. T. W. Patrick. \$2.00.
The Great Society. Graham Wallas. \$2.25.
The Social Problem. Charles A. Ellwood. \$2.25.
The Church and Industrial Reconstruction. \$2.00.
Labor and the Common Welfare. Samuel Gompers. \$3.00.
Poverty, the Challenge of the Church. J. S. Penman. \$1.00.
Religion and Business. R. W. Babson. \$1.50.
Fundamentals of Prosperity. R. W. Babson. \$1.25.
The Sword or the Cross. Kirby Page. \$1.20.
The Science of Power. Benjamin Kidd. \$1.75.
The Gospel for a Working World. Harry F. Ward.

RELIGIOUS EDUCATION

Training the Devotional Life. L. H. Weigle. 75 cts.
Talks to Sunday School Teachers. L. H. Weigle. \$1.50.
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The School in the Modern Church. H. F. Cope. \$1.50.
How to Teach Religion. G. F. Betts. \$1.00.

INSPIRATIONAL BOOKS

The Daily Altar. Herbert L. Willett and Charles Clayton Morrison. \$1.50. (Leather, \$2.50.)
The Eternal Christ. Joseph Fort Newton. \$1.25.
The Ambassador. Joseph Fort Newton. \$1.25.
Things Eternal. John Kelman. \$1.75.

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A New Mind for the New Age. Henry Churchill King. \$1.75.
A Better World. Tyler Dennett. \$1.50.
The Christian Faith and the New Day. Cleland B. McAfee. 90 cts.
The Church Facing the Future. William Adams Brown. 80 cts.
The New Horizon in the Church and State. W. H. P. Faunce. 80 cts.
World Facts and America's Responsibility. C. H. Patton. \$1.25
The Gospel and the New World. Robert E. Speer. \$2.00.
Some Aspects of International Christianity. John Kelman. \$1.00.
The Democratic Movement in Asia. Tyler Dennett. \$1.90.
Is Christianity Practicable? William Adams Brown. \$1.75.

MISCELLANEOUS

Spiritual Voices in Modern Literature. T. H. Davis. \$2.50.
Everybody's World. Sherwood Eddy. \$1.90.
The Worst Boys in Town. Hill. \$2.50.
First. Henry Drummond. 50 cts.
The Strategy of Life. Arthur Porritt. \$1.25.
Life of Theodore Roosevelt. W. R. Thayer. \$1.00.

HOW THIS LIST MAY BE USED

1. From the list select a shelf-full of books for your church, your Sunday school, your class. Many ministers have placed a table in the foyer of the church, with a selection of books for the reading of members.
2. Make a selection for your own purchase during this year, a book a week, five a month, or by some other regular plan.
3. Select five or ten or fifteen books to present to your minister. His salary does not allow of large expenditures. A good church in Missouri recently gave its pastor the privilege of purchasing fifty dollars worth of books for his library at the church's expense. That was good business!
4. Call the attention of the heads of your church homes to the list, urging them to invest in some of the books, and advising them as to the best ones for their particular need.

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A Song of the Morning.

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The Higher Criticism.

The Bible and the Monuments.

The Inspiration of the Bible.

The Authority of the Bible.

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The Presbyterian Advance: "The editor of this paper welcomes this volume, for it enables him for the first time in his life to answer the question often put to him by correspondents, 'What is the best book on baptism?'"

The Churchman: "An interesting summary of the topic, especially as it is related to the history of modern sectarianism."

The Homiletic Review: "The spirit of this book is delightful and raises new hopes where none had seemed possible."

The Baptist Standard: "This is a very interesting work, as much so as any volume of fiction we have read this year!"

The Christian Endeavor World: "A thorough treatise from the immersion point of view, but building a bridge toward the affusionist view."

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Nolan R. Best
John Hay
Felix Adler
Charles Mackay
John G. Whittier
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W. Russell Bowie
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Rudyard Kipling
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John Addington Symonds
William DeWitt Hyde
Richard Watson Gilder
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Gilbert K. Chesterton
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The Religion Which Will Survive.
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The CHRISTIAN CENTURY

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THOMAS CURTIS CLARK, ORVIS F. JORDAN, ALVA W. TAYLOR, JOHN R. EWERS, JESSIE BROWN POUNDS

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EDITORIAL

Mr. Bryan's Sunday School Class

WHILE we are taking notice of large Sunday schools and of classes running up to the thousand mark, it is worth while to note that during the winter months Mr. William Jennings Bryan has been addressing regularly on Sunday mornings at his winter home in Miami, Florida, a class of five thousand persons in the open park. They enjoy the measured cadences of Mr. Bryan's mellifluous voice as he expounds to them that which he values above all else in the world—the Christian religion. Mr. Bryan may not expound evolution with full comprehension of its meaning, and he may mix Darwin up with Nietzsche, but we recall that the great Gladstone failed utterly also to keep up with science and learning in his treatment of the sacred scriptures. Neither Bryan nor Gladstone is to be judged by the negative, or even by the intellectual aspects of their religious apostolates but by the fact that they put Christian ethics at the heart of their political ideas. Bryan once said there was just one problem in statecraft and that was to find which way God was going and to go that way. Recently he has challenged his party to a recouping of its fortunes on a basis of being worthy the franchises of the people by putting forth a platform built, not upon political expedience but upon righteousness. He declares that it "must build upon a belief in God—in his justice and in his love," and "on faith in the wisdom, the justice and the strength of popular government." Mr. Bryan is now sixty-one years old. He is no doubt done running for President. In a quarter of a century, without public office, he has held the continuous personal attention of more human beings than any other man in the history of mankind. Even when the newspapers boycotted him, after his resignation from the cabinet, tens of thousands

went to hear him lecture. He today draws the greatest throngs when he speaks, and he grows in the confidence and affection of the American people more because of his uncompromising conscience and his lofty Christian idealism than because of even his eloquence. It is better to be righteous than to be President.

The Lutherans and the Federal Council

AFTER sending a special committee to a meeting of the Federal Council in Boston, the United Lutheran church has voted not to become a part of this federation of Protestants. This attitude of aloofness is explained by the report rendered by the special committee. When the verbiage is reduced to simple terms, it seems that the Lutherans object to the lack of doctrinal formulation which characterizes the Federal Council. They see in this lack the beginning of a latitudinarianism which will eventually betray the evangelical faith. The very feature of the council which has been so gratifying to most of the other organizations uniting with the council becomes the occasion of stumbling to the Lutherans. They also insist that the council shall take on none of the functions of the church, and none of the functions of the state. It is hard to see how the first of these requirements could be met by making a doctrinal formulation. The second evidently refers to the social service activities of the Federal Council which have caused some restlessness in other communions besides the Lutherans. It is an unhappy fact that there are thousands, perhaps millions, of evangelical Christians in America who do not really accept the relatively conservative social positions of the Federal Council. This is due to the lack of pedagogical machinery for making the people understand these positions. The Lutherans declare

that they will maintain "a separate identity as a witness to the truth which they know" at least until such time as God opens the way to "a real organic union." The changes suggested by the Lutherans in the Federal Council are: First, "a definite declaration of principles" in place of the preamble and the objects; second, a dispensing with much of the machinery of its organization, so that it may "function simply as a council or conference seeking to render service to the churches"; third, "a clear and definite statement, setting forth specifically the things in which the churches may cooperate in the general interest, so limiting itself as not to encroach upon the sphere of operations which belongs distinctively to the church, nor upon that of the state"; and, fourth, "that it beware of visionary and faraway enterprises and encourage diligent application to things that are practicable, and to problems that are near at hand."

Final Meeting of the Interchurch Committee

TO the General Committee of the Interchurch World Movement, together with the special Committee of Fifteen, to which had been entrusted the closing activities in connection with the enterprise, fell the responsibility last week of definitely finishing the work left on hand. This consisted of the disposal of material yet remaining from the varied activities of the movement, and the closing of such accounts as still required adjustment. The underwriting campaigns have practically closed, and it is believed that within a very brief time the last of the underwriting notes will be paid. The Disciples have made heroic efforts to meet the amount of their pledge, and the latest reports are encouraging regarding the results. Nearly all the other religious bodies made good their underwritings some time ago. Thus a great enterprise has passed into history. It is not to be regarded as a failure in any damaging sense. Great mistakes were made in its projection and its promotion. It attempted too many features and it miscalculated the time required for so huge a task. But it set high standards of cooperative work, and in spite of all reaction, the churches will never go back to some phases of sectarianism which were in vogue before it took form. As time passes the irritations caused by its failure to reach some of its objectives will disappear, and it will be seen in retrospect as a very noble adventure of faith, whose final effect on the American Church cannot fail to be of value.

Growing Tension Between Christian Ideals and Business Practices

WILLIAM E. SWEET, a Congregational layman of Denver, has given up business. In some advertisements in the public press he explains why he has taken this action. Business interests seem determined to make it hard for Christian workers who espouse the cause of social reform and modern standards in industry. The business man who does not travel with this reactionary wave is just as unpopular in his business circles as the "scab" is among labor union men. Mr. Sweet believes that the ministers of the country should be reinforced in their appeal

for better social conditions. So far it has often seemed that the pew received but coldly the sermons that were directed to the task of social reform. Meanwhile there is a merry fight going on at Pittsburgh. The Episcopal clergy are telling some of the employers just where they stand. The Churchman in interpreting this situation says editorially: "Mr. Long threatens to withdraw support from the churches. Suppose the churches should 'right about' and excommunicate Mr. Long and the Pittsburgh employers, refuse to marry them, bury them or baptize them? That would be about as sensible a thing as Mr. Long proposes. . . . From Lambeth through a score of great church organizations, the interpreters of the Christian religion have endorsed a social creed. That social creed infringes upon the Pittsburgh 'zone of agreement' at certain points. The church will not permit the Pittsburgh employers, or any other employers, to define the province of Christianity in industry." The church desires to add nothing to the present unrest in the industrial world. Its work is constructive and not radical. But no constructive action is possible so long as any organized group of employers take the position of medieval barons. It is only in the democratic processes of conference and conciliation that we may place our industrial operations upon a basis that is at once ethical and efficient.

The Effect of the Crime Wave

THERE are probably no more infractions of law at the present time than is usual. But there has been an unusual number of bold and outstanding crimes which furnish the newspaper headlines. These are being committed by comparatively young men, between sixteen and twenty-five for the most part. The immediate effect of the exploitation of these crimes on the front page of the newspaper has been a revival of reactionism with regard to the treatment of crime. The parole laws are being vigorously attacked. Bills are appearing in the legislature which would lengthen the sentence for various crimes. The attitude of the public is at this moment instinctive and emotional rather than rational. The need of the hour is a more general understanding of the whole subject of crime. The long history of the way society has treated the criminal is illuminating. With a vivid grasp of that history it should be quite unnecessary to repeat the errors of the past. The public should be made to recognize that every war is followed by a crime wave. The worst orgy of lawlessness this country ever had was that which followed the revolutionary war. Training in the art of killing does not help in building up a sense of the sanctity of human life, and the enforced idleness of thousands of returned soldiers who have for years held all things in common does not increase the respect for property rights. The break-down of some of the remedial agencies which have been built up at much difficulty needs explanation. There is a lack of investigators to look into the parole cases, and a lack of probation officers. This has led to the abuse of the parole in many states. It does not necessarily follow that the parole plan is itself a failure. There is a widespread revival of belief in the efficacy of capital punish-

ment. This reaction again is instinctive rather than rational. A comparison of the records of the states that have no capital punishment with the records of the states that do, will show at once the fallacy of the notion that capital punishment is a better preventive of crime than those means which do not involve on society's part an absolute confession of its failure to save its own members.

Dr. Gulick's Immigration Plan Before Congress

ONLY the veto of President Wilson prevented the nation from securing during the last session of congress the enactment of a law for the scientific regulation of immigration. This plan was for long associated with the name of Dr. Sydney L. Gulick, the well-known missionary to Japan. It was favored by Dr. Gulick as a means of preventing any large immigration of orientals into this country while at the same time "saving the face" of those nations. This is only one argument for the bill, however. It would enable an immigration board to regulate immigration scientifically according to the industrial demands of the country. In times of industrial depression, few new workers would be admitted. In times of great prosperity when industry called for additional help, more would be brought in. When the bill is introduced again it will provide for an immigration board with the power of admitting people from any country up to ten per cent of the number from that country already in America. The census statistics would thus be a basis for figuring the amount of new immigration that would be admitted from any nation of the world, or from any ethnic group. The National Committee for Constructive Immigration Legislation has prepared literature on the subject of the Sterling bill which may be secured from the office at 105 East 22nd street, New York. The interest of the church in this bill is many fold. It seems like a peaceable settlement of a problem which ever threatens to embroil us with other nations, particularly with the orient. It safeguards the interests of the immigrants by refusing them admission at such times as they would undergo grave hardships in getting a foothold in this country. It will also prevent the depression of the American standard of living unduly. The plan is brand new and has the value of being a carefully conceived effort to meet one of our most important national problems.

Funeral Services at Potsdam

VERY sad and somber are the events which are transpiring in connection with the burial of the ex-empress of Germany. In all the aspects of her life she was worthy of the place which fortune brought to her. In personal character she adorned the positions of wife and mother. She was worthy of the place which fortune brought to her. Her influence upon the court circle and upon her husband was wholesome. Hers were the homely virtues that Germany once set forth as the crown and glory of womanhood. The tragedy of her life was brought about by that overweening ambition of the military class, of which the

ex-kaiser was the leader, which plunged the nation into a self-annihilating war. That war swept away a dozen thrones, and ushered as many sovereigns into oblivion. There must have been very bitter thoughts in the mind of William as he stood beside the body of his dead wife, who had shared his glory, and had fallen with him to the nadir of humiliation. Every effort was made, naturally, to invest the funeral with the pomp and circumstance of the old monarchy. The democratic courtesies toward the old regime were stretched to the utmost tension to permit the revival for the moment of the imperial traditions. But it was only for the moment. In such a time one thinks of Mr. Morton's poem, "The Kings are Passing Deathward," of which the closing lines are these:

"They walk in awful splendor, regal yet,
Wearing their crimes like rich and kingly capes.
Curse them or taunt, they will not hear or see;
The Kings are passing deathward: let them be."

"Beer For Medicine" Threatens Medical Profession's Prestige

DR. HARVEY W. WILEY, the famous food chemist, thrusts his stiletto into Attorney General Palmer's "beer for medicine" ruling in this manner: "Already application has been made to start breweries for the making of medicinal beer. If the ruling of the attorney general is carried into effect the profits of beer making in this country will arise to heights never before known. The vitality and morbidity statistics will be swelled by such a new multitude of sick and convalescent as to try the capacity of the printing presses of the census bureau. Those who have the welfare of the medical and pharmaceutical professions at heart and who want to see the honest and efficient execution of the prohibition act will unite as one man in an effort to obtain a recall of this order by the present attorney general of the United States. Rated on the scale of usage, beer has not now, and never has had any standing as a recognized remedial agent." The new attorney general is slow to act. Perhaps he finds the Palmer ruling true to the letter of the law. If so the way is open for an appeal to congress to remedy the defect. New York has passed a drastic enforcement act. If the wettest of all wet states will do that, certainly the great dry majorities in the nation will see that congress makes the law itself bone dry. Attorney General Palmer's ruling was not justified. It is a clear violation of the spirit and intent of the law, even if it can be justified by its letter. After waiting for more than a year without action he should have allowed the incoming attorney general to make the ruling.

How Ireland Has Suffered

THE American Committee for Relief in Ireland has just published the report of a survey of the situation there made by The Friends' relief unit. They say that the damages "inflicted by the British forces within the past twelve months amount to approximately \$20,000,000." This estimate does not take into account the damage done

in Dublin and is \$8,000,000 under the estimate made by a British official. The committee believes itself to be quite conservative in its assessment. It finds also that "25,000 families in Ireland, numbering approximately 100,000 men, women and children are in pitiful need of instant help from the American people." These people, says the committee, are made up "entirely of men and women who have quietly gone about their peaceful pursuits all their lives and who have steadfastly refrained from taking part in armed activities." The committee found that 600 buildings had been destroyed or materially injured, some 2,000 establishments involved. They point out that wages are always pitifully low in Ireland, so low that Americans wonder how people live. Unskilled labor today is drawing an average wage of only from nine to fourteen dollars per week, and even skilled trades like motormen and conductors get only an average of about twelve dollars. These 25,000 families do not have even this small stipend. The cooperative creameries which Sir Horace Plunkett and his advisors had so arduously and skillfully built up have suffered a loss of a half million dollars at the hands of British soldiers, and 15,000 farmers who lived partially by supplying them with milk face not only loss but severe distress. "Your delegation," said the report, "viewed this damage personally and personally collected on the spot evidence as to the value of the property destroyed. In addition, written statements from reliable sources were supplied to your delegation regarding material damage in the small number of afflicted communities which they were unable to visit."

Depriving Childhood of Uplifting Worship

A GITATION is a good thing once in awhile. Only thus can we become properly conscious of some of our problems. Professor H. Augustine Smith is a well-known song leader of Boston and an enthusiastic worker in religious education. He believes that music must play its part in the religious education of the child. The secular newspapers are just now exploiting what seem to them radical utterances by Professor Smith. He has declared that we are accustomed to sing dance music in the Sunday school with sentimental words that mean nothing in the education of the child. The feet of the children under the pews keep time to the two-step music, while their minds wander away from the pious words. It is no wonder that the dance hall will soon be more attractive to these children than the church service. There are still Sunday schools in which men's classes sing "Beulah Land." Mr. Smith is hard on such men. He says: "I question whether they are men, or just unsexed, bloodless anaemic things who ought to be in a sanatorium or out on the golf links." While in many religious denominations there is now an official hymn-book which is used in the church services containing the great hymns of the past and some of the good hymns of modern composition, the children still sing out of the old-time mushy song-books, on the theory that the children want this kind of music, or that they do not like better hymns. The Sunday school does not fit them to become worshippers in the church, and the result is

that but few children go to church. It is sometimes stated that the children are absent from the church because they do not understand the sermons. May it not be that they do not enjoy the church service because all of the music is strange to them, for the reason that the Sunday school has never prepared them for worship in the church? The mushy Sunday school book has large numbers of hymns like "There is a land that is fairer than day." Yet the children are the least interested in the future life of anybody in the whole community. Just now they are most concerned to get the most out of life here and now. Why should not Sunday School music be true to this fundamental pedagogical fact?

Criticism From Both Sides

T HE church gets its criticism coming and going. When the churches were quiet, parochial institutions, with their stress laid chiefly upon personal and family religion, the dominant note of popular criticism was that they were "other-worldly," and not vitally related to the great problems and evils of this world. A favorite point of attack was with regard to the saloon. How often were we told that "the churches could put the saloons out of business if they would," and the failure of the churches in this regard was cited as a symptom of weakness and general ineffectiveness. How often, also, was the church challenged in the matter of social vice. What was it going to do about its own members who owned and rented known dens of iniquity? Was religion only a private matter? Was it concerned only with the souls of men, caring nothing for their bodies, for the conditions under which they worked, the wages they received, the homes in which they lived, and the environment in which they had to rear their families?

Now that the churches have awakened and launched out into activities and programs designed to make religion more effective as a social force, popular criticism, which seems able only to see one aspect at a time, veers about, and finds fault with them for endeavoring to do the very things that they were found fault with for not doing. But was it not ever so? Jesus found his own age to be much the same in character. "We have piped unto you and ye have not danced; we have mourned unto you and ye have not wept."

If the churches in awakening to the social aspects of religion, and to the social needs of the world, have gotten out on the wrong side of the bed, or have gone about the day's work in the wrong way, let the mistakes be emphasized in the strongest manner. But to deny the awakening, and above all to charge, as many do, that because the churches are deeply concerned about a multitude of matters, municipal and national, social and industrial, there must therefore be a lessening of personal and family religion, and a weakening of personal piety and the "homely virtues," is surely wide of the mark. There is very little evidence that religion means less in the personal lives of the people as a whole than it ever meant; and there is a great deal of evidence that the socialization of religion has

intensified and clarified its individual content. Much of the conventional, orthodox, self-centered sort of religious individualism, that used to be criticized for its lack of practicality and red-bloodedness, has run out in the present generation. But many of the children of the saints are as saintly as their forbears, though the forms and expressions of saintliness may have changed. Also, one of the most hopeful things about the churches today is the recruiting of new blood, the winning of men, whom dead orthodoxies and futile pharisaisms left cold, but who are prepared to support a church morally and socially awakened.

Some years ago a minister induced a "labor leader" to go with him to a conference composed chiefly of ministers. This man had been estranged from the church. For twelve years he had never been inside a church door. The minister wanted to discover his reaction to a somewhat typical ministerial gathering. He was so deeply impressed with the sincerity of the men, with their evident earnestness in seeking to know the truth, and to do their whole duty, and with their freedom from the conventionality and bigotry that he had associated with the church, that he came back, united definitely with his companion's congregation and has continued a faithful and active member ever since. This incident is typical of many that tell of the new appeal and power of the churches in a time when so many are deploring their retrogression. In spite of many deficiencies and shortcomings, in spite of rather dangerous adventures in untried paths, some of which will prove disillusioning, the churches have made real progress in vision, program and attitude.

Almost solidly the churches have made their convictions and leadership apparent with regard to great social and industrial issues. One may not approve of every detail of their pronouncements, but the essence and substance of what they have declared constitute the fundamental principles which lie at the very basis of Christianity and are inherent in a Christianized social order. The churches have strengthened the hands of all who work for a better world. It is a profound gain that their voice of authority has been turned from doubtful matters of theology to speak as the very oracles of God regarding the matters which most deeply concern the spiritual and material welfare of the people.

What are some of these things that the churches have settled? They have settled the fact that religion is social in its nature; that piety cannot be divorced from politics, commerce, industry, or any department of life. The old type of individualism in religion is a thing of the past. The churches have settled the fact that the material welfare of the people has an organic relation to their spiritual natures and needs; that it is out of harmony with sound ideals, social, political, or religious, for the reward of labor to be inadequate to the proper maintenance of good homes; and they have come clearly to recognize that the world is religiously out of joint while some possess more than is good for them and others have less than they need. It has been settled to the satisfaction of the church's conscience that there are certain human rights which men are justified in claiming, and that democracy, if it is a good

thing politically, is an equally good thing socially and industrially. The churches, it may be said, have settled certain principles with regard to the status of women and children. They are solidly against child labor, and if they are not agreed as to the specific sphere and privileges of women, they are solidly against every social or economic force that makes for her degradation.

With regard to these and other social ideals the churches are not adopting merely formal, superficial and temporary measures and programs. They are stating deep convictions. The mind of the church today is defining itself on all the problems of life in the belief that they are ultimately spiritual problems. And while the churches are emphasizing the duties of Christians as citizens, they are by no means minimizing the need that citizens must be Christians. Operating more largely in the realm of law and social reconstruction, they have not forgotten that they are the ministers of grace. The churches cannot be criticized fairly from the standpoint of one idea; they are open to vast improvement, but their development and activities were never broader, more inclusive, and more comprehensive than today. By no means let us stop the criticism the churches are receiving. Sound criticism is the gateway to improvement. But let us get away from the one-sided sort of criticism that assumes too readily that particular forms of development must be mutually exclusive. If the churches are becoming stronger and better organized, and are cooperating in mass movement and in social action, that is no evidence that personal religion, or regard for the worth of the individual, is waning; and above all the fact that the churches are more concerned about a better world in time is no evidence of a weakened consciousness of the eternal. The churches are just as sure as ever that Jesus Christ is the same yesterday and tomorrow; what is happening is that they are visioning him more clearly as Master and Leader for today.

The Community Church and the Wider Church

NO phase of present-day Christianity is more significant than the growth of the community church. In all parts of the nation such organizations are taking form. Sometimes they are federated groups combined out of two or more churches that have discovered that they can work more effectively together than alone. Sometimes they are initiated by the interested people of a locality without previous association. And in some instances they come into being through the emancipation of a local congregation from all denominational relationship, and its desire to serve the community in the broadest and most unsectarian manner.

There is no standard to which the community churches must conform. Like local congregations in the beginnings of Christian history, they are the result of the common spirit of worship and service in the people of a defined area, and they take the form which experience and good will suggest. They are, and by right of events ought to

be, autonomous. The problems they face are mostly local, and in a measure unique. They will be glad to learn from the experience of other similar groups, but within wide diameters their plans must be self-evolved. And the number and success of these independent organizations is the best proof of their timeliness and efficiency.

There is one problem, however, which confronts every community or independent church, on which as yet there is no definitive word of counsel. That is the question as to the best means of establishing those contacts with the broader missionary, educational and philanthropic causes in which every sensitive community wishes to be interested. It is claimed by some that this cannot be done. As is well known this is the stock argument of denominationalists against the community church. It is but a poor argument, but it is pressed for all and more than it is worth by those who wish to discredit the new movement for community initiative. It is claimed that a church must be in vital contact with some denomination in order to possess those channels of wider relationship without which it becomes merely parochial and sterile.

What are the methods by which this connection with nationwide and worldwide Christianity may be enjoyed? Of course the one most obvious, and most strongly insisted upon by those denominational leaders who face with some anxiety the rapid growth of the community church movement, and wish to control and limit it as far as possible, is that of direct denominational connection. It is affirmed with emphasis, in season and out of season, that the only thing which can save such an independent church from failure is relationship with some communion, to which it shall report, and through which it may dispense its offerings for the wider causes. This is of course a fallacy. It is a fallacy suggested and fostered by the denominational spirit that dislikes to see the diminution of church statistics and contributions. It is this argument which is the weakest feature of the otherwise remarkable volume on Christian unity recently issued under the auspices of the Federal Council of Churches. The disadvantage of this method of connection is that it preserves unimpaired the consciousness of denominational relationship and regularity, which is at best a temporary and passing phase of the church's life. One of the great advantages of the community church movement is that it fixes attention upon a different and far more important objective than the denomination—the community in which and for which one lives.

A second method that has been suggested is the combination of the various independent and community churches in an organization which may offer suggestions for their guidance, and may serve as a channel for united effort. This would be one degree worse than the denominational connection. It would have all its disadvantages, and furthermore it would add a new denomination to the present divided groups within the church. It will be natural for representatives of the community churches to gather for conference over common problems. But an organization such as would even hint at a new denomination is to be avoided. Therefore there ought not to be formed any agency for connection between such churches and the

fields of missionary and educational effort. Some other plan must be found.

Some of the churches are adopting the method of dividing their contributions between two or more denominational agencies. This has the advantage of wider fellowship than one board would offer, and it prevents the alignment of the church with any one denomination. This is a distinct advantage to the cooperative movement, and provides a broader horizon of Christian activity. Still another plan followed by some of the community churches is the rotation of offerings among the missionary and philanthropic agencies of the various denominations with which they have had relations. This also has its advantages.

But it must be urged that none of these methods is ideal. The basic convictions of those who enlist in the work of the community churches are averse to the entire denominational program. It is at best a clumsy and wasteful system. It is destined to give place to one of greater coherence and efficiency. In the meantime the men and women who have found relief from it in the community churches are little minded to support the older system in any but the most necessary ways.

The agency for which hundreds of such churches are looking anxiously is something like the so-called Philadelphia plan for the United Churches of Christ. This plan provides that the missionary enterprises of the denominations shall be unified in a single organization whose function shall absorb the functions of the denominational missionary societies and boards. The consummation of this great vision would bring indescribable inspiration to the missionary cause from every point of view. But no element in the church would hail it with more ardor than the increasing group of community churches throughout the land. It would at once recreate for such churches the sense of identity with the whole body of Christ. They now stand in an anomalous position. If there seems to the unsympathetic onlooker to be a lack of missionary spirit in these churches, as compared to the conventional denominational church, the explanation is simply that there is no channel or medium through which they can function in their larger connections without either seeming to aid and abet, or running the risk of aiding and abetting, the denominational system against which their existence is a living protest.

Pending the acceptance by the denominations of some such unifying principle as the Philadelphia plan embodies, if two or more of the great missionary boards were to combine in such a manner as to assure the churches that cooperation and efficiency were to succeed the overlapping and sectarianism which are the scandal of the present denominational plan, scores of community and independent churches would hail it as a sign of progress toward the great objective of harmony and efficiency, and would hasten to utilize the instrument so provided. Such a merger of agencies ought to be possible at no distant day.

At present there is no ideal plan. The community churches must make their choice among unsatisfactory expedients until a better order is evolved. Toward that better order the most serious thought of the church of Christ is now being directed. Those who perceive the inefficiency and shame of denominationalism are a great

body. Yet contacts are necessary. Until a plan of unity is evolved, some one of the devices here suggested will need to be followed. But a coherent and efficient order of church life is now in process of development, and its disclosure will be hailed with comfort by all those who labor in cooperative ways.

Like Introducing an Old Friend

[It is now several months since our readers first saw the name of Edward Shillito attached to a fortnightly communication of British Table Talk. At first only a name, this name has now come to stand for one of the most attractive and competent minds whose interpretations of religious events goes into the making of The Christian Century. Alternating with Mr. Albert Dawson, long-time editor of The Christian Commonwealth, whose correspondence has been familiar on this side of the sea for many years, Mr. Shillito has been steadily creating for himself a warm and expectant confidence in the minds of all our readers. This he has been doing with no word of editorial introduction or sponsorship. On his own side of the water he needs no introduction, being a preacher and Christian counsellor of wide acquaintance and authority. We have asked Dr. Lynn Harold Hough, of Detroit, to speak a word interpreting Mr. Shillito's personal history and spiritual quality, which he has gladly done and which we desire to be taken as the voice of The Christian Century itself.—The Editor.]

REV. EDWARD SHILLITO, M. A.

IT was in the alluring library of my friend, Mr. Harry Keep of Birmingham, that I first came to have a definite idea of the activities of Rev. Edward Shillito, M. A. We had been speaking of forward looking men whose voices were carrying weight, and Mr. Keep began telling me of the work of this vital and keen-minded Free Churchman whose writings are welcomed by The London Times, The Westminster Gazette, and many other journals, secular and religious. He spoke of the charm and grace and spiritual insight of Mr. Shillito's poetry and of the wisdom and expressiveness of his prose writing. I had already read that significant little volume, "The Hope and the Mission of the Free Churches," which reveals the deeply spiritual quality of Mr. Shillito's mind, and the sureness of his insight when he is dealing with matters of moral and spiritual history. Later I got into his sermons and found a delicacy and beauty of phrase combined with a swift movement to the heart of the spiritual realities which carried the conviction of authentic and noble prophecy. Mr. Shillito is the son of a minister. He is a graduate of Victoria, and is also a graduate of Mansfield College, Oxford, where he felt the influence of that great thinker and teacher, Dr. Fairbairn. He was for a period associated with Dr. Horton, with whose rich and ample spiritual aims he deeply sympathizes. He is minister of the Buckhurst Hill Congregational Church, in a London suburb, and the Literary Superintendent of the London Missionary Society.

He is first and most of all a preacher and he carries the preacher's mind and the preacher's conscience and the preacher's passion into all his varied literary and journalistic work. Mr. Shillito is keenly aware as to all the contemporary moral and intellectual and religious movements, and from his watchtower looked upon them with singularly sympathetic and understanding eyes, with all the alertness of his mind and the sense of intellectual discipline which his writings convey perhaps their most characteristic quality is a certain authentic note of spiritual insight. He uses words as friends whom he dearly loves, and he writes as one who has seen the invisible. He is a keen and eager modern man who has made his own journey to the burning bush.

LYNN HAROLD HOUGH.

Jesus of the Scars

"He showed them His hands and His side."—John xx. 20.

IF we never sought, we seek Thee now;
Thine eyes burn through the dark, our only stars;
We must have sight of thorn-pricks on Thy brow,
We must have Thee, O Jesus of the Scars.

The heavens frighten us; they are too calm;
In all the universe we have no place.
Our wounds are hurting us; where is the balm?
Lord, Jesus, by Thy Scars, we claim Thy grace.

If when the doors are shut, Thou drawest near,
Only reveal those hands, that side of Thine;
We know to-day what wounds are, have no fear,
Show us Thy Scars, we know the countersign.

The other gods were strong; but Thou wast weak;
They rode, but Thou didst stumble to a throne;
But to our wounds God's wounds alone can speak,
And not a god has wounds, but Thou alone.

EDWARD SHILLITO.

Announcement

DR. JOSEPH FORT NEWTON has so woven his messages and spirit into the fabric of The Christian Century by his contributions over a period of nearly ten years, that the acceptance by him of any more formal relationship will hardly seem to our readers to make any material change in the aspect of the paper. Nevertheless, we take particular satisfaction in announcing at this time that Dr. Newton has consented to take a place on the editorial staff. He will continue to write under his own name as he may desire, and in addition will share constructively both as writer and counsellor in the editorial policies of the paper. Dr. Newton is making for himself and his message a great place in the hearts of churchmen on both sides of the sea. The Christian Century remembers with pride its pioneer part a decade ago in "discovering" this brilliant and gracious spiritual interpreter to the larger public. It recognizes gratefully his generous help through the years and finds appreciable increase of joy in presenting him to its readers in an editorial role.

THE PUBLISHERS.

The Threat of Millennialism

By Obadiah Holmes

HERESY HUNTING has been revived. A world wide movement beginning in America and spreading through Great Britain and the foreign mission fields, under the name of "Fundamentals of the Faith," proposes to drive "new theologians, evolutionists, modernists and higher critics" from churches, high schools, normal schools, colleges, universities and theological seminaries. An index expurgatorius is published in Yonkers, Minneapolis and Philadelphia.

This cult does not desire heresy trials, for this means open discussion. It proposes, however, to use political methods in selecting delegates to official bodies of all denominations in the United States. The heresy hunting program says: "The National Conventions (Disciples, Congregational, Baptist, etc.), or Presbyteries or Assemblies (all Presbyterian bodies, etc.), or Governing Bodies (Episcopal, etc.) could be controlled by directing the appointment of delegates from the local churches or from other bodies." All denominational colleges (Yale, Princeton, Brown, Vassar, Chicago, Boston, etc.) and all state colleges (Michigan, California, etc.) "shall be compelled to give a full account of their work and teaching to some strong representative orthodox board outside of their own boards and trustees."*

A SERIOUS MENACE

This is not a huge joke but a serious menace as many modern clergymen and professors know through bitter experiences. Many denominations are witnessing the disrupting force of the cult of "fundamentalism," the mailed fist of self-created orthodoxy. The movement is gathering to itself the aberrations and excesses of demented chiliasm. The mental pathologist has named this sort of movement "pandemic psychosis,"† a functional mental disorder that tends to spread through large groups of people. It grows out of what has been crudely called "mob psychology" but a better name is mental contagion. The present age is neurasthenic from war shock and industrialism, and this state of nerves provides good ground for propaganda. Neurologists know that nothing is more characteristic of neurasthenics and hysterics than their tendency to yield to the potent influence of suggestion. This mental contagion spreads, and, on a pandemic scale, it goes far to explain the neurotic conditions working in the cult of "fundamentalism."

There is an underlying sense of vague apprehension, "a sense of impending evil," as the nerve specialists call it. When this gathers momentum we have the furor of fanaticism. Complex thinking is not possible for crowds. Everything must be brought to a focus, until the one idea becomes an obsession, and it is transmitted from brain to brain as a sort of unreasoning impulse, very much like what is observed when a herd is stampeded. Chiliasm has

been carried everywhere by the so-called Bible Institutes, tabernacle evangelism, "prophetic conferences" and a voluminous literature gratuitously distributed. Vast numbers of people from orthodox communions have been herded to stampede the "unregenerate new theology infidels in churches and schools." It is well known that the standard divinity schools requiring a degree of A. B. or its equivalent for matriculation report a diminishing number of students. But the Bible Institutes, whose attendants have little or no equipment, many having nothing beyond sixth grade in grammar school, report an increasing enrollment from year to year.

ALL DOUBT IS SIN

These Bible organizations, whose fundamentals of the faith are based on literal infallibility, are not places of serious study. To question is to doubt. A founder once said that doubt is like a plant, there is always a sin at the root. These schools are markets where the goods are carefully wrapped and handed over the counter. Men from these institutions are in churches of every fold. They have no sympathy with the communions whose pulpits they occupy. Their lack of sound learning is atoned for by a continuous denunciation of colleges and theological schools. They yield their allegiance to the "fundamentals of the faith" program. They propose, led by the Bible Institutes, on the basis of great numbers, to control every denomination in the United States. The Baptist society, because of its democratic organization, has been chosen as the first field of battle where the reactionary forces plan to crush "the evolutionists and modernists and higher critics."

A very frank confession is made by the editor of the Moody Bible Institute Monthly, September, 1920, of the part that institution has had in the attempt to disrupt the Northern Baptist Convention:

We seldom go into denominational matters in these columns but the victory of the conservatives at Buffalo, 1920 is more than a denominational matter. The modernists in that body were amazed at the strength of the opposition put up to them, which as a contemporary says, seemed to come from nowhere. It came from God, however, as we truly believe. That the Bible conferences during the last five or six years have had much to do with it, there can be no doubt but they were merely the means in God's hand to revive his people and stir them earnestly to contend for the faith. That word "contend" needs emphasis just now in more places than the Northern Baptist Convention and what has been accomplished there and in the arrest of the Interchurch World Movement in other denominations ought to encourage evangelicals everywhere to exert themselves in opposition to error and in bold propagation of the truth. We never felt more ready for battle than now.

The Baptist society of the north with one million five hundred thousand communicants faces disruption at its next general convocation in Des Moines, Ia., in June. Not having standards of faith the denomination never has had heresy trials except by religious newspapers. Baptists have always stood for religious liberty, freedom of conscience, the right of private judgment and the competency of the

*"The Crisis in College and Church."

†See "Mental Contagion and Popular Crazes" by James Hendrie Lloyd, M. D., Scribner's, February, 1921.

soul in religion. But the cult of "fundamentalism" has summoned the great religious democracy to abandon its mind. There will be an attempt to control the teaching of ten thousand five hundred churches, eight divinity schools, nine training schools, twenty academies, and thirty one colleges among which are Chicago, Brown, Vassar, Rochester, Denison and Colgate.

A BOSTON EPISODE

Not long ago in Boston a group of orthodox clergymen held weekly meetings in a church near the Common. It came to the ears of the chief of staff of the largest church in New England that a minister had invited a Unitarian brother to lecture in his vestry on "Jesus." In spots, Boston is like Palestine, "The Jews have no dealings with the Samaritans." The chief of staff, pained by this breach of faith, appeared at the clergy conference near the Common, coming directly from his knees in prayer, and announced to his brethren that he had a resolution which they must accept, without debate, before it was read. They all, with one accord stoutly voted "nay." The resolution stated that if an orthodox brother should invite a heterodox brother to his pulpit he would be disfellowshipped. The chief of staff discovering the spirit of Roger Williams in Boston ordered the non-conforming clergyman to vacate the meeting house. Like Martin Luther they could not do otherwise. These outcasts like the strange creatures in the prophecy of Ezekiel "went everyone straight forward." They were harried not, from Boston Common, but from the house of the Lord.

A modern inquisition against scientific scholarship has begun. A committee of investigators is at work and will report its findings at the next convocation of Baptists. The appointment of this committee was determined in a convention on "The Fundamentals of the Faith." The regular convention held in Buffalo* in 1920 heard voluminous charges of heresy against the colleges and divinity schools and in a spirit of generosity appointed the committee named by the prosecutors of modernism. This is the first time in the history of Baptists that they have been so universally accused of intelligence. An ardent southern brother—like Saint Saul, "being more exceedingly zealous of the traditions," lest the committee should fail to secure evidence—has circulated a questionnaire among the accused. To simplify matters all questions are to be answered by yes or no. Some of the questions are: "Do you believe that Joseph was the natural father of Jesus?" "Do you believe in the bodily resurrection of Jesus?" "Do you believe in the bodily resurrection of believers?" "Do you believe in the bodily ascension of Christ into heaven?" "Do you believe in the bodily return of Christ?" Whoever writes nay is a heretic. It will be seen that the standard by which modern men are to be tried is that of literal infallibility.

It would seem that the Andover controversy, the trials of Robertson Smith and Henry Preserved Smith and Charles A. Briggs and David Swing will be like pink teas compared with the trial all modernists are to face in their struggle for freedom.

*Report of Fundamental Conference and Annual of Northern Baptist Convention.

Not long ago, in the Moody Bible Institute monthly*, widely circulated in orthodox communions, a prominent "fundamentalist" issued a call for the founding of a Protestant Evangelical League, an essential object of which was to draw a line through all churches and refuse fellowship to those who do not hold such doctrines as infallibility, verbal inspiration, bodily resurrection and the premillennial coming of Christ. With these dogmas there is a vicious attack on the character and motives of all who dissent. Those who differ are called traitors, blasphemers, Judas Iscariots and assassins of Christ.

The cult of "fundamentalism," with its verbal inspiration and infallibility, is chiliasm or premillennialism or adventism with a new name. The doctrine has had an unenviable history as well informed people know. "Each creative epoch," says Dean Shailer Mathews, "has been marked by a variant type of religion which, if not fanatical, was opposed to culture, regarded all efforts to unite religion and the current science as atheistic, looked to the speedy end of the world, and in many cases was marked by actual hysteria. We recall the Montanists, the Donatists, the fanatics of the Reformation, the Fifth Monarchy men of Cromwell's time, the Millerites, the religions demanding jerks and speaking with tongues. These extremists do little constructive work, they show remarkable degrees of censoriousness but have not stopped either the intellectual progress or the development of the Christian religion as it enriches itself by finding truth in the various enlarging spheres of human activity. Where would our great body of sound thinking be, if Tertullian's diatribe against Greek philosophy had become the law of the church? What would our Protestantism have become, if the chiliastic movements that dogged the steps of both Luther and Calvin had really become the dominant force in the church?"

DRAW THE LINE

Concerning this growing menace which threatens to rend asunder not merely Baptists of the north, but all the leading bodies, there is a strange lack of information. Few perhaps, outside those who have been studying this bolshevistic movement in religion, know of the vigorous and strongly financed propaganda of the revamped chiliastic cult that proposes to ride rough shod into power. It has a creed. This it attempts to force with mailed fist. It has a system of theology, fatalistic, based on an impossible verbal inspiration and infallibility. With this system no modern man can live. It is the chamber of horrors of orthodoxy.

A book, "The Crisis in Church and College," widely circulated, proposes the following plans in dealing with modernism:

We must organize and mobilize. . . in order to destroy the anti-Christian influences in our educational and religious life. In order to purify the institutions where modernism is taught we must discipline and reform these institutions. The management of local churches must be taken in hand by men and women of proper Bible education, of iron will, and the pulpits must be protected from the new theology. Let every-

*Christian Workers Magazine, XVII., 16 pp.

one agitate against the new theology in his own circle, his own home, his church, his place of work. . . Our present universities, reeking with the unbelief of an evolutionistic false philosophy, are the most dangerous centers in America. . . Our government has undertaken to regulate business, but the hour has come to regulate our education. . . The use of the evolutionary hypothesis must be abandoned. . . the new theology and modernism must be separated from our institutions of learning. . . If the new theology preacher is in the pulpit what shall the church do? . . . Dismiss him even at the cost of disruption. It is better to divide the church in a righteous effort to get rid of the false teacher. . . We appeal to the local churches to withhold their gifts from every teacher of modernism. . . Let us as with one voice declare that the new theology must go from our pulpits and institutions of learning. . . God give the courage necessary to perform our holy task. . . writing letters to members of the church, and bringing influence to bear on officials, against the false teacher, in public press, and in pulpit if possible, and through other channels, it would be impossible, for the new theology teacher to long endure such a holy and worthy publicity and propaganda against him. . . Once out of the pulpit this splendid organization would see that the false teacher does not get another church in America. It could, in all probability succeed in cutting off most of the financial support from these institutions, if not actually bringing about their total destruction.

Such is the purpose of the cult of "Fundamentalism." The Baptists of the North face this organized attack at their next General Convention in June.

FANATICISM AND RELIGION

"An ordinary sinner," says the late Borden P. Bowne who also like Phillips Brooks, suffered much at the hands of his brethren, "may be restrained by considerations of humanity or public opinion, but fanaticism knows no bounds. And when this fanaticism is joined to religion, then we have all the conditions for the persecutions and religious wars which have covered the pages of history with infamy . . . are they not written in the books of the chronicles by Buckle, by Draper, by Lecky, by White and many another? In the light of such facts we can not call the church the pillar and ground of truth without very great limitations. The most ignorant will be the most orthodox. Having little knowledge and no intellectual interest, they will desire to stand in the old paths, stand by the old formulas or the old phrases. All that is needed for this is a competent and active ignorance and a belligerent conceit. With this furnishing they read out all modern science, modern history, modern sociology, and modern thought in general. This has been so largely the character of self-styled orthodoxy that one might have ground for a suit for slander or libel in being called orthodox."

A religious journal in New York, managed by a Southern propagandist, announces a call for another convention of Baptists on "fundamentalism," and states that "there is widespread feeling that what the rank and file of our denomination would consider heresy is taught in some of our colleges and seminaries. . . There will be great disappointment at Des Moines if the committee fails to make a report that will clear the atmosphere. The denomination wants to know the attitude of our schools on the great fundamentals."

"Fundamentalism" will be satisfied with nothing but submission to a creed, formulated by the founders of a Bible

Institute, which the teachers must sign every year or the property will revert to the heirs. Baptists have no creed. No modern denomination will receive a statement of faith without criticism and open discussion. Modern men will not accept an impossible dogmatic creed even though it is handed by the mailed fist of a self-styled orthodoxy. The spirit of Protestantism is not dead. Premillennialism is morally impossible. It is a system of fatalistic theology that out-Calvins Calvin. It is a deadening pessimism. It is based on an impossible verbal inspiration and a fatuous infallibility. Only a demented textarian can accept it. The Bible itself is its greatest foe. The scholarship of the world turns from it with loathing.

A WORLD WITHOUT HOPE

1. It asserts that there is no hope for the world for the present age is dominated by the devil. The forces of evil dominate and the world will grow worse and worse. Its world view is stated by the Bible Institute of Chicago: "Our civilization took form when Cain, the rationalist and fratricide, "went out from the presence of the Lord . . . and builded a city."

"As awful," says the Dean of the Los Angeles Institute, "as conditions are across the water today (this was written during the war), and as awful as they may become in our country, the darker the night gets the lighter my heart gets."*

"The nominal Christian world," says a writer in *Prophetic Studies*, P. 170, "will be one vast mass of baptized profession, a corrupt, mysterious mixture, a spiritual malformation, a masterpiece of Satan, the corruption of the truth of God, and the destroyer of the souls of men, a trap, a snare, a stumbling block, the darkest moral blot in the universe of God."

2. It asserts that some will be saved at the visible bodily appearance of Jesus at the head of an armed force assuming his rightful place as ruler of the world.

3. It asserts that Jesus will establish himself in his capitol at Jerusalem as the head of a Jewish world empire for one thousand years. Rehabilitated Israel, the restored Jewish nation, will be supreme in all the earth. Sacrifices will be begun and all the world will go up every year, for a week, to the feast of tabernacles. All prophecy will be fulfilled and also the imprecatory Psalms. (Halderman, Morgan, Scofield, Gray, Goebelein.)

In 1809, William Ellery Channing, then a minister twenty-nine years old, wrote of ultra-Calvinism. "A man of plain sense, whose spirit had not been broken in this creed by education or terror, will think that it is not necessary for us to travel to heathen countries to learn how mournfully the human mind may represent Deity." An unsophisticated mind will be at pains to find nine words which shall more thoroughly express ultra-Calvinistic premillennialism, "how mournfully the human mind may represent the Deity."

"KAISER JESUS"

Few writers are quite so frank or brutal as the author of the "Coming of Christ," distributed by a Bible house

*Christian Workers Magazine, 1917, p. 554.

for propagandist purposes. He translated millennial militarism into a picture of the returning Christ (or "Kaiser Jesus," as R. A. Torrey says,) as a great military leader, striking down his enemies and killing them with the sword as men of war have always done with

the eyes of one who is aroused and indignant, in whose veins beats the pulse of hot anger. . . He comes forth as one who no longer seeks either friendship or love. . . His garments are dipped in blood, the blood of others. He descends that he may shed the blood of men. . . He will enunciate his claim by terror and might. He will write it in the blood of his foes. He comes like the treader of the winepress, and the grapes are the bodies of men. He will tread and trample in his fury till the blood of men shall fill the earth. He will tread and trample them beneath his accusing feet, till the upspurting blood shall make him crimson. . . He comes to his glory not as the Savior meek and lowly, not through the suffrage of willing hearts and the plaudits of a welcoming word, but as a king, an autocrat, a despot, through the gushing blood of a trampled world. And those who follow this emergent, wrathful King of Heaven are represented as armies. They come forth as a body of fighters. They come forth to assist the Warrior to make war on the

earth. In this way the kingdom is to come, not by the preaching of the Gospel and the all-pervasive power of the Spirit of God.

This is the gospel of militaristic "fundamentalism" as against the gospel of grace. And this brutal cruelty and blood thirstiness it offers at the close of the world's most terrible war, to a world weary of the sword and needing above all else the gospel, not only as the wisdom, but also the power of God. It has surrendered all hope that the world may be saved by love and grace and truth. Its sole appeal is to brute force. Its War Lord cometh to destroy. It is a wonder that men who thus preach "propose an organization that covers America whose activities could be directed from the parent society and carried out by all the local societies throughout the nation . . . to bring to terms the largest educational institutions as well as the smallest . . . bringing about their total destruction, should the method be necessary, in behalf of the cause of Jesus Christ."

(Concluded next week.)

The Country Church

By Edmund de S. Brunner

THE celebration of the three hundredth anniversary of the founding of her national life found America at a critical turning point. For the first time in her history, the farmer and the rural group have ceased to be a majority factor. Three hundred years ago, American interests were of two kinds—rural and spiritual. From the soil came food, and from the church came a kind of Spartan consolation and inspiration.

Though the grim and forbidding "meeting houses," with their separate seats for men and women, their utter poverty of beauty and their clergy who occupied five hours of every Sabbath with sweeping denunciations of the flesh and the devil, were open only on Sunday, they were yet centers of the community life. To them came the Pilgrim fathers and their family flocks, thankful for a day which propriety and religious instinct demanded should be spent otherwise than at the bleak business of tearing scanty bread from unproductive New England soil. Even the small Prudence and Samuel of the family esteemed the day, though frequently in the midst of the droning discourse they had to be "tapped awake" by the warden who lay in wait for nodders armed with a long pole topped by a squirrel tail or less merciful knob of wood.

From the American countryside, established and continued upon such a basis has come the best of America's leadership and almost all her food. Prosperity for rural America has meant prosperity for the country at large. Upon the condition of the farmer remaining contented at his task has hung America's economic supremacy. For nearly three hundred years the farmer has stayed at his post. All this is an old story.

But the turn of the century has seen a change. American rural life has declined. The city has grown eight times

as fast as the country and in the last census period has gained eleven millions over the rural population. Economically, the situation is serious. Economists will tell you so and shake their heads as they tell you. To supply the city with fresh blood, clean bodies and clear brains to endure the terrific strain of modern life, there must be development of men in the open country spaces. At the same time, there must grow up a race of soil-men, boys and girls who for pure love of Mother Earth will hold firm the ranks of tillers. The physical and the financial health of the nation demand a cessation of the exodus of too much of the farm's best blood to the city.

INADEQUATE FORCES

But while we argue thus, the exodus continues, constantly augmented by those who want higher education, better financial returns, a higher type of recreation than the rural districts are able to afford. Only in communities where some agency has recognized the new needs and proved sufficient to the task of erecting a satisfactory life for all people and elements in the country has the deadly march been stayed. But the number of agencies, with organization, money and desire to carry out this service to the nation is pitifully small and the forces at work hopelessly inadequate.

Harking back to the well-nigh indispensable part the church has played in the development of rural America to the present point, it would seem that in her rural pastorate lies the salvation of American country life. But here alas, is tragedy again and a case for more trained leaders. Because the church has not in adequate numbers adjusted herself to changed conditions, she is declining with the population. In a recent study of 700 rural counties

representing every state in the union, nearly half the Protestant churches had less than fifty members. The same churches had no provision for interesting young people and often no young members, no up-to-date educational features, no live recreational methods. They had almost no full-time pastors, for a church so small can pay but scantily for pastoral supplies. As a result, ministers must serve three, four, even ten and twelve churches, travelling thousands of miles in the course of a year to reach the scattered preaching points.

Yet, if economists please, here at least is a start. Here are buildings closed six days and sometimes seven days in a week. Here is the plant all ready for the superintendent and his aides. The country church was once the sole gathering place for the rural community. Today, it stands in practically the same relation to community life. But since that life has grown a trifle easier, new demands are being made upon the community center. Rural residents are asking for some of the pleasures their city friends enjoy. And if they do not get them in the country, they will go to the city to search for the things which will fill their needs.

THE COMMUNITY MOTHER

That the church in most cases is failing in her task of community mother is obvious. The reasons for her failure are of interest to more than the churchman, for after all, she is the readiest and if she can be awakened, the most willing, to undertake the problem of reconstructing American country life. Why is she failing? Small congregations, part-time ministers—these are part of the answer. But there is more.

Instead of at least two services on Sunday, churches with memberships as small as fifty must be content with one or two in a month. Verified figures show that there actually are 12,000 of the 17,000 churches of a great denomination in the United States which on a given Sunday are without services. Nine tenths of the thousands of churches of three others of the country's largest denominations have pastors who live from one to 150 miles from their parishes. In Indiana, a minister travels 700 miles to preach at one church twice a month. Another in the same state journeys 416 miles in a month to serve his two charges, and a third goes 396 miles to hold services at three widely-separated pastorates.

A quaint case of "pussy wants a corner" at which the unregenerate well may smile is reported from a small western town where there are three churches and three resident ministers. The three ministers, however, are pastors of churches in another county. And services in each of the town's three churches are held every month by three ministers from still another county. But all records are broken by a minister in a middle western state who must travel 350 miles every time he holds a service! This travelling preaching which apparently is unavoidable in small churches does not appeal to the best type of clergyman and so in those denominations which are chiefly rural in membership, four-fifths to nine-tenths of the pastors have no college or seminary training. The modern farmer who usually has had a college or agricultural school course himself, soon tires of listening to a preacher whose education

is not so good as his own and on Sunday morning forsakes the church for a farm or newspaper or neighborly gossip. Such ministers, unsuccessful in their work, depend upon revivals once or twice a year to keep the church going. The result is not always just what is expected, nor in the majority of cases what it should be.

THE REVIVAL HABIT

As proof of this, one has only to inspect the record of a middle western county where revivals are a habit. Thirty years ago, the county had ninety-six churches. In the thirty years, 1,500 revivals have been held. While other developments of the period probably did not result directly from the revivals, they do brand them as failures in the work of socializing and community-building. They included: the abandonment of thirty-four churches; net decline in church membership, 500; increase in petty crime, feeble-mindedness, tuberculosis and other infectious diseases; growth in political corruption and increase in the practice of vote-buying; steady decline in the quality of schools.

To the business man, such a state of affairs is scarcely surprising. He might even have predicted it with perfect certainty if the facts had been laid before him. He would never expect an annual or semi-annual visit from a business expert to put on a paying basis a business over which was an inefficient permanent manager. Yet the business of the Lord in the average country church is conducted upon much this slipshod basis.

Nor is the tale of churchly blunders yet told. Mistakes in location of churches have brought about a shockingly unequal distribution of religious forces. It is an incontrovertible fact that there had never been a minister within the boundaries of a western village fifteen years old until one was sent there the early part of last year to conduct a survey. There are seventeen counties in central and far-western states with no churches at all. In contrast, a middle western town of eight hundred inhabitants is the proud possessor of seven churches. In an eastern state, adjoining a churchless township is an area where within a radius of six miles, there are thirty-six churches.

WELFARE PROGRAMS

This and most of the problems enumerated have confronted the church for sometime. But the six millions of foreign-born now found in rural America present a new element of which the church has yet even to take adequate cognizance. Census returns show that one-third of all the foreign-born in the United States have settled on farms or in rural industrial areas. In North Dakota and Minnesota, where the Non-Partisan League, greatest political experiment of the day, is strongest, every other farmer is foreign-born. In fifteen additional states, the count is more than one-fifth of the rural residents. The church appears to have made little effort to reach these strangers within their midst. One community reported that thirty-four families in the neighborhood had never been asked to attend church because they were all "furriners."

While it may be said that the majority of country churches have not yet awakened to the great mission which

awaits them in meeting community needs, enough have experimented with welfare and recreational programs to prove that such schemes will go a long way toward solving the problem of keeping the boy and girl and the father and mother, too, on the farm. A salient feature of the programs mapped out by these farther-seeing churches of the minority, is the minimizing of differences and the laying of emphasis on agreements.

"We Universalists still hold to our beliefs," recently declared the layman spokesman for his congregation at a conference of religious leaders to consider a program for combined religious activities in an eastern county. "Yet in spite of this, we are ready to become either Methodists or Presbyterians if such a change will give us a man of God to live in our midst who will care how our children play because his children play with them, who will be interested in our school because his children will be taught there, who will care for our community because he is living within its boundaries, occupying one of the three vacant parsonages in this village of 550 people."

These words brought hearty endorsement from leaders representing eight denominations. Nor has the sentiment taken always the form of words. In Carroll County, N. H., where a survey disclosed in a section twenty-five miles long, eight abandoned and deserted churches, with not a single church organization, action took exactly three weeks. The survey results were placed in the hands of the denominations to which the empty churches belonged and a full-time pastor was put to work successfully salvaging the remnants.

In Vermont, since 1918, the good Yankee practice of "swapping" has been in vogue. In that year, the three largest denominations in the state decided that one strong church with adequate ministerial leadership for the average small community was preferable to three weak and inadequate bodies. Accordingly two denominations withdrew from a number of points, leaving the field to the strongest. Those withdrawing were then compensated by being allowed to become sole survivors at some other points. Though methods differ slightly, the procedure in the main provides one minister, one set of services and other joint activities, with a joint committee from each church represented to handle joint affairs. More than twenty-five equitable exchanges have been arranged in this manner among the three denominations.

CONSOLIDATION OF FORCES

This plan, it is seen at once, goes far toward eliminating conditions which have made the church inadequate to undertake community work. The consolidation of forces under a single church provides a resident minister and the higher salary which results from pooling of resources makes possible a trained man for conducting a program of service for the community. Living among his people, such a pastor becomes a member of the community in a very real sense, interested in community concerns and anxious to support community enterprises. On Sunday, his sermons reflect his daily associations with the affairs of his parish. Day by day, he bases his church program more and more firmly upon the truth which is becoming increas-

ingly evident—that nothing which is fit to enter the lives of people is to be shunned by the people's church.

It was a Methodist minister from Lakeville, Ohio, who went to the experimental station of the agricultural college of the state a few years ago to get cholera serum when the hogs in his district were dying of the disease.

When the official in charge of the serum station was preparing to make note of the request, he asked the minister: "Who are you?"

"Oh, I'm the Methodist minister," was the reply.

The dumfounded official gasped for breath, then demanded: "When did the church begin to take an interest in hog cholera?"

"I am interested in all the animals down our way," returned the self-possessed minister. "If my farmers lose their hogs or their sheep, they lose their spirits and believe it or not, spirits and spirituality have a closer kinship than just being derived from the same root."

SEVEN DAY CENTERS

A minister of the same type is Earl E. Harper of Holbrook, Mass. When he installed a motion picture machine for use at Sunday evening services, one of his older members prophesied that he was leading his people straight to the devil. Instead, by this recognition of a need for healthful amusement, Harper doubled attendance and contributions and made his church a seven-day center of community activities.

Nor are examples lacking of pastors who in times of need can go into the field of promoting. Dirk Lay, missionary to the Pima Indians of Arizona, recently persuaded President Seiberling of the Goodyear Rubber Company to lend his Indian parishioners \$500,000 with which to develop their cotton holdings. Interest was named at six per cent, no security was asked and the only condition stipulated was that Mr. Seiberling be permitted first chance to buy the cotton at highest market prices. In Geraldine, Montana, when one goes to the movies, one goes to church. There are no others in town. Practically the same thing happens with a town meeting. The athletic association meets under church auspices. Eight denominations are represented in the membership of this community church and clean-up day and go-to-church Sunday originate with equal frequency in its councils.

A great aid to national digestion is the church kitchen. Home demonstration agents used it as a center for training innumerable women in food values during the war. As a result of this beneficent aid, families are eating better, becoming better citizens and giving out more to the community in spirit and energy.

These and other assets which the church is bringing to American rural life are just at the threshold of their usefulness. The fact that they have succeeded a few times points to the hope that they may be entirely successful—that they may prove the staying hand which shall check the exodus cityward. In combination with the home demonstration agent and the county worker, they can bring a new prosperity into the home and a new spirit to the farm, changing ere the next count roll 'round, the discouraging tone of the census figures.

The Main Street Mind

By Robert W. Frank

WHEN Nathaniel asked Phillip, "Can there any good thing come out of Nazareth?" he revealed a skepticism about village life that is voicing itself distinctly in current literature. For there has been an unwonted irruption of the small town and its affairs into the contemporary novel. Nazareth is in the literary limelight. Several of our best sellers focus their interest and problems in American town life and of these perhaps the ablest is "Main Street" by Sinclair Lewis. Critics, as usual, are divided as to the motive and merits of this book. Some consider it a commendable bit of realism, a rather long bit to be sure, but accurate, a sort of ten reel word-film of things as they are. Mr. Lewis, they aver, has held the mirror up to life. Others see in it didactic propaganda, an attempt to stir and prod the small town to an appreciation of the finer but forgotten elements in our civilization. Still others call it a literary sneer, the attitude of a supercilious easterner toward the small town of the middle west, the most ancient form of snobbery in the world,—the laugh of the citified chap at his awkward, unpolished and provincial country cousin.

Individual reactions cannot be uniform, and critics, no doubt, have placed their fingers on both the strong and weak spots in the book. Most of them must confess, however, that Mr. Lewis has at least one good and great idea in the story and he has written of it well. It has been said that Boston is not a city but a state of mind. Now Main Street, as Mr. Lewis envisages it, is a state of mind. He has given it "a local habitation and a name" in Gopher Prairie, Minnesota. But it is not to be found only in the Gopher Prairies of our country. Indeed, it is as apt to appear in congress, the international peace conferences, and in university faculties as on Main Street. Even the minister, it would seem, succumbs with fatal facility to the Main Street mind. Of all professional surrenders this is the most tragic. For the prophet, though he live on Main Street, should think beyond Main Street and be above the Main Street mind.

DIMINISHING PERSONALITY

What is the Main Street mind? Put as compactly as possible it is the mind that refuses to grow. It is that state of mind in which one's personality becomes smaller and smaller, dwindling slowly away until, for all useful and creative purposes in the world, it has reached the spiritual vanishing point. We think the marks of this mind have been fairly limned by Mr. Lewis. They are worth the minister's consideration.

The Main Street mind is characterized first of all by the desire to be undisturbed. The denizens of Gopher Prairie resented the interference of the meddlesome and officious Carol Kennicott who sought to stir their interest in a richer culture and a wider commerce with human thought. So far as they were concerned human culture was coterminous with the village limits. The sun rose at one end of Main Street and set at the other. All the stars of first magnitude wove the magic of their illumination about this vil-

lage. They were a provincial, complacent and self-sufficient folk. They wanted to be let alone.

The acute peril of the minister is that he shall have the parish mind, shall be tempted to think only in terms of its boundaries. Or what is equally unpardonable, he confuses the limits of his denomination with the frontiers of outer darkness. To be sure one's parish interests are immediate, vivid and insistent and are not to be deserted in the hot lust after abstruse and speculative interests. Nor are denominational affiliations to be despised. But in these times when science has made of the world a whispering gallery so that we know almost instantaneously what our brothers are thinking in the uttermost parts of the earth, when transportation has transformed the world into a neighborhood, in a new and vital sense the minister's parish is the world. He must orient himself and his parish with reference to world movements and interests. "The common man," writes Mr. Wells, "cannot shirk world politics and enjoy private freedom." The minister does not sink into the pocket province of parish and professional interests and expect to retain an intelligent following as a prophet.

GROOVES AND GRAVES

Perhaps the most serious danger confronting democracy today, and humanity for that matter, is that it shall be atomized—broken up into small, self-sufficient and conflicting groups. In the vernacular of sociology the problem now is one of social unity, not of social differentiation. No common ideal or motive is yet serving as a sort of international glue to hold humanity together. Science and transportation have wiped out boundaries and made it necessary for us to live together, yet we have not the spirit which will enable us so to live—the spirit of a united family. We used to lament that half the world did not know how the other half lived. That was not so bad after all. Today, one one-thousandth does not know how the other nine hundred and ninety-nine thousandths live—and often does not seem to care. The denominator might be increased ad infinitum. In such a world the minister does not dare remain professionally isolated. He needs to be jostled out of his groove, for as Charles Sylvester Horne was so fond of saying, "The only difference between a groove and a grave is a matter of depth." His gospel should be the glue to bind a shattered social order together. He should know and understand the vivid inwardness and urge of as many group experiences as possible. He should be able to interpret conflicting groups to one another so that light and love will prevail over heat and hate. Not long ago a writer suggested that great social good might ensue if the mails should suddenly become mixed and those who took The Atlantic Monthly, The Bookman, Scribner's, et al., would begin to receive The New Solidarity, The New Majority, The Socialist Weekly and The Hobo News. Perhaps equal benefit would follow if ministers who read only The Hibbert Journal, The Christian Century, The Journal of Religion and The Homiletic Review unexpectedly received The Black Cat, Snappy Stories and The Police Gazette.

Such a suggestion is like a dash of cold water in the face, but who will deny that an interchange of mental pabulum, of viewpoints, interests and ideals, though all such may not be disinfected, might prove profitable—for understanding if not for inspiration. No doubt one group would be as mystified by the new experience as the other.

RIGHTEOUS BECAUSE AT REST

The Main Street mind will resent such suggestions—it does not wish to be disturbed. It is a state of mind that calls itself righteous because it is at rest. The greatest pain of the individual, as of the race, is still the pain of a new idea, and some individuals fear the travail. There must be work for such grooved personalities in this world, but is it in the ministry? Permit another quotation from Mr. Wells' Outline of History. Writing of early life on our cooling planet he says, "Drying up was the fatal thing in those days against which life had no protection." Even in misty, humid Chicago, or foggy London,—nay, anywhere, drying up is the ever-present peril to the intellect. To acquiesce in the desire to be undisturbed is the first step toward such an arid death.

A second feature of the Main Street mind is its ready submission to the prevailing current of opinion. The herd instinct is strong in most of us. We prefer to run with the pack and not alone—with the hounds rather than with the hare. The peril is that this instinct will control our reflection. Minds in the Main Street drawn by Mr. Lewis were the "me too" type. Their thinking was more or less regimented, their judgments goose-stepped by the more vigorous and vociferous members of the Gopher Prairie social set.

There is a genuine temptation in the ministry to become a parrot in one's thinking. The carbon copy intellect is all too frequent in the profession. There is room, no doubt, for commonplace men who will say with Mark Rutherford in his Autobiography,—

For I was ever commonplace;
Of genius never had a trace;
My thoughts the world have never fed,
Mere echoes of the book last read.

But even commonplace minds need not be servile in opinion and judgment. The veriest ordinary man should carry around a private debating society under his own hat wherein the questions of the day are threshed over if not threshed out. Now thinking has never been easy. "To act is so easy, to think, so hard," said Coleridge. Thinking is especially difficult today with the ubiquitous press inevitably influencing us with its hypnosis of repetition and suggestion. Yet our growth depends upon the intellectual initiative and freedom of every individual, however humble.

MASS MANIA FOR MILITARISM

Take the issue which the war, we are told, would settle—the issue of armaments. Today the principal interest in Main Street would seem to be whether one shall patronize the American Legion dance. One's patriotism may be suspected if one does not favor it. This, at times, seems to be the only war problem that has survived the

post-war psychology. The thinking clergyman cannot rest content with such forgetful reaction. He knows that Tallyrand was right when he said, "a government can do anything with bayonets but sit on them." The militarists affirm that we can sit on them—indeed that we can sit nowhere else with safety. Comfort is a negligible detail. To them the chief end of man is to glorify armaments and enjoy them forever. We have succeeded in glorifying them, to be sure, but there is serious doubt whether we or any people can enjoy them. It requires a challenging intellect, one that dares to think for itself, to withstand the mass mania for militarism today.

Or take another example. The prevailing current of opinion in Main Street assents passively to the teachings of Jesus. Many would be horrified if they were told His teachings had anything to do with conditions in Main Street, however. Samuel Butler, in "The Way of All Flesh," tells of an English congregation where the people would be profoundly shocked if anyone questioned the truth of the Sermon on the Mount and would be equally shocked if anyone attempted to practice it. The minister with the Main Street mind is liable to succumb to this theoretical faith in and practical skepticism of the teachings of Jesus. What could be more paralyzing? Emerson said that society was in conspiracy against the independence of its members. It is fateful when the minister submits to—or joins this conspiracy.

PREJUDICES AND CONVICTIONS

A third mark of the Main Street mind is that it generalizes its prejudices, or what is worse, makes postulates of them. Josiah Royce was fond of saying, "The wise shall live by postulates." He would have been quick to add, however, should one have questioned, that the postulates of the wise are criticized and tested postulates. Now the Main Street mind is apt to regard its prejudices as something ultimate and final, beyond the necessity of criticism or revision. An actual case in point suggests itself. Having to deal with an especially irritating minister of a sister denomination a certain pastor acquired a decided prejudice which he generated until he saw the entire denomination of his offensive brother through a jaundiced eye. Such instances are not infrequent.

Or the minister may develop a menacing "high brow complex." Because he reads a certain type of periodical, forsooth, he may come to think there is something ultimate in his feeling of superiority over the rest of the world. The bookish man in the ministry can afford to be wary in the face of this tempting prejudice. Once it fastens itself it is like a cancer. "White collars are nice, but I hate to think of all the interesting people I've evidently been missing because of 'em," writes Whiting Williams in "What's On the Worker's Mind?" How many interesting people there are who are missed by the so-called "high brow" minister.

There is a story told of a doctor of divinity who sat in a secluded corner at a formal reception with brow wrinkled and lips pursed. "Dr. Blank must be thinking upon a weighty matter tonight," remarked an observer. "Not at all," said a sarcastic parishioner who had to listen to him each Sabbath, "he's not thinking—he's just rearranging

his prejudices." The minister needs to fight the Main Street mind which never lifts its prejudices off the level of emotional approbation into the white light of critical reflection.

REFORMERS AND COMRADESHIP

Justice would not be done unless Carol Kennicott received her deserved appraisal. She illustrates blunders which the minister may be guilty of. Leadership can never afford to be patronizing. Carol Kennicott failed to win the confidence and love of the people whom she would uplift. She came among them as a superior, as a sanctified and certified reformer; she continually looked at them as through a diminishing glass. What could be more futile in a leader than such condescension? She thought art was to be found in art galleries alone and she pitied those who did not share her tastes. She missed the gleams and glow of beauty in Gopher Prairie. She loved the poetry found in books. But her ears were not unstopped so she could hear the swing and sing of music in common life. And one who does not love those whom he would serve finds neither beauty, nor music, nor truth in their lives, however rich they may be in such treasures. The most stimulating form of leadership is after all hearty comradeship.

A second blunder of Carol's was that of an impatient philosophy. Bertrand Russell attributes the failure of bolshevism to an impatient philosophy which aimed "at creating a new world without sufficient preparation in the opinions and feelings of ordinary men and women." No leader can afford to be impatient. He must live with people through their growing pains. Progress never seems to be in a hurry. It takes its time. It moves without haste yet without rest. The minister should not be obsessed with the modern mania for acceleration but learn the pace of progress. He needs to think often of those fine words of self-restraint which came from the lips of the Master as he bade farewell to his tardy minded and obtuse disciples: "I have yet many things to say unto you, but ye cannot bear them now."

These are reflections stimulated by a reading of Mr. Lewis' book. His story may seem to many to be a travesty on the small town. This is an issue worthy of debate. Yet he has sketched in bold and broad outlines a type of mind to be found frequently in these days. Where life settles down into the snug contentment that resents disturbance, where opinions and judgments are but repetitions

of what one reads or hears, where prejudices are uncritically acquiesced in and control behavior, there you have the Main Street mind. And where leadership is patronizing and top-lofty, or feverishly impatient, you have what may be worse than the Main Street mind, ability made ineffective because of priggery and nearsightedness.

If Not a United Church—What?

By Peter Ainslie

THE first of a series of Handbooks presenting the proposals of a United Christendom. Dr. Ainslie, who has been a pioneer in the cause of unity, has given much thought and labor to attempting a solution of the difficulties which bar the progress of the movement. This volume deals with the necessity, growth and outlook of Christian unity, to which is added a copious appendix. The argument adduced is that if unity be not attained, the church inevitably faces an era of gradually weakening power. Dr. Ainslie writes vigorously, yet without heat or partisanship, and presents a cogent and lucid plea for the cause that must be answered.

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Contributors to This Issue

OBADIAH HOLMES, a pseudonym for a prominent and influential Baptist minister.

EDMUND DE S. BRUNNER, executive secretary Commission on Church and Country Life, Federal Council of Churches of Christ.

ROBERT W. FRANK, instructor in sociology and religious education, McCormick Theological Seminary, Chicago.

EDWARD SHILLITO, see special introductory word on page 9.

"MAIN STREET"

By SINCLAIR LEWIS

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The British Miners' Background

A FEW days ago England faced a condition in industry that looked almost as black and threatening as did the international situation in the mid-summer of 1914. If the Triple Alliance declared a sympathetic strike with the miners it would have carried some 4,000,000 workmen out and involved all the unions in the country, as well as millions not in them. Mr. J. R. Clynes, M. P., one of the foremost labor leaders is authority for the statement that there are now 7,000,000 dues paying unionists in Great Britain.

In this perilous situation, on one side is the Tory and conservative cry, led by the Premier, of "reds," "radicals," "socialism" and "bolshivism." On the other extreme are those very elements hoping that out of the struggle there may issue a turn toward their extreme positions. But the strike is not that of "reds and radicals" nor is it even socialistic. Lloyd George's denunciation of the labor party as socialistic is voiced for purposes of the coming elections and is the same cheap political hypocrisy that took him into the last election promising to hang the Kaiser and make Germany pay every penny of England's war debt. The unions and the labor party have both, by definite votes, voted down "direct action" and all socialistic contentions, and even the extreme left wing of labor, the Independent Labor Party, voted with overwhelming majority against Leninism and all its associations. British labor is progressively democratic, but it is not socialistic or revolutionary. The surest way to drive it toward socialism and revolutionary theories is to deny the principle of democracy in industry and to throttle labor's reasonable demands.

* * *

The Demand for Nationalization of the Mines

The fundamental demand of the miners is for nationalization of the mines. If this is socialistic then let the reader remember that it is the recommendation of a commission appointed by authority of parliament, made up of men who were not socialistic and headed by a chief justice, who himself wrote the report and whose name it bears. The miners' demand is based squarely upon the famous Justice Sankey Report which recommended that the mines be nationalized. Lloyd George gave every promise of abiding by the findings of the commission when it was appointed; but no sooner was the report made than he followed his Tory supporters in repudiating it. In the days before the war when he was the progressive leader and hope of liberalism in Britain he was talking about dukes and landlords in a fashion that he himself would now denounce as socialistic. In those days he was coining striking campaign phrases about "Britons who are aliens in the land of their birth" because they had to pay rents and royalties to heirs of favorites to whom kings had given estates in centuries long gone. It was not Lenin or the English socialists, but a great English judge and a parliamentary commission that built the platform for nationalization of the mines.

It has been thirty years since Professor Richard T. Ely wrote down in scientific fashion the discrimination between a natural and an artificial monopoly, writing at the same time a scholarly and complete refutation of socialism. It has now been some years since the United States government following their discrimination made it forever impossible for individuals or corporations to own mineral lands belonging to the government. That very action was a repudiation of the old system of allowing individuals and corporations to draw royalties from nature's gifts but a full recognition of society's right to draw those royalties or to forego them on behalf of a cheaper product. The Sankey Report and the British miners' demands for nationalization involve other things in way of administrative processes, but it is this private use of unearned increment that is at the bottom of the issue.

The Dead Hand of the Royalty Privilege

Charles II once turned 15,000 honest, hard-working Englishmen off an estate in order that he might give it to an illegitimate son. These people produced from this soil the provender for their own and their fellow-countrymen's needs. Some turned fishermen, some became poor laborers and some tried pathetically to farm the sands on the sea shore. But here is the tragedy of it: the heirs of that illegitimate son have for many years drawn a million a year from the coal royalties on that estate, still owned by them. They have not mined the coal—they have simply lived in a luxury more glorious than Solomon's, toiling not, nor spinning, while before the war the men who worked down in the bowels of that earth lived on the lowest standards of any workmen in the English speaking world. Today some 4,000 of these royalty owners rent their mines to 1452 operatives and British coal paid an excess profit—that is a profit over and above all fixed charges and average profits—of \$100,000,000 in eighteen months of the war.

Failing to secure nationalization the miners demanded a pooling of excess profits in order that a living wage might be paid in the less productive and less profitable mines. This was rejected by the operators. The writer of this article is not well enough informed to discuss the merits of that phase of the problem, but only to state it. Along with it is the contention of the miners that the operators desire to break up the national union and to substitute the system of each dealing with his own separate group. This is just what such American employer leaders as General Atterbury, of the Pennsylvania Railroad, are advocating and is a favorite device for the breaking of labor solidarity and the effectiveness of the unions.

* * *

The Big Human Issue Involved

The big human issue involved is that of a living wage for the English miners. Before the war their standards of wages and of living was the lowest. Even a casual trip through a few English mining villages would be sufficient for the average man who had a human interest in living conditions. They now declare the operators' proposals would thrust them back into those unspeakable conditions; they claim advantage is being taken of unemployment and the temporary depression in the coal business to lower wages so greatly that when the coal business picks up they will be on low wages and profits will be high. They offer to accept a sliding scale of wages based upon the changing cost of living, but stipulate that it must be fixed by an independent commission which will furnish a scientific cost accounting system, publicity of profits, wages and the cost of living.

The national wage scale they refuse utterly to surrender. Frank Hodges, their executive secretary, says the "output has declined, cost of production has increased, the output per man has gone down, though the number of men employed and the wages have increased, and in spite of all these symptoms, profits have continued to increase." The causes he believes to be in the fact that it is a basic national industry without coordination. This he contends cannot be effected in the peculiar conditions of British coal mining without the cooperation of workers and operators. This cooperation he thinks can never be obtained so long as the profits of cooperative effort go to private pockets. Under nationalization he says royalties and excess profits could be abolished. The psychological factor which keeps the miner from producing is the thought that the profits of his toil go unduly to the operator and owner. This mental condition would be changed. Under nationalization "defects can be remedied, the industry can be made self-supporting, good conditions can be enjoyed by the workmen engaged in it,

the public would benefit and the industry as a whole could expand in such a way as to provide for the continuous well-being of all dependent industries."

The demand for nationalization is the most advanced phase of labor's contention. It is not socialism but it is a step toward a socialization of nature's gifts to man. It involves serious innovations and should be approached with caution. It may

prove unworkable. Open minded men will keep open minds in regard to it. None but small or prejudiced minds will befog the issue with epithets. The favorite device of inanity, prejudice and self-interest today is to shout "red" and "radical" about everything that offers reform. It is the cry of "wolf" that will at last bring the wolf.

ALVA W. TAYLOR.

CORRESPONDENCE

"Debilitating Questions"

EDITOR THE CHRISTIAN CENTURY:

SIR: Dr. Jefferson has written a remarkable article that is almost saved from utter absurdity by the last paragraph. The article is remarkable not so much for what it says—for, as a matter of fact, it merely repeats what other mid-nineteenth century doctors have been saying—but remarkable for its lack of appreciation of the point raised by the entire series which your paper is placing before the minds of the "nonentities" who cannot or do not write books.

Dr. Jefferson gets all "het up," or extremely excited (which ever you wish, or rather, according to whether you live east or west of the Alleghanies) about a stuffed man which after he has filled it with the rags and stubble of his own imaginings he sets about knocking over. Well, he sure knocked that scarecrow over and stepped upon it heavily as the boys used to sing regarding the bugler. He finished him to his own satisfaction and the rest of the world's amusement. The real enemy threw dust in the eyes of this modern Don Quixote and left him struggling against straw men and windmills. It was to tackle that real enemy, not to tilt with a toy lance at tin soldiers, that the present series of articles was written; but the eminent doctor engaged in his large congregation is apparently unaware that there are any real enemies to struggle against. He says:

"If a man wants to be of service to his generation let him shake off these debilitating questions. If the church is sick, let him deal in great affirmations. A physician does not stand over his patient asking: Can you survive? Is your energy ebbing?"

Now, on the contrary, is not that exactly what the physician does ask? Of course, what Dr. Jefferson really means is that the physician does not say those things out loud. And by the illustration is it not evident that what he means is that we must not ask our questions out loud, no matter how fearful we may be of the patient's life? In other words, the policy of the Christian church should be that of keeping up a good front. Let us turn Dr. Jefferson's illustration around. What should be the attitude of that patient? Should he refuse to put out his tongue? Should he hide his hand under the bed clothes when the physician asks to feel his pulse? Rather, he will welcome the diagnosis of the physician. If the church is sick—I do not say that it is; I am no eminent doctor as Dr. Jefferson is—if the church (that is, to make it very plain, the organization) is sick, who shall be her physician, the hostile critic or the sympathetic critic? And shall that physician deal in "great affirmations," or shall he ask the very questions which Dr. Jefferson finds so "debilitating"? There are some of us, obscure preachers with our little congregations, who feel the need of the diagnosis which The Christian Century is making, and who are able to perceive the motive behind that diagnosis and catch the point of the general discussion. We thank you and wish you God-speed.

THEODORE DARNELL, JR.

Worthington, Pa.

Is the Church Historically Christian?

EDITOR THE CHRISTIAN CENTURY:

SIR: Your able treatment of "An Unescapable Question" prompts me to the suggestion that what you have said has a full

and bold illustration in our historical gospel. Christianity was put to its supreme test at the start when the first church abandoned all claim to personal ownership. All the critics of the church know this and that this supreme social spirit was its leading characteristic. The first followers of Christ held all things in common. A second striking mark was the courage given to the believers to withstand the rulers and to rebuke them. Very different indeed from that is this present church which patterns its official administrations after the state, whatever the state's form may be, whether autocratic or democratic. And as for the mart, Christianity has not touched it. In these and in other respects the church is an echo of the old world ordering of things.

Of the social units which Christianity had to meet it has exerted its greatest power and benefits upon the family and the church next and upon the state to some extent, but upon trade and commerce not one ray of christian influence has yet been shed. It remains as heathen and selfish as ever and Germany, the highest educated of the nations, has given us a practical illustration of unchastened greed.

I believe you could do a great service by going back and showing how far our whole Protestant movement has been "too excessively Pauline," as Hugh Price Hughes once said. Paul's churches were probably the best at the close of the first century, and yet see how they had fallen away. Ephesus was told to repent and do her first works having lost her first love, and Pergamos was giving ear to Balaamite teachers, and Thyatira had a Jezebel leader, and Sardis was dead, and Laodicea was to be espewed from the Master's mouth.

Christianity is so much bigger than the church that it leaks through the cracks and shines in many social groups in spots brighter than through the church, most of all in the great moral reforms in which real Christians in the churches unite with outside people to force the church into a Christian "going concern." But it follows. It is intolerant of changes which our ever changing world requires. The spirit of God that at first moved upon the waters lives and moves now upon minds and hearts, even upon those who, with unveiled face look as in a glass and are changed from glory to glory even by the spirit of the living God.

Holland, Mich.

JASPER S. HUGHES.

Modern Literature and Christ

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just read with a great deal of interest the article in The Christian Century on "Is Modern Literature Christless?" by Joseph Fort Newton. To my mind, there can be no doubt that there are many indications that the twentieth century is increasingly and predominantly religious. As the interest of the nineteenth century was scientific, so that of the present century is to center around religious themes and to be moved by religious inspirations. The tone of fiction is one indication of this fact. Nothing is more barometric of human interest than the world of fiction. Now there is much that is vicious in the fiction of today, but the novel that tends to soil the mind of the reader is not, after all, popular. A salacious, vulgar, or anti-religious story is never—no matter with what skill it is written—a best seller. Only a few years ago it was rare to hear the religious note in fiction. Men wrote about human sorrows and temptations and inspirations, and the

"visitor from Mars," reading their books, would never have dreamed that religions and Sundays and worship and the teachings of Jesus existed.

But now, in fiction and drama, the inspirations of religious faith, the warning of religious instruction and especially the social teachings of religion, are coming to the fore and holding the center of attention. Even the titles of books attract by their religious significance: "The Inside of the Cup," "The Woman Thou Gavest Me," "The Servant in the House," "The Son of Mary Bethel," "The Fool in Christ," etc. And these books abound in quotations and incidents which can only be apprehended by one who knows the Scripture to some extent. Remember also the popularity of such dramatic presentation of religious themes as appeared in "The Servant in the House," by Charles Rann Kennedy, or "The Passing of the Third Floor Back," by Jerome, or the remarkable interest which was shown in the revival of "Everyman."

The religious spirit is at the heart of "The Dawn of Tomorrow," by Mrs. Frances H. Burnett, "The Vigil," by Harold Begbie, "The Son of Mary Bethel," by Elsie Barker, "The Piper," by Josephine Peabody, and many other modern works of drama and fiction. But perhaps the most significant fact with regard to this revived religious interest is that it is not confined, as these books which we have indicated might suggest, to English speaking lands. There is "The Fool in Christ," by Hauptmann, the German, and "John," by Sudermann. In France there is Rostand, characterizing the personality of Jesus, and summarizing his teachings in the "Samaritan," and in Russia Andreyev in "Judas Iscariot," portraying the conflict between the two realms of action revealed in the contrasted personalities of Judas and Jesus, with a wonderfully beautiful revelation of the charm of Jesus; and Selma Lagerlof of Sweden, with her "Anti-Christ," an attack on socialism for the purpose of showing its inadequacy as a solution of human problems, and the final ascendancy of Christ and his kingdom; and Pontoppidan of Denmark with his story of "The Promised Land," in which the hero seeks the solution of his doubts and the ground of his hopes in every direction, and finally learns that the longed for Saviour of humanity is Jesus of Nazareth.

With these might be mentioned many others, like Frenssen of Germany, Widmann of Switzerland and Fogazzare of Italy, all of whom have portrayed for us definitely the life of Jesus or men in whom the spirit of Jesus was reincarnated. These are indications of the supremely significant truth that there is today no other character who so dominates the dramatic world as Jesus, and no personality who so holds the place in the center of the masterpieces of fiction, and no spirit so often chosen for the inspiration of modern creative art as the spirit of Christianity. Never before has the figure of Jesus so fascinated the minds of men outside the professedly religious sphere. Men are realizing as never before that the solution of the troubles of human society is to be found somehow in the example, spirit and teachings of Jesus.

They do not yet see clearly, but the light is increasing. One thing seems very certain: That modern literature is impregnated with the spirit of Christ.

OSSIAN DAVIES.

Friendship, N. Y.

An Embarrassing Privilege

EDITOR THE CHRISTIAN CENTURY:

SIR: I have been reading in this column on the propriety of the minister accepting and using special rates on the railways. I am inconsistent. I dislike all these favors and wish we had none of them, and yet I use the clergy permit, have used passes and on occasion accept the ten per cent discount sometimes offered us. I do not like any of it and always feel belittled when I do it.

I am not ready to acknowledge that I or my fellow ministers are so economically deficient that the merchant, railway or

any other business individual or group has any occasion to extent financial sympathy. It hurts the fine-souled man to accept these belittling contributions and our accepting doubtless hurts us in the esteem of the fine souled people who observe.

I am very definitely opposed to special privilege for any one. The minister has no more right to it than any one else. I am always ashamed to display my clergy permit. I never make it easy for any one to give me discounts on my purchases. I want remuneration for my contribution to the welfare of society and I want the privilege of paying my way as others pay theirs.

Let us reduce the number of pastors until every man will have a man's job to do in a community large enough to pay him for a man's work. Let us eliminate all this gadding into other men's parishes under the guise of service.

I am in favor of every man doing a man's work in a manly way and getting a man's wage and paying a man's price for his purchases.

Oak Park, Illinois.

JAMES W. VALLENTYNE.

Regrets Omission of Prayer Editorial

EDITOR THE CHRISTIAN CENTURY:

SIR: Please allow one subscriber to express his real sense of loss in the absence of the prayer from the editorial columns of his most stimulating weekly, The Christian Century.

Princeton, Ill.

HENRY JAMES LEE.

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British Table Talk

London, April 5, 1921.

AT the moment it is scarcely possible to talk of anything but the coal strike, but by the time this letter is read the issue will be plain. Grave as the situation seems, if we really believe in the eternal realities of which we sing and speak, not even the gravest social menace of which we have had experience should make us utterly cast down. If we could see the whole of things in their true perspective, it might well be that this crisis, threatening as it is, would not be the only or even the chief concern. Nevertheless it is hard to talk of anything else.

* * *

The Ever Live Question of Reunion

If we do talk in church circles of other things, there is the discussion of reunion ever before us. Lambeth spoke last year; the Federal Council of the free churches has now answered and the next word remains with the bishops. The free church answer is admitted to be a worthy document. The drift of it will be known to my readers, but it may be useful to repeat that while it accepts most warmly the idea underlying the appeal of the bishops for unity, "we feel," the answer says, "that the religious separations and alienations often made by our ecclesiastical divisions contradict the whole thought of the church of Christ, which is his body." The free church spokesmen add to this their eagerness to share in any form of religious fellowship open to them, and most of all do they long for the meeting together at the Lord's Table.

But there are three stages of reunion. (1) There must be the right brotherly spirit between churches; (2) there must be real agreement on vital principles regarding the church and still more regarding the gospel. (3) A scheme of practical proposals.

After laying down their principles they examine in a courteous spirit the ambiguities of the Lambeth report. They make their position plain, for example, in regard to reordination. This plainly they regard as impossible if it is taken to mean that by the act of episcopal ordination they are made for the first time "ministers in the church of God." Did Lambeth mean that? It is not clear. But no account of this reply would be just if it were not made perfectly clear that the free churches long no less than others for a growing fellowship which may lead in the fullness of time by the guidance of the divine spirit to the union of all the scattered churches of Christ.

"We ask our Anglican brethren, on their part, to welcome and to promote closer spiritual fellowship among the churches, especially through the pulpit, at the communion table, and in the work of the kingdom. These may seem small things in face of the problem of reunion. They are not small if the Spirit of the Lord go with us in doing them; and that the Holy Spirit by his presence sanctions intercommunion, and, indeed, precedes us in every step we take towards it, seems to us—and we think must seem to anyone looking impartially at the facts of Christendom—far more manifest than that he makes any particular form of order or polity essential in the church. So we conclude that the immediate duty of the churches, in this high and sacred matter of reunion, is to unite in the fellowship of the world and sacrament of Christ's gospel and in the work of the gospel at home and abroad; and we believe that his spirit, who goes before us in these things, will go before us to yet greater things, and will lead us in the light of the gospel, if thus together we proclaim and serve it, to learn the mind of Christ concerning his church, which is one in him.

"We pray that the Holy Spirit may guide the churches in their decisions, and that grace may be with our brethren of every name in Christ Jesus."

Is the Free Church Response a Rebuff?

"A rebuff and we deserved it," is roughly the judgment of The Church Times which has been uncomfortable ever since Lambeth. It thinks and has always thought more of the affinity of the church of England with Catholics rather than with Protestant Christendom, and it feared that the bishops had gone too far. Now the free churches have put the matter right by their candid reply. "Let us wait; scholarship has not said its last word, but let corporate reunion with the Protestant bodies be deferred," that seems to be its inference though not its language. This remarkably able paper speaks for a large body of churchmen. It is the organ of the stern, unbending Catholics in the Anglican church of whom for many years Lord Halifax and Mr. Athelstan Riley were the leading laymen. Mr. Riley still writes, so a critic puts it, as if the church of England were in his back garden. But there are other and growing forces with which the Anglo-Catholics have to reckon.

The Bishop of Manchester says: "One thing, however, is plainly apparent; a way is still open for hopeful negotiations." The Bishop of Hereford thinks the free church answer gives good hope for the future. "When both sides in a discussion manifest so keen a desire to come to an agreement, the way must surely be found." The Bishop of Lincoln greets in the reply "the message of earnest men seeking to fulfill the will of Christ." He declares that probably a solution of the problem from the side of history is impossible, but "there is another point of view, that of the urgent and desperate need of the world." Furthermore other papers like the Challenge and the Church Family Newspaper do not treat the free church answer as a rebuff at all. Therefore on this matter we need not lose hope; the explorers are at work and the union when it comes will be all the richer and the more stable for the honest and careful preparations. Besides, we shall learn much on the road to reunion.

There is a place no doubt for ambiguity in negotiations when the parties are moving one stage at a time. Mr. Gladstone was a master of the art of leaving the next stage in the mist till he came to it. Perhaps that is why the Lambeth proposals are left ambiguously. But with masterly skill the free church representatives have fastened on the formula which might have two meanings and have begged for a sharper definition. I have been, let us say, a Congregationalist minister for twenty-five years. On my head, when I was ordained, were laid the hands of men of God, my fathers in the faith, the hands of my own father, of my principal Dr. Fairbairn, of the chairman of my county association and now after a quarter of a century, let it be supposed that the hands of a bishop are laid on one. I am ordained. Does it mean that I am made a minister of the church for the first time or that my right to minister over a certain range, hitherto debarred from me is recognized? Am I ordained to the ministry or to this ministry? A clear and unmistakable answer must be given. Vagueness here might lead to a swifter result, but a united church could not be built on ambiguity.

* * *

A Missionary Center of Publicity and Inspiration

Edinburgh House is in the west of London. It is one of those places which are gathering associations and memories of great moment for the church of Christ. The name prolongs the story of the Edinburgh Conference of 1910. And for those who think imperially of the church, that house in the west end is a center of energy and hope. In it are housed the secretary and the staff of the British Conference of Missionary Societies. The secretary, Mr. J. H. Oldham, is no stranger in America. In

this land in their dealings with governments and in all vexed missionary problems, the societies rely on his wise judgment. There, too, is the home of the United Council of Missionary Education with its business director, Mr. Kenneth MacLennan. Under the same roof the "International Review of Missions" is planned and edited by Miss G. R. Gollock, while Mr. Basil Mathews on the second floor, with a very small but remarkably gifted staff, edits "Outward Bound" and directs the press bureau. They who carry through these operations are all laymen; they are of various churches, Anglican, Presbyterian, Methodist. They are a fine team and any publishing house that knew its business would be glad to claim the gifts which are given without reserve to the propaganda of the kingdom of God.

* * *

Do Christians Have Second Rate Minds?

It pleases certain critics of Christianity to assume that no first-class minds are Christian in these days. The argument apparently is "Since we do not believe and we are first-class minds, therefore others who differ from us and still remain Christian are second-rate minds." As Gilbert put it in another connection:

"If what's good enough for other young men isn't quite good enough for me,
Then what an exceedingly good young man this good young man must be."

To those who look at the whole field of intellectual achievements in this country, it is plain that there are many anti-Christian forces and still more forces indifferent to the Christian faith, but it is equally plain that the church of Christ claims in its services many minds of the first order, and it is true today, though it was not in Corinth, that not a few of the wise and learned are called and answer the call.

It would be hard, for example, to find a student of history better equipped than Mr. Edwyn Bevan, who writes in the "International Review of Missions" the first of a series of articles with the title, "The Christian Explains Himself." During the war, Mr. Bevan was recognized as an authority upon the inner life of Germany. He has written moreover upon "Stoics and Sceptics" and upon other phases of ancient thought and history, and a book upon India shows still further the range of his interests. To this same writer we owe a "Memoirs of Leslie Johnston," an Oxford don of great promise, who fell in the war. Such a story reminds us how heavy, and it seems irreparable, a loss the church of this generation has suffered. The army that was "enlisted beyond" was a great army, and we are the poorer. When any judgment is passed upon the church in the next generation, let it never be forgotten that this church has suffered losses such as the church in no previous generation was called to suffer. It looks as though the ranks were closed up. But often the thought must come to us, would that these men, seers and thinkers and statesmen, were with us again!

* * *

Sunday School Reconstruction

The spring and summer conference season has begun and Swanwick in Derbyshire, the hostel set apart for such assemblies, will be occupied till the autumn is over by relays of eager enthusiasts. The leaders in Sunday School work were there at Easter, and from all that is reported they had a most profitable time. Religious education is a great concern with many of us in these days, and it would be ungrateful to ignore the debt we owe to America for its leading and inspiration in this matter. There are many special concerns within this one big concern. The Sunday School is one; and within it are those who are at work on the primary section and others on the junior, intermediate and senior sections. On every side it

is admitted that the old methods are not enough for the present. Mr. Archibald and his daughter of Westhill, Birmingham, have been doing a valuable service for years, and in other places enthusiasts are at work planning experiments. But it is a time of transition in biblical interpretation and in educational method, and progress must be slow. We were told by the traditionalists a short time ago that the reformers with their methods were wonderful, but they were emptying the schools. Even that reproach might be incurred without fear as a temporary stage. (There was once a church of which it was prophesied that it would never prosper until there were some influential funerals—but that is neither here nor there.) But even that reproach is stingless now or may be soon, for the schools after a time of decline have begun to grow again.

Another of the departments of the same vast concern is the provision of religious education in the public schools. It is admitted in the schools where the keenest interest is taken, that the boys, especially the senior boys of seventeen and upwards, should be taken much more into consideration. There must be room for frank discussion and the real situation in the modern study of the Bible must not be kept from them till after they leave school, when it may be too late! A conference in Oxford during the autumn to which senior boys from several of the great public schools will be invited for a serious course of study, with ample room for discussion, is being planned. Upon this very serious phase of the problem, those who have had experience with summer camps and members of the student movement, with certain head masters, are hard at work.

* * *

The May Meetings

The May meetings will soon be upon us. Those of us who are not much given to assemblies are tempted to underrate their value. There is too much rhetoric, and the apparatus for converting the emotion into practical service is not at hand. Sometimes the platform seems like the steamship on the Mississippi which won the prize for the biggest row made by its sirens and had no steam left to move. But without any doubt, these meetings are a rallying point and bring cheer and encouragement to many hard-pressed workers in the church, and there are few of us who have not known times when in the dingy hall we saw the Lord high and lifted up, and heard his call. Last year the Sadhu Sindar Singh was the great figure. There is no outstanding name published so far, but that fact too may have its compensations. The Sadhu was a great man, worthy of all honor, but the interest in him was not altogether free from idle curiosity.

* * *

Is There a Short Cut to a Good World?

Among our wise counsellors we count Canon Peter Green of Manchester. He is among the company who preach through the press as well as through the pulpit. In the press he is "Artifex." He has been protesting against the current fallacy that there is a short cut to a state of things in which everyone can be comfortable without anyone being good: a League of Nations—while every nation remains as it was! a social system where everyone shall be comfortable without anyone making any sacrifice! It cannot be. "And I am quite sure that we shall not discover the desired short cut. . . . I have ventured to write in this strain, even in a daily paper, because many people are saying to the churches, 'You give us no practical guidance for daily life.' To which the churches must reply: 'If you mean that we do not show you any way of being happy without being good we can only reply that we do not believe there is any such way. And if there were, it would defeat the real end and object for which man is in this world.'"

It is between Easter and Pentecost. That seems to represent

the spiritual position of many in our churches. They are sure of Christ, their risen Lord. They have peace and comfort in fellowship with him and with one another, but they are still in barracks. Oh, for the mighty rushing winds and the tongues of fire! Then the church would take the field. And though it seems late in the day, yet the Lord God would make the sun stand in the heavens, and night should not fall till Christ became king.

EDWARD SHILLITO.

THE SUNDAY SCHOOL

Recreation *

NOW here is something that I know about—rest—recreation. Work may be discussed theoretically. Education may be a matter of speculation—but *rest*—am I not sitting on a porch looking fifteen miles over pines and lakes? Are not the flowers blooming in the yard and window boxes this February day? And have we not just come in from a drive to the golf course? I know what I am talking about. But, if I must confess, it took me a year and a half to bring myself to this, to cast work aside and come away for a few weeks of complete rest and recreation in this southern paradise.

It is a sin to overwork. Look at the number of men who fall dead in the fifties or early sixties. Driven by fierce ambitions to make money and establish a place for themselves in the estimation of society, they wear themselves out, or they reduce their resistance to the minimum and thus become easy prey to malignant disease.

I remember how indignant my father once was when I overdrove a horse. Is not God indignant with us when we drive our bodies and brains overmuch?

Recently, at a club where I often meet him, I said to a noted author, "You are the youngest looking man of your age I ever saw." "Yes," he responded, "would you like to know the secret?" Being assured that I would, he said, "I never work when I am tired." Yet he has prodigious accomplishments to his credit, six widely-read volumes among other things. That is worth remembering—never work when you are tired.

Jesus set us a good example when he took his tired disciples away to the quiet place to rest, and we must remember that he was only with them three years and that the manners and customs of those days were simplicity itself compared to our complex and exhausting times. No telephones, no roaring trains, no sputtering autos, no clanging bells, no grinding street cars—no patent riveters!! Moreover the indoor employments of our northern clime are particularly devitalizing. There is little use working when one is peevish and irritable and nervously exhausted.

Every man needs recreation. He must play in the open until the raw nerves are soothed and wrapt in velvet, until the exhausted blood is packed with red corpuscles, until the muscles are like iron and the mind keen and happy. It is all for the glory of God.

A man cannot call himself consecrated until he gives himself at his best to God. Valuable, then, to the father, are the days when his children run away to play—to play so that they may return for finer service. Nor must these rest hours be taken only annually. One of our biggest American business men takes every Wednesday off, as well as Saturday afternoon and Sunday. Every Wednesday he spends on his farm—but how he toils Monday, Tuesday, Thursday and Friday! More than other persons, teachers and preachers are dependent for success upon attractive personality. It is impossible to possess this save by relaxation and recreation. Holy, then, are the hours spent in the gymnasium or on the golf links or in the country. I want Christians to be more attractive than authors or actresses! Our beautiful religion should teach us this.

JOHN R. EWERS.

*Lesson for May 8, "Rest and Recreation." Scripture, Lev. 23; 39-43; Deut. 5:12-15.

What Would Happen If

THE Three Mountain Schools

well organized, would close their doors and a Thousand Young People would go back into ignorance and superstition. They would be lost.

MAY

OFFER- Five Negro Schools

would turn away thousands of young Negroes hungry for knowledge and send them into ignorance, superstition and death.

ING

Five Oriental Schools

on the Pacific Coast would cease to radiate light and life to the heathen in our midst.

FOR

HOME Four Christianizing Centers

would stop their work of winning the vast army of foreigners in four of our great cities from the old world church to Christ and the Christian ideals of America.

MISSIONS

SHOULD One Hundred Forty-Nine Pulpits

in strategic towns would be silent because preacherless. There would be no gospel message because no gospel messenger.

FAIL?

THE MAY OFFERING WILL NOT FAIL, BECAUSE WE WILL NOT LET IT

Promo- UNITED CHRISTIAN 1501
tional MISSIONARY SOCIETY Locust St.
Dept. St. Louis

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Baptists and Evangelical Christians Opposed by Bolsheviki

The boasted liberty of the new Russia is not much appreciated by the religious leaders of that unhappy country. Pastor William Fetler has succeeded in bringing out of Russia letters from prominent leaders both of the Baptists and the Evangelical Christians. Mr. M. Yasnovsky asserts that unless the governmental attitude is changed the Baptists and Christians will try to emigrate from the country where they may enjoy the privilege of worshipping God according to the dictates of their own conscience. Under the regime of the Czar, the Evangelical Christians were comparatively free, but the Baptists, on account of their German origin, were subjected to periodic persecutions.

Pastor Fetler Holds Russian Meeting in Spurgeon's Church

Pastor William Fetler is touring England at this time, and is holding meetings in various Baptist churches. He recently spoke in Spurgeon's church in London. The zealous preacher had gathered a congregation of thirty Russian soldiers with their officer, and these went to Spurgeon's church nine o'clock at night. The caretaker was found, and they were admitted to the prayer room of the church. Here Pastor Fetler preached the gospel to the soldiers with his characteristic apostolic zeal. In the congregation was a Jewish woman who had followed along because she heard her native Russian language. She heard for the first time in her life a gospel sermon.

Ft. Worth Elects College Professor as Mayor

In the spring election Dr. Egbert R. Cockrell, a teacher in Texas Christian University, was elected mayor of Ft. Worth. Dr. Cockrell is a prominent Disciple of Texas, exercising a wide influence in his home town. His election means the dominance of the reform element in Ft. Worth. He replaces Mr. William Davis, who has held the office for a number of years. Ft. Worth is the city whose chamber of commerce publishes church statistics in order to boost the town.

Oak Park Goes Forward in Religious Education

Oak Park, a suburb of Chicago, has been carrying on an interesting work in religious education the past year. Since the middle of October, 1921, over 800 pupils of the sixth, seventh and eighth grades of the public school have been dismissed from school for two forty-five minute periods each week to attend classes in religious education in nearby buildings. The work is done in just one building in each school district, and the public school buildings are not utilized as in the Evanston system. The teaching is upon a salary basis, and the teachers must be of a rank equal to that of the public school system. In addition to the work for the grade school pupils, there is a similar work for the high school pupils.

There are 160 of these under instruction in a nearby church, and these take two forty-five minute periods each week. Rev. Frank McKibben directs the system of religious instruction, his time being divided between the work in Oak Park and that in Evanston.

Methodists Adopt Resolutions on Ireland

The Methodists of Milwaukee have spoken right out on the Irish question. At a recent meeting the editor of the Wisconsin Christian Advocate, Rev. A. J. Benjamin, delivered an address on the "Irish Republic," asserting that it represented Catholic propaganda to embroil the United States with Great Britain to the advantage of Roman Catholic world interests. A part of the text of the rather lengthy resolution is as follows: "Whereas, It is even more humiliating to find that the senior senator of Wisconsin in an address in this city last night positively identified himself with this propaganda that seeks to stir up strife between this country and Great Britain in spite of the plain facts recognized by all well informed and fair-minded people that Ireland today has greater freedom than either Scotland or Wales and that she has more representatives in parliament according to population than England herself, therefore be it resolved, That we the Ministerial Association of Milwaukee of the Methodist Episcopal church are unalterably opposed to this Roman Catholic propaganda under the guise of sympathy for Ireland."

Miss Maude Royden Speaks at St. Botolph's

In spite of the written request of the Bishop of London that she should not do so, Miss Maude Royden, the well known English preacher, spoke at St. Botolph's on Good Friday at the Three Hours' Service. The bishop stopped short of an absolute prohibition. Miss Royden said the bishop had shown her many kindnesses, but since his only objection to her conducting the Good Friday service was that she is a woman, it would be a betrayal of her sex not to preach. Meanwhile the conservatives who belong to the English Church Union are demanding that "the religious bolsheviki be brought to book." They are circulating a large petition to be signed by the church women insisting that no woman shall be allowed to preach in the Church of England. Miss Royden has preached the past year in the Kensington Town Hall, but she is now negotiating for the use of a free church building during the coming year.

Would Let Clergymen Go to Parliament

The clergy of England are under the present law forbidden to sit in the house of parliament. This is an ancient law which was designed to keep up the professional distinction between religious and secular workers. In America there is no particular comment if a minister

holds a public office, and many of them do in various parts of the country. It is proposed that the law of Great Britain shall be changed so the clergy shall not be barred from participation in the proceedings of the lower house. Bishops are members of the House of Lords.

Disciples Mission in Central India Reports Scarcity

Conditions in Central India are far from good. The annual convention of Disciples' missionaries faced the facts with regard to the work of the orphanages. An unusual number of children are seeking admission, and the buildings are full to overflowing. This condition results from the very unsatisfactory condition of industry in the country. The orphanage work has been continued for a whole generation, and there are many Christian families that have been formed by the marriage of Christian orphans. The missionary force has been greatly depleted by the furloughs. These had been postponed on account of war conditions. The missionaries are making insistent demands for reinforcements.

Presbyterians Raise More Money

The New Era Movement officials report that the Presbyterians have gathered for their benevolences \$800,000 more than was received last year. This includes \$415,000 gathered for the underwritings of the Interchurch World Movement. The total amount for the year ending March 31 was \$2,236,276. The books of the various societies are being held open until April 10, and it is thought that the reports for this year for Presbyterian benevolence will go considerably beyond the figures above given. These facts are held by the people friendly to the New Era national movement for church funds to justify the organization of the special machinery for the support of such causes.

Dr. R. J. Campbell Will Visit California

The Episcopal bishop of California has invited Dr. R. J. Campbell of "New Theology" fame to visit his state and make a tour of the churches in May. Dr. Campbell will remain in America during the summer, returning to England in the autumn. As a preacher he has been much less talked about since he entered the Anglican church.

Quakers Ask Help in Securing Limitation of Armaments

The Philadelphia Yearly Meeting of the Religious Society of Friends in session from March 28 to April 1 has issued a solemn appeal to all Christians of the United States to do their utmost to bring about disarmament. They urge as an act of loyalty to Christ that Christians individually and through their churches bring all possible influence to bear upon the President of the United States and upon Congress to postpone consideration of naval and military appropriations pending the calling of an International

Conference for the Limitation of Armaments. It is asserted by these Quaker leaders that the United States has spent an amount equal to one thousand dollars for every family in the land on military expenses since the armistice was declared. It is held that the United States is making the same mistake now that Germany made before the war in refusing to cooperate with the plans for world disarmament.

Humane Education for Presbyterian Children

April 17 was observed as Humane Education Sunday by the children of the Presbyterian households in America. This was under the direction of the Presbyterian Board of Temperance and Moral Welfare. The last General Assembly directed the board to establish a department of Humane Education. Professor Scanlon of the board asserted with regard to this movement: "It is in harmony with the spirit of the gospel, and the example and teaching of Christ. Both the direct and reflex influence of humane teaching is elevating. Practical experience had demonstrated its beneficial influence on the character and conduct of children, and justice and mercy are the right of all sentient beings."

Union Church Has Fifty Years of History

The idea of some bishops and secretaries that union churches uniformly end in disaster is not borne out by the facts. Bethany Union Church of Chicago, located at 103rd and Wood Streets, celebrated the fiftieth anniversary of its founding on April 17. On that occasion the happy memories of the past were revived by addresses given by former members, and by the members of the present time. There is another union church at Lindenwood, Illinois, which has about the same period of existence. The chief difficulty in the administration of union churches has been the lack of fellowship with other churches, and the frequent lack of cooperation in the great national enterprises of religion.

Versatility Marks Minister's Course

Rev. Roy Rutherford, pastor of First Christian Church in Amarillo, Tex., has attracted considerable attention by the versatility of his gifts. While in college he was a baseball pitcher and he is now serving in this capacity for the church league of his town. He often serves as a soloist in his own church and in other meetings. He not only knows how to put the curve into the ball, but he is in demand to address mothers' meetings. If ministerial success requires all this, it is no wonder that candidates for the ministry are scarce.

Cardinal Gibbons Was Preacher of Thrift

Among the memories of the late Cardinal Gibbons a common observation is that he was a preacher of thrift. He taught some homely virtues as the basis of national prosperity, these being work, patience and thrift. About thrift he once said: "In the third place I would name

economy—thrift—as one of the most vital assets in success. That sounds trite, I know. It is very trite, very old. Yet no matter how often it is repeated, the number of men who take it really to heart is all too few. I recall the campaign that we conducted against the Louisiana lottery. We were able finally to sweep that great spreading evil forever from America. But the spirit that had made the lottery possible we did not destroy, and it is working its destruction in the hearts and affairs of men as much today as ever before. The economy of God is one of the striking features of the universe; have you ever stopped to think about it? Not a single dead leaf is wasted; it goes to enrich the soil for future growth. Not a drop of water that is not used again and again—flowing down the river to the sea, only to be caught up by the sun, and showered down upon the grass and trees again."

Navajo Children Without Schools

The Navajoes are numerically the largest surviving Indian tribe and they occupy a territory as large as the state of Pennsylvania, with a population of 31,500. Eight religious denominations are at work among them, but in spite of this fact there are over seven thousand Navajo children who are without proper school facilities. The home missionaries that labor among these people are calling for an enlargement of the man power and the equipment with which the Christianization of the great Indian tribe is to go forward.

Disciples Make Move Against Corrupt Movies

Rev. Paul B. Rains, of the department of religious education of the United Christian Missionary Society, has drawn up a suggested resolution with regard to the moving picture situation which will be brought to the attention of all dis-

trict, provincial and national conventions this year. The resolution pledges the church people not to patronize movies that exploit crime or immoral relationships, which undermine the home. The point of view is partly constructive as set forth in these words: "We wish to assure those interested in the moving picture industry that we will heartily support, endorse and encourage the patronage of a higher type of film. We urge the production of more plays of human interest, but which do not over-emphasize sex, and which do not glorify villainy. We want to go on record as determined to exercise our influence to make the photoplay realize to the utmost in constructive amusement, entertainment, pastime and education."

Religious Education Association Officers

The Religious Education Association looks to Chicago again this year for a good deal of its leadership. Professor Theodore Gerald Soares is the new president, having been elected at the national convention at Rochester March 12. Other members of the University of Chicago faculty who are on the executive committee are Professor Ernest D. Burton, Dean Shailer Mathews, and Professor Herbert L. Willett.

Evangelize the Students of America

The student work of the Young Men's Christian Association grows in importance with the years. In connection with this work one associates the names of some of the most eminent leaders of the Association, such as Sherwood Eddy and "Dad" Elliott. The meetings held in the colleges this year have been particularly fruitful. In many colleges the net has been drawn, and in a dignified and rational way the claims of Christ have been presented. Following this the stu-

Interchurch Winds Up Its Affairs

THE final meeting of the general committee of the Interchurch World Movement was held in New York recently. Since there are still a large number of outstanding pledges due the movement, it was agreed that an office would have to be continued for a considerable time yet. However, the obligations of the movement are believed now to be provided for if the churches come up on their underwritings, and it was thought unnecessary to incur further expense in holding sessions of the general committee.

Three men now have carte blanche to wind up the affairs of the movement. They are Mr. James M. Speer, Dr. Raymond B. Fosdick and Mr. Trevor Arnett. They have been empowered by the general committee to act in any emergency that may arise and the office routine of winding up the affairs of the movement will be carried out by them.

The general committee considered the matter of cooperation at this meeting, and it was recognized that the field of interdenominational cooperation was al-

ready much overworked and there needed to be a federation of federations. It was recommended that there be a Committee on Consultation which should be made up of three representatives of each of the following agencies: The Foreign Missions Conference; the Home Missions Council; the Council of Women for Home Missions; the Federation of Women's Boards of Foreign Missions; the Sunday School Council of Evangelical Denominations; the Council of Church Boards of Education; the Federal Council of the Churches of Christ in America; the Reorganization Committee of the Interchurch World Movement.

The survey materials of the Interchurch World Movement will be turned over to the various interdenominational organizations that would be the most concerned. This means that the foreign mission people would receive the foreign surveys and the home mission people the surveys made in America. Thus Protestantism's biggest bubble has burst, but in the bursting has left behind many a useful lesson which is worth the money.

dent converts were related to the local churches, and to each one was assigned a Christian friend. Discussion groups have been formed for further study of the application of Christianity to life. The courses generally used have been "How Jesus Met Life Problems," "What Is the Christian View of Work and Wealth," "World Facts and America's Responsibility," and "America's Stake in the Far East."

Needy Mexican Immigrants Are Being Evangelized

Mexican immigrants living in this country have been willing to accept low living standards because they were accustomed to these standards in Mexico. They often live in wooden shacks with dirt floor in dire poverty. Being unacquainted in Mexico with the advantages of education, they do not readily accept the opportunities of the free schools in this country. Already eight religious denominations are at work among these people: Methodist Episcopal, Methodist Episcopal South, Congregational, United Brethren, Presbyterian U. S. A., Presbyterian U. S., Southern Baptists and Disciples. The work of these denominations is mostly in California, Arizona, New Mexico, Texas and Colorado. There is a Protestant church membership in these states of ten thousand which indicates that the Mexicans do not have minds closed to the evangelical message.

Baptist Convention Will Face Interesting Issues

The annual convention of the Northern Baptists will be held in Des Moines this year June 22-28. One of the items of greatest importance will be the report of the committee on schools and colleges. This committee was sent out on an expedition to ascertain if there was heresy in the Baptist institutions. The report of the committee will be the signal for a renewed contest between the reactionaries and the progressives in the denomination. The Baptists have had a great year in money raising and administration, and are one of the vigorous denominations in the evangelical family. The task of their leaders is to prevent the denomination going out after the false gods of premillennialism, and to head it in the direction of reasonable interpretations of religion and practical programs of service. For this task of leadership there is a large group of brilliant and competent men.

Episcopal Church Workers Hold Conference

The church workers of the Protestant Episcopal church will hold a conference at Racine, Wis., July 12-22, which will be attended by workers from the entire middle west. Arrangements are made for a certain amount of recreation every day, but the purpose is serious, and the recreational features are subordinated to the demands of a heavy work day. The noon-hour lecture each day will be given by Bishop Johnson of Colorado on "The Development of the Church of England." Rev. Dr. Hall of the General Theological Seminary will lecture on theology, showing the relation of the faith to the chief

current problems of life. Bishop Reese has been asked to speak on "The Missionary Challenge of the Fifth Province." Other topics will be "The Devotional Use of the Old Testament," Rev. F. D. Tyner, Minneapolis, and "Building Up the Devotional Life of a Parish," Rev. C. H.

Young. Courses are offered in "The Treasures of the Prayer Book," by Rev. C. E. McCoy, Kenosha; "Moral Problems," by Bishop Webb; "Teacher Training Methods," "Church Service League," "Social Service in the Parish," "Church School Problems," "The Successful Small

Churches Face Unemployment

THE Social Service Commission of the Chicago Church Federation has been making an investigation of the unemployment problem in Chicago. The facts discovered are challenging. Since they are in all probability typical of the condition in every large city in the nation, they demand the careful study of church leaders. There are a hundred thousand idle men in the city. Some of these are idle every winter, being the city's force of seasonal workers who travel about the country to work at different jobs such as ice packing, berry picking, harvesting and other seasonal employment.

Dr. A. H. R. Atwood recently visited eleven places of refuge for these men on the west side. He found 1684 men sleeping in these eleven places. Some had good quarters at the Dawes Memorial Hotel; others were on the floor at Hogan's Flop at ten cents a head. There are scores of places in the city where they are now feeding men free. The favorite device is the soup bowl. At one place they are able to make a hundred bowls of soup for one dollar and this soup has a great deal of nourishment in it.

In the army of the unemployed one finds the widest variety of the human kind. They are not all of the uneducated, nor are they all men who have had no homes in their youth. One finds in the soup line a considerable number of former soldiers. These incline to be cynical concerning the outcome of the war. Sometimes one will run across a man of a university training who has been a misfit. Some of these come back, as anyone knows who takes the trouble to read the biography of such an individual as the poet Masefield.

The reason there has been so little disturbance this year with an unprecedented number of people unemployed has been the scarcity of whiskey. Even those who have been opposed to the eighteenth amendment recognize that it has been a blessing this year.

The social service commission have their ideas with regard to the remedy for the situation which they have found in Chicago. They insist that the industries make every possible effort to employ the full quota of men for either full time or part time. It is also insisted that the money now being held for various public works, including road building, be released at once so that large numbers of unemployed men may go to work at these tasks. The building situation receives special attention in the report of the committee. There is now a deadlock between the labor unions and the bosses in Chicago over the question of wages. There is no evident intention on the part of the unions to abate in any measure their demands. They argue that the in-

crease of rents has made living costs higher than ever. At the same time, the idleness in the building trades only increases the scarcity of houses. The social service commission urges that every right means be taken to end the building deadlock. The mayor is also memorialized to appoint a commission on unemployment. This commission has been authorized by the City Council, but has never been appointed. It is felt that there is much that might be done to alleviate the lot of the idle workers if the situation were given intelligent direction.

There seems also need for a special fund to provide food and shelter while machinery is being put into operation for the employment of the workers. The city is urged to open and equip more municipal lodging houses. It is also believed that the church must adopt measures of relief. Already large numbers of churches are facing concrete parish problems. The churches least prepared to meet these burdens are the very ones which must bear the heaviest load. Unless the wheels of industry begin turning at a very early date it will be necessary to organize a great common fund in the more fortunate neighborhoods to carry the burdens of the poor in those sections where there is the direst need. To what extent the Chicago situation is typical of the whole country is not known except in a general way. The exodus of workers from cities where there have been large automobile and tire factories is well known. The workers tend to increase the problems of other communities to which they go. The world needs economic goods and the workers need employment, but no one seems able to solve the problem of coordinating these two great human needs.

The April Number of THE CHRISTIAN UNION QUARTERLY, 504 N. Fulton Avenue, Baltimore, Md., marks the close of its 10th Volume.

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The April number contains the following outstanding articles:

"Practical Steps Towards Christian Reunion," by Rev. Arthur C. Headlam, D.D., Oxford, England.

"The Outlook for Christian Unity," by Rev. Joseph A. Vance, D.D., Detroit, Mich.

"Towards Christian Unity," by Rev. Alexander Ramsay, D.D. London, Eng.

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Sunday School," "Weekday Religious Instruction," "Dramatic Work and Paganry" and "Americanization." Normal courses are offered in the Christian Nurture Series. Mission study classes and young people's meetings are arranged on vocation.

Plan Outdoor Evangelism for Chicago

Dr. Charles L. Goodell, executive secretary of the Commission on Evangelism of the Federal Council of Churches, held a conference on open air evangelism in Chicago on April 18. The conference was held in the Y. M. C. A. Auditorium, 19 S. LaSalle St. Dr. Goodell has had a successful experience in preaching from the steps of the city hall in New York to thousands of people. Among the Chicago speakers who addressed the conference was Dr. Norman B. Barr, whose topic was "Evangelization and Americanization."

New Officers in the Federal Council

The Administrative Committee of the Federal Council of Churches met in New York on April 8. A number of important positions were to be filled. Rev. John M. Moore, D.D., pastor of Marcy Avenue Baptist Church, of Brooklyn, was chosen chairman of the Administrative Committee. He is pastor of one of the most influential Baptist churches of the country. He has served as secretary of the department of Missionary Education of the Northern Baptists and was the originator of the five year program of that denomination. At the same meeting Rev. Rufus W. Miller, D.D., secretary of the Board of Publication and Sunday School Work of the Reformed Church in the United States, was made vice chairman and Professor John R. Hawkins, colored layman, was made second vice chairman to succeed Bishop George M. Mathews, of the United Brethren in Christ.

Great Tribute to Dr. Gunsaulus

The ministers of Chicago had luncheon together at the Y. M. C. A. Auditorium on April 4. The occasion of their meeting was to pay tribute to the memory of the late Dr. Gunsaulus, well recognized as Chicago's greatest minister in a generation. The accommodations were taxed to their utmost by the ministers. Many unable to lunch stood about the room. Dr. Newell Dwight Hillis of New York delivered a tribute to the memory of his departed friend which seemed to the assembled group the greatest effort in the life of the distinguished preacher of New York. Dr. Hillis traced the genius of Dr. Gunsaulus as it expressed itself in education, preaching, lecturing, writing and other forms of self-expression.

Cleveland Pastor Resigns

Rev. E. B. Barnes is pastor of one of the outstanding Disciples churches in Cleveland, Franklin Circle Church. Previously he was one of the most prominent of the Kentucky ministers. He is known for his journalistic gifts, many interesting articles having come from his pen in

recent years. It is reported that he has resigned his work in Cleveland to accept a position in connection with the Near East Relief administration.

Christian Endeavor Alumni Have a Chance to Help

The Christian Endeavor Society has lived long enough to have large numbers of people, former members, who are now too old to work in young people's organizations. These are called alumni and are asked to have a very definite interest in the work of the young people in the different churches. They are also being asked to become sustaining members for the general work of the society in the state and national organizations. The support of these overhead organizations has been precarious in the past, depending upon the contributions of local Christian Endeavor societies.

Woman Question Disturbs the Presbyterians

Since the Garden of Eden, the woman question has been a vital one, each society undertaking to settle the status of women in the social group. With the coming of woman suffrage throughout the world, the status of women in religious organizations is coming to be the subject of live debate. The churches with congregational polity pass the question down to the local congregation, but those that are more closely organized must face the woman question as an issue in state and national meetings. The Presbyterians will be confronted with no more urgent or difficult question at Winona Lake, Ind., in May, than the right of Presbyterian women to occupy the eldership. The presbyters have been voting on the subject and it is significant that the small presbyteries have been voting in favor of the female eldership. New York presbytery, which is liberal in theology, has voted on the conservative side of the issue. For once there is a discussion which will make a brand new alignment of forces, for both conservatives and liberals are divided in their attitude toward the question of having women in the Presbyterian session.

Ritual Dance and Virgin Mary

The glorification of ritual and the revival of discarded religious customs

marks much of the activity of those in the Episcopal church who are pro-Roman in their sympathies. In St. Mark's-in-the-Bouwerie of New York there was recently a ritual dance based on the Adrea Della Robbia plaque of the "Annunciation." The rector, Rev. William Norman Guthrie, gave an address preceding the dance in which he made some remarks concerning Jesus Christ and Mary which are characteristic of a certain group in the Episcopal fellowship. He said: "For those who are scandalized at a Protestant church showing reverence to the Virgin Mary, may we state that for three hundred years Christendom paid its chief homage to her, and then, having cast out from our world of ideals and divine symbols the woman, the Protestant reformers left woman without an adequate spiritual expression and naturally compelled the feminization of Christ to meet the need. If we have suffered from an effeminate Christ it has been because we have not been allowed to express our ideal of womanhood in a normal way by the cult of the Mother of Jesus. It is humorous enough to see, that having rid ourselves of the Virgin Mother of Jesus and not being able to understand Isis or Demeter or the great Persephone, in spite of Pater, George Meredith, et al, we are succumbing to her oriental expression and shortly every one will have a little shrine to Kyanyin. It is, of course, so much more intelligent to import an emanation of the Buddha

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from China, the mother of mercy, than to turn this stream of idealization and tender admiration to the mother of our Lord Jesus Christ! The Episcopal church, thank goodness, has never been so Protestant as to have forgotten the honor due the mother of her Lord."

Detroit Baptists Face Negro Problem

In the good old days, Detroit had a Negro population of five thousand. A year ago this population had increased until it totaled a hundred thousand or more. The industrial depression has made the lot of these Negroes, recently come from the south, very hard. The churches in Detroit are compelled to face the question of relief for them. Meanwhile the Detroit Baptists have been organizing Negro churches until they now have a roster of 14,598 members. The value of the Negro Baptist buildings is now very close to a half million dollars. Among the plans for the future is a Negro Baptist center in the down town district employing the social devices. This will be housed in a building to cost between fifty and a hundred thousand dollars.

Catholics Organize Their Students

The Christian work among students carried on among students by the Y. M. C. A. in different countries in the world was once an exclusively Protestant activity. In recent years the Catholic church has organized the students in their universities to fight socialism, which finds a more fertile field among these than in any other class except workingmen. The Catholic student movement is particularly strong in Spain. The International Association of Catholic Students has headquarters in Fribourg, Switzerland. The association hopes to extend its influence throughout the world.

Theological Professors Send Word of Appreciation to Wilson

The instructors of Union Theological Seminary, evidently moved by the loneliness and illness of the man who for eight years carried the burdens of the world war on his shoulders, have sent ex-President Wilson an affectionate greeting in which they assert that they still look to him for moral leadership. Among the signatures were those of the president, Dr. McGiffert, Dr. Harry Emerson Fosdick, Dr. Henry Sloane Coffin, Dr. William Adams Brown, Dr. Gaylord S. White, Dr. D. J. Fleming and Dr. C. P. Fagnani.

Contributions to China Fund Reach Five Million

The contributions to the China Famine Fund have reached five million dollars. Over seven hundred thousand dollars was cabled to China during the past week. The Christian Herald has collected a half million on its own account. The Red Cross has contributed a million, and a large part of the remainder has been given by the churches. Meanwhile the need in China continues unabated, for it is three months to the harvest and even when the harvest comes, it is uncertain whether it will be sufficient for

the needs of the people. At the best millions of people will perish before any relief reaches them.

Ministerial Ethics a Topic of Discussion

Every profession gradually evolves an ethical code. If this has been greatly delayed for Protestant ministers, yet most of them recognize certain obligations as arising primarily out of their professional relationships. The Presbyterian ministers of Brooklyn recently held a session at which ministerial ethics was the topic. They discussed the right of a minister to invite neighboring church members to unite with his church. The minister in his relationship to the denominational leaders was a topic of live debate. Has the minister any other duty than that of blind obedience to secretaries and national movement leaders? There was a strong disposition to hold that the parish minister has some rights in the adapta-

tion of methods to his local situation. The obligation of the Presbyterian minister to uphold the creed of his church occasioned a warm discussion. Shall the minister accept the creed blindly or follow the leadings of truth? On this topic speeches were made of the most diverse sort.

Quakers Have Cared for the Babies

One of the shocking features of war is the brutality and lust that is let loose at such a time. The Quakers have been carrying on a work for babies in France, and have received 1,000 abandoned babies and 1,200 mothers whose babies were born in their institution. Many of these mothers have been the victims of force, and are not able to give their children any love. Large sums of the American fund have been spent in this work, and now the French are beginning to finance the task. The Quaker leaders will be continued until native leadership is secured.

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By KIRBY PAGE

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Charles E. Jefferson, Pastor Broadway Tabernacle, N. Y.:

I like the style of your presentation, and also the noble Christian spirit that breathes through what you have written. You know that I am not able to go quite so far as you do, but I am always happy to have men who feel as you do express their convictions, for it is possible that you are right, and that the rest of us will have to come up where you are.

Norman Thomas, Editor of "The World Tomorrow:":

I have read your manuscript with deep interest and real personal thanks to you. You have done a valuable piece of work. My immediate reaction is one of unqualified approval. Within your own carefully defined limits you have dealt with the problem admirably.

Peter Ainslie, Minister Christian Temple, Baltimore:

I have taken the time to go over your manuscript and find it very informing and ringing true. A book so well prepared as yours may not have the deserved circulation, but it is certainly worth putting on the market.

Miss Maude Royden, recently of the City Temple, London:

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EDITORIAL

Where the Church Stands in Its Own Light

WHILE a great many American youths of today have been persuaded by their elders to believe that the big thing of life is to make money, there are still many who run true to a higher human type and dream of big ideal exploits. The dangerous, the mysterious and the noble have always had a great fascination for the young mind, and in this fact lies one of the reasons for optimism about the human race. The community is ever being spoiled by the counsels of prudence on the part of the middle aged, but is ever being renewed by the young. In the choice of vocation among the young people of the colleges this is very well illustrated. At the University of Illinois there are twelve young people of one denomination who have volunteered for religious work. They have without exception chosen to go to the foreign mission field. There is not a man in the group who is planning to be a minister of religion in this country. This situation is being duplicated in many other communions. It is easier to command the best blood of the colleges for the mission field than for the parish ministry. Just what does this mean as to the attitude of young people toward the work of the home land? Is it mere lack of an urgent voice to counsel them to take up religious work in America? Or is there a feeling on the part of young men that the gospel ministry is not heroic and no longer a calling that satisfies the soul by the inherent nature of its work? There are many who believe either that the minister has no chance to make good or that there is not in his occupation that which constitutes a call to the higher ideals of young men. Meanwhile there is need of an interpretation of the place of the minister in the modern community, not in terms of carping criticism but in terms of

constructive suggestion. The possibilities of shaping a community's higher life through its religious organization should afford the most alluring career open to the youth of our time. But the imagination of youth cannot visualize such possibilities until the churches find their life more vitally in relation to their own communities than their present denominational loyalties allow.

Chinese Students Probe American Faith in God

THE group of Chinese students at the University of Chicago which has been investigating American faith in God has been greatly puzzled by the results secured. A questionnaire was sent out to several hundred American men representing many vocations. In this group were included seventy ministers. All were asked if they believed in God, and also what they believed about him and why. When the answers came back, over half of the men on the list set themselves down as agnostics and unbelievers. The agnostics were more numerous than those who would completely dismiss the idea of God. The most disappointing thing to the students was the wide variety of the concept of God. The first impression this wide variation made upon the mind of the students was to discourage them in finding a real faith. Since so few men agree in what they mean by God, is there after all any reality in the concept? This investigation will probably do us Americans more good than it has done the Chinese. The churches and church people must get back again to some fundamental thinking. It is evident that we must have more doctrinal preaching, not of the sort that dogmatically settles our problem, but of the kind that lays new foundations for faith. The church cannot live upon humanitarianism alone. It is the one organization in

human society which is set to the task of facing the everlasting questions. Fortunately a beginning has been made in fundamental thinking. Several new books have appeared in recent years dealing with the concept of God, most of them from a Christian point of view, but interestingly enough some of them set forth positions out of harmony with the Christian position, as for instance that of H. G. Wells. Every age has to square its fundamental thinking with the facts of life as it experiences them. Neither movie shows nor jazz music can still the anxious questions that arise in human hearts with regard to the great spiritual realities.

Prohibition Progress

ONTARIO gave "bone-dry" enforcement a majority of more than 200,000. Prominent Canadians predict dominion-wide prohibition within five years. New Zealand has recently declared Samoa dry; Uncle Sam should do the same for the Philippines. The President of Chili recently told Miss Anna Gordon of the American W. C. T. U. that he was actively for national prohibition. He told a committee representing the Chilean wine growers that he would introduce such a bill in the national congress soon. The wine growers, he said, must find their profits elsewhere; the government would stop the curse of alcoholism if he could bring it about. In Denmark the prohibitionists have introduced an effective bill providing for the complete prohibition of manufacture, importation or sale of spirits or strong wines. They believe they will win. In Sweden, parliament is debating a bill that would allow a national referendum in 1922. Holland has increased the liquor tax from 100 per cent to 150 per cent through a striking victory for temperance in the parliamentary elections. In this country the passing winter's legislatures have taken action tending strongly to make for "bone dry" enforcement. Even New York state joins the procession. The one big loss has been the Palmer ruling on beer as medicine and with a dry congress it will no doubt be effectively remedied soon. Dr. Saleby, the famous British scientist, after a trip through this country, returns home to warn his countrymen that they will not be able to compete with America in world markets unless they go dry also. English students are beginning to take up systematic investigation into the problem. If the students make it a subject of scientific research today England will go dry tomorrow.

From Workhouse To Westminster

WILL CROOKS, M. P., requested the other day admittance to the Chiltern Hundreds, which is the English way of resigning from a seat in parliament. His health has failed beyond repair after a life of arduous toil, first in the shops and for the last half of his life in untiring service of the laboring classes. War work brought on the breakdown, the last straw being the frightful bombing of a school house near his home and the murder thus of a score of children, with the consequent exposure and nervous exhaustion in the work of rescue. This man, who was as remarkable as Abraham Lincoln

for his rise from poverty into eminence without schooling, for his irresistible story telling and humor, his unconscious democracy which made kings, peers, scholars and the lowly all his friends, and for his unbending but tolerant conscientiousness, still lives in his cottage in East London and receives visits from the great dignitaries of the realm and from his lowly neighbors, all of whom alike come to inquire about his health and to offer tokens of their esteem. The queen sends a special messenger every few days, and oddly enough on one day when her equerry came with a tribute of flowers a little working class girl came at the same time with a little bunch of hand picked blossoms. Mr. Crooks' career began nearly seventy years ago as one of the six children in the family of a poor ship's stoker. The father dying, the mother and children were sent to the workhouse, or infirmary for the poor. At twelve he was helping to earn the family's livelihood, and before he was twenty had known the bitterness of tramping for a job, penniless, hungry and defeated. At thirty he was a councilor in his municipality, then mayor and next a member of the house of commons, where except for a single election he has been ever since. There he became the friend of great statesmen and one of the most forceful of labor's spokesmen. He was always rather independent in alignments and sought ever to do the next thing that was better. He has been one of those rare personalities whom hardship made philosophical but not bitter, and whose faith in men was irresistible.

Variety in Preaching

THE man in the pew thinks he likes variety in preaching. He is so insistent on this point that he often becomes a church tramp seeking the variety he wants by going from church to church. In this way his mind becomes confused and his habits of loyalty unloosed, and he often ends by going to no church at all. The trouble was that in the kind of variety he found there was no unity. Most great preachers have had a single sermon. Amos talked about the justice of God. Hosea sounded the note of God's mercy. Isaiah had a single sermon with four heads. Savonarola was essentially a preacher of civic righteousness. St. Augustine sounded the note of the wondrous grace of God. Beecher was a preacher of freedom, and Brooks gave his life to the thesis that religion is life. These men of a single sermon managed to preach a whole lifetime without ever letting their congregations find out that they had only a single sermon. They discovered a kind of diversity in pulpit utterance which was not inconsistent with unity. There was diversity in the matter of illustrations. Jesus could set forth the fatherhood of God by a reference to lilies or birds or by the story of the lost sheep. He has many parables on the kingdom. A single theme is thus made real to a great variety of men by the simple device of illustration. Jeremiah knew how to connect his message with contemporaneous events. There is a newspaper preacher who seeks only the cheap sensationalism of talking about a current events topic. A deeper note is sounded by the man who ever reads the newspapers with his fundamental interest

in mind. The typical prohibitionist speaker knew how to use the testimony of the wettest of the wet newspapers to preach the cause of prohibition. The man interested in world disarmament often goes to the jingo papers for his best arguments. Lay readers are ever delighted with the preaching which makes the old theme look modern and respectable. The great preacher knows what he wants to say. His greatness is best proved by his ingenuity in making a single sermon seem ever new.

The Minister Advertises For a House

THE church bulletin of First Christian Church in Springfield, Ill., contains an appeal to the members of the church to provide the minister with information about a house to rent. His home has been sold and he has nowhere to go! Some ministers are unable to accept calls to new fields these days on account of the uncertainty of housing a family. Rents continue to mount, thus making inroads into the ministerial pocketbook, and there is the continuous uncertainty about the future. In spite of the nation-wide demands for houses, but few are being built on account of the cost of labor and materials. If anyone can afford to break the deadlock and set the idle labor of the community to work, it is the church. The church never expects to sell its manse at a profit. If it is rightly built, it will last through this generation as the home for the minister and as the center of the social life of the parish. One of the first demands of the hour is for a manse in every parish. In many communities it should come before the new church building which is being insistently talked about. The building of a manse is one way to raise the minister's salary. In many cities the rent now eats up a thousand dollars of income. A good home means a thousand dollars per year added to the minister's salary for all the years to come without anyone feeling it. When the church has a manse, the town always knows where to find the minister, and that is certainly an advantage. The people in trouble sometimes miss the minister because they do not find him readily. In the Presbyterian denomination a generous appropriation to the building of homes for ministers has been made by the church building society. A similar policy has been adopted by the Disciples church extension board.

Liberty of Speech in America

THE echoes of the attack made by the Dearborn Independent on the Jews have not yet died away. If anything, the echoes are louder than the original noise. The Jews of the country might very well have waited for the Gentile press to answer Mr. Ford's sinister and foolish case. It would then have been apparent that liberty is the remedy for an abuse of liberty. Good citizens everywhere have raised their voices in protest against even the suggestion of an intellectual pogrom against the Jews. But the heat stirred up over the matter has resulted in a method of meeting the attack that is even worse than the attack itself. In Chicago the Dearborn Independent may not be sold upon the streets of the city. Such action has

been taken in other cities. Cheap politicians who ever have their eyes upon the Irish vote or the Jewish vote, or upon any other group that is likely to act with solidarity, have been willing to commit an offence against American institutions. The ideal of a free press and free speech involves the right of a journal or an individual to make a fool of itself or of himself. Society knows how to take care of those who speak improperly. The whole incident shows how far the war has taken us from the old-time convictions in America. It is a part of the constitution of the United States that the freedom of speech and of the press shall not be abridged. The criminal use of speech to urge people to the commission of crime has been limited by libel laws. Gradually there has been an extension through the courts of the various kinds of speech and writing which are forbidden until there is less real liberty of speech in America than in many countries of Europe. With war censorship passed, there is need of a campaign of good old fashioned Americanism with its insistence upon the rights of the individual. The remedy for error is truth, not the jail nor the boycott.

Cooperation in Christian Unity Declined

ONE of the curious phases of the present effort to bring about closer relations between the various communions of the church is the survival, even among those most interested in the effort, of ancient prejudices and partisanships that obtrude themselves in the way of true cooperation. Two of the most purposeful of these movements today are the Continuation Committee of the Conference on Faith and Order, whose preliminary meeting was held in Geneva last summer, and the American Council on Organic Union, whose proposals are now being presented to the judicatories of the various denominations. A suggestion was recently offered to the former of these organizations by one of the officials of the latter to the effect that there ought to be some plan of mutual relationship and cooperation between the two. This was considered by the Continuation Committee, and the response was to the effect that while sympathy was expressed with the objects of the American Council, cooperation seemed impossible. If this action is a typical illustration of the spirit of the Continuation Committee, the difficulties it encounters in being taken seriously by American Christians will be increased rather than diminished. It is unfortunate that it should assume the attitude of exclusive right to the idea and effort taking form under the name of Christian union.

Conference of Y Leaders and Churchmen

IN connection with the meeting of the executive committee of the Y. M. C. A. in this city a week ago (the first meeting of that organization to be held in the west, as we understand) there was a gathering of Association officials and ministers and laymen representative of the churches of Chicago and vicinity, to consider the relations between the two groups. At the last convention of the Y. M. C. A., held in Detroit, one of the most im-

portant commission reports dealt with the relation of the Association to the churches. At the time it was understood that this was to be followed by the appointment of a permanent commission to make a more exhaustive and a somewhat continuous study of the situation, with the object of removing some of the grounds of criticism and estrangement on the part of the churches toward the Association. It was understood to be in the interest of this movement that the Chicago conference was called a fortnight ago. The attendance was sizable and representative. Excellent addresses were made by Dr. Mott and others. Many reports on various phases of Association work were given. But beyond very general references to the need of good feeling and cooperation between the Y. M. C. A. and the churches, nothing was done to advance in any degree the understanding between the two groups. This we believe to have been a lost opportunity. What is needed in such gatherings is not a list of set speeches by men who have a policy to advocate, however admirable it may be, but the opportunity to face frankly the difficulties of the present estrangement, and the way out. Twenty representative men in a round table conference, unhurried and definite, would accomplish far more in a day's time than many formal programs of speeches. And this is what the Association needs to do beyond all things else in this hour when its policies, both industrial and in relation to the churches, are under anxious observation and deliberate criticism.

Demand Reverent Treatment of Religious Things

THE Federal Council has made a formal demand on the moving picture producers of the country that they treat the Christian institution of marriage reverently. In a great many films the representation of the marriage ceremony has been such as to break down what little respect still exists in the public mind toward this institution. There are already agencies enough at work in American life to destroy the sanctities of the home. A school of "realists" in literature have spent a generation glorifying adultery as freedom, and representing domestic fidelity as bondage. The cabaret and the dance hall have also done their evil work, the results of which register in the divorce mill. It is time for the church to speak in stern tones with regard to any profanation of the religious ceremonies by which the home is founded. At the same time there has been a protest made by the Federal Council against the misrepresentation of ministers upon the screen. This is made not in behalf of the ministers themselves, but in behalf of the millions of people who every Sunday wait upon the ministrations of these ministers, and who believe that from the worship in the church they receive some of life's choicest possessions. It has long since been taboo in movie circles to misrepresent a priest. He is always given a decent role on the screen for the arm of Rome is long, and she is able to make the malefactor understand. It is time for the show people to understand that Protestantism is not quite the disintegrated and individualistic thing it once was. It is beginning to be able to act as a whole and to make its convictions register in contemporaneous life.

Has Protestantism Served Its Purpose?

DURING the past fortnight much thought has been bestowed upon the anniversary of Luther's appearance before the Diet of Worms, and his fearless declaration of loyalty to the truths he had maintained in his theses. It is a mild aftermath of the great Luther celebrations of last year which were widely observed, and which furnished favorable moment for the union of three of the most important groups of Lutherans. But the later observance is sufficient to bring to mind once more the courageous words of the Doctor of the Sacred Scriptures from Wittenburg, "I can and will retract nothing, for it is neither safe nor expedient to act against conscience. Here I stand; I can do nothing else. God help me. Amen." With that utterance the movement that is known historically as Protestantism began. Four centuries have passed since then. Has Protestantism served its purpose? There are two ways of considering the question. One may ask whether the movement was of value to the cause of Christianity, and provided an essential stage in the progress of the church toward its ideals. Or it may be asked whether that period to which Protestantism belongs has come to its end, and another era must be ushered in. To both these questions we are convinced that an affirmative response must be made.

That the movement set on foot by the reformers was necessary to the vitality of the Christian society few informed students of church history will stop to debate. It is true that some of the more conservative, in all the periods since the breach with Rome was made, have maintained with Erasmus that the separatist campaign was a mistake, and that the reformation should have taken place within the church as at that time constituted, and not as a divisive enterprise. But there are few who can maintain that thesis in the light of all the facts. Nothing but the shock of a protest so vigorous that it jostled the entire edifice of the autocratic church could have availed. Protestantism shattered the tradition of an infallible and world-ruling ecclesiasticism. It set free the soul of man from the shackles of dogma and superstition that for centuries had confined it.

Protestantism did much more than this. It gave to the Bible its rightful place as the commanding literature of religion and the trustworthy source book for the Christian church. At the same time it liberated the minds of its leaders from the thralldom of early Jewish and Christian tradition which had made impossible the free inquiring into the nature of the Bible which a vigorous and courageous faith demands. It turned the mind of the church to the serious task of thinking through the nature of the gospel it was proclaiming. The spirit of Protestantism was essentially the spirit of the new learning. The renaissance and the reformation went hand in hand. The renaissance was the reformation of the European intellect; the reformation was the renaissance of the European conscience. From the externals of ritual and ceremonial Christian leaders turned to prolonged and arduous study of the Christian sources and the history of the Christian insti-

tutions. That intellectual quality came into the church with the reformers. There had been great scholars before. But with the reformation scholarship became a primal necessity of the pulpit and the church school.

With the coming of the new spirit Rome ceased to be the intellectual and spiritual leader. Compelled to reform itself by the very pressure of opinion, it exchanged popes like the Borgias for those of the Caraffa type, organized the Counter-reformation, and sent out missionaries like Francis Xavier to evangelize the non-Christian lands. But its great opportunity was gone forever. It has remained a powerful ecclesiasticism, skillful in promoting the interests of its own officials and communicants, but a declining force in either thinking or morals. It retires slowly and with poor grace before the advance of intelligence, and where it is not compelled to adjust itself to the enlightened conditions made possible by Protestant influence, it still retains the obscurantism and mediaevalism of its past.

For four centuries Protestantism has been the ruling force in the intellectual and spiritual life of the western world, and of late has gained something of the same place in the orient. But it is handicapped by limitations inseparable from its origin, and fatal to its permanent efficiency.

In the first place it is, as its name implies, a protest. And that attitude of opposition to the Roman organization has too much obsessed and limited its effectiveness. It has tended to make negative and hostile its spirit and program. Even today the majority of the Protestant groups are practically ignorant of their fellowship with a vast company of Christians beyond the limited circle of Protestant and Romanist. The horizon has been confined almost entirely to the controversies between the two branches of the western church. And that controversy has no longer either point or issue.

Again, the Protestant group received an exaggerated impulse toward dogmatic considerations at its very inception. It turned from the liturgical and mystical elements of religion to the doctrinal, and by its emphasis upon the Pauline teaching set the current of Christian life in the new channels of philosophical and theological definition. This was the salvation of the church in the age of the Reformation, but has been the cause of numberless sterile and futile controversies since. It finds its result in the insistence that our holy faith must find its groundwork in a uniform doctrinal statement before we can proceed with a fruitful method of cooperation. To this self-refuting position the Lutheran Church, in which the dogmatic attitude of the first reformers finds its best illustration, has recently recommitted itself as against the acceptance of the overtures for Christian fellowship from the other free and evangelical bodies.

And most of all is Protestantism proving that it has served its purpose by the fact of its divisions. At the first these were unavoidable. It was vastly better to have the church broken into fragments than kept in a formal unity which had ceased to be vital. But with the fall of Rome from its position of leadership, and the growth of the spirit of free inquiry, the various denominational groups ceased to be significant as interpreters and de-

fenders of neglected and endangered truths, and set about the more partisan task of strengthening their separatist organizations. Today the Christian world is as tired of the vagaries and weaknesses of sectarianism as the pre-reformation world was of the folly and iniquities of Rome. Rome has passed as a determining factor in the religious life of the modern age. And Protestantism is passing. Out of the struggle of soul which resulted from the failure of the Roman church to meet the need of the new Europe came the Reformation and Protestantism. Out of the travail of spirit through which most of the churches, and a host of Christians outside of all the churches, are passing today, a new, more vital, more constructive phase of religious organization and ministry is being born. It will be catholic, but not Roman; it will be evangelical and reformatory, but not Protestant. These terms belong to obsolescent phases of the Christian society. Let them become obsolete as the new day is dawning.

The Language of Religion

THE contrast between the Tower of Babel and the Day of Pentecost is as striking as it is complete.

The vaulting ambition of man, seeking to invade the heavens, ended in confusion worse confounded. The humility of the church on its knees, in one accord and in one place, brought a baptism of fire and the power of harmony. At Babel one language was made many and men were scattered abroad; at Pentecost many languages were made one, drawing the ends of the earth together. The contrast is at once a parable and a prophecy, and it has many things to teach us if we have ears to hear. For one thing it shows that preparation must be made for a divine visitation, as if to teach all after ages that our Christian faith is a social rather than a solitary religion, and that its secret of power is realized in fellowship.

There are times when the church must be on its feet in an attitude of service, but at Pentecost it was on its knees facing God in quest of power. Humane ministry and divine intercession have both their place of honor and of usefulness, and neither can take the place of the other. How the prayer of the church was answered, in what measure and manner, is told us in a narrative not only startling, but dazzling. There are two ways of describing an event, one prosaic and the other symbolical; and the writer of the Acts chose the right way. He clothed the scene in the vivid drapery of oriental imagery, in which we hear a sound like as a rushing mighty wind, and see tiny "tongues as of fire"—symbol of the fervor that leaped like flame from heart to heart. The church became aware as it had never been aware before of the dynamic available to united faith and prayer. It spoke under this high impulse of kindled power, and men cried out in amazement: "How hear we every man in his own tongue, the wonderful works of God!"

Here is a scene to ponder in a day when the church is so sadly bereft of power, and its voices have lost their momentousness of accent and appeal. Howbeit, in our time there are signs to show, and there are many who are praying, that we may be visited by a quickening and re-

newing impulse of divine power, "a common wave of thought and joy, lifting mankind again." What form it may take no one can foretell, save that it will be in answer to yearning prayer and in response to the deepest need; but in essence, in power, it will be akin to that which flashed and glowed on Pentecost. For on that day, while there was the unity that belongs to those who have a common need, a common purpose, and a common promise, and are joined in fellowship, yet the outpouring came to the seekers one by one. The tongues of flame parted asunder, and the fire of the Spirit sat upon each of them separately. They were committed to the same crusade; but liberty was as necessary as unity, and each of them was endued with his own special insight, his own spirit of adventure—"knights to the quest of life abundant sworn."

Thus, if there was one spirit of light and power, there were diversities of gifts, diversities of ministry, no two bearing witness with the same insight and emphasis. James the man of common sense, Peter the man of action, John the mystic—and, later, Paul, "born out of due time"—each had his own point of view, his own vision; and the variety of their witness added to the richness, the fullness, the effectiveness of their testimony. Differing as they did—sometimes to the point of controversy—they were yet describing, each with his own eloquence, the same reality common to all. Our point is that now, as then, and always, the different types of religious experience—and, by the same token, each of the Christian communions—are trying, each in its own tongue, to say the same thing. They have a like precious faith, and a like profound experience—mystic, rationalist, and sacramentalist—and this reality is a common treasure, if only they knew it, despite the differing dialects in which they express it.

Some, indeed, go further and find a like fundamental unity underlying the great historic religions; that they are variations of one motif, differing less in essentials than in point of emphasis, depth of insight, and method of appeal, each expressing, in a memorable way, the one great human experience of fellowship with the Father of spirits. Religions are many, but religion is one, and unless we read our own faith in that universal context we cannot understand that Christianity, so far from being a competing religion, is a completing religion. Truly the divine life in the soul of man is one, and it means much to realize that it is so. Such an insight is not only unifying and satisfying, it is emancipating—it sets one free from many things which else would limit his appreciation of the wonderful works of God. It gives one a key whereby to understand and interpret many religious dialects, and helps him to discern beneath differing creeds and cults the foundations of the church of God—meaning by the church no sects, hierarchy, or polity, but the historic fellowship of the seekers and finders of God. Wesley saw this truth and rejoiced in it, making the words of William Law his own:

Perhaps what the best heathens called reason, and Solomon wisdom, St. Paul grace in general, St. John righteousness or love, may be only different expressions for one and the same blessing, the light of Christ shining in different degrees under different dispensations. Why then so many words, and so little charity exercised among Christians, about the particular term of a blessing experienced more or less by all righteous men.

Once a man has this vision of the Spirit of God moving within all the multicolored forms of religion, his life will be an adventure of discovery and enlarging fellowship. He will recognize friends of his soul in many garbs, as Woolman rejoiced in finding a-Kempis a brother, albeit wearing a different habit and far removed ecclesiastically. Surely no one can read Spinoza and not see that he was a "God-intoxicated man" trying to fathom the reality of a profound religious experience, or the Emerson essay on "The Over-Soul" and not find another version of the truth of the over brooding, indwelling Spirit, which has been the life of the church and the altar fire of its pulpit in all ages. For the devout life is the same, however the outlook of the intellect may differ: Emerson and Newman were akin of soul, and were moved by a common and high religious motive. Not only is the divine life the same in essence, but all the richer for its variety of expression, and if a man is born of the spirit both Moody and Martineau will speak to him in the language wherein he was born.

Here is the real Christian unity of the spirit—never broken through the centuries—and if it is discovered, realized, and developed, it will unite us in the bonds of peace, good will, and service. Our diversities are superficial; our unities are fundamental. Perhaps, after all, the profound meaning of the vast restless mood that is now upon us, may be the divine intention to throw us back upon God, the Holy Spirit. If natural law seems to be inviolable, it is that the whole creation may appear miraculous, the garment that God is weaving for himself on the roaring looms of time. If the Bible now comes to us in a new binding, it is that we may know the divine inspirer of it. Theories about the Bible have their day and cease to be, but the Bible remains the monumental witness to the presence in man of the Holy Spirit. If we live in God we shall see that the Bible lives in God; if God lives in us we shall know that God lives in the Bible. There is no hope for the church save in the Holy Spirit, and if we live, think, and toil in the strength of the Spirit there is nothing but hope.

But the Day of Pentecost, with its burst of illuminating, revealing vision, marked more than a revelation of things unseen, new and far reaching in its extensiveness. It also gave birth to a revolution in practical conduct new and deep reaching in its intensiveness. Not only was Peter transformed from a coward who disowned his Master before a slave girl, into a champion who denounced the whole nation for the murder of the Master; but the social spirit and objective of the whole company of disciples was changed, making it for the first time in history a beloved community of people more anxious to give than to get. Can the wonder of Pentecost, with its light and power, be repeated in our confused and troubled age? Indeed, yes. The need is the same, and the Spirit of God is still the secret and source of power. If today men should come from the ends of the Christian world—and beyond—not to argue, not to dicker, not to criticize, but to continue steadfastly in an ecumenical council of prayer, what forces might be liberated among us! Puny we are while we ply an oar, but when we hoist a sail we move triumphantly into new adventure and achievement.

Seeing the Elephant

A Parable of Safed the Sage

THERE came unto me a man who was in perplexity.
And he said, I have given up the attempt to understand Life. I believe the old hymn which saith,

This world is all a Fleeting Show,
For man's illusion given.

And I said unto him, I have had the advantage of a Colledge Education. And among the things that I learned in Colledge was a song, which said:

The Elephant now walks round,
The Band begins to play;
The boys before the Monkeys' cage
Had better keep away.

For the Elephant now walks round—

And thus did the song proceed, forever citing the Fact itself as the Explanation of the Fact. That is the philosophy of the Ding an Sich, which meaneth, the Thing-in-Itself.

And he said, That is a Fool Song, and is hardly worth four years of Colledge.

And I said, Consider the Ding an Sich, the Elephant. He is the Thesis. He is tangible, ponderable, undeniable Reality. He answereth to all the Categories of Kant. But behold how he resolveth himself into an Antithesis, even as Hegel taught. He is not Statick. He walketh around. That should prepare us for an Hegelian Synthesis. And he is not unrelated. He is preceded by the Band, and followed by Monkeys in their Cage. That suggesteth Einstein's Relativity. But consider also the boys. Wherefore should they keep away from the Cage of Monkeys? Is that theorem referable to Ethicks or to Casuistry or to Politickal Economy? If it were not for the boys with their Peanuts and their Quarters, the Elephant were not here, but in Ethiopia. And in that event, would he be the same Elephant? Is a Wild Elephant in Ethiopia the same Elephant as a Tame Elephant at the same time in Jersey City or in Kalamazoo? Can we answer save as we go back to Plato, and discover the Ideal Elephant who is before and necessary to the interpretation of all Particular Elephants?

And he said, Much learning hath made thee mad. Thou and Plato and Hegel and Einstein and all those other old boys are a Bunch of Nuts.

And I said, I am not so mad as those who give up the problem, or who have not the courage to think it through. Neither am I content to explain the Fact by the Fact, as doth the Song.

And I said, I have sat in for some time at this Greatest Show on Earth, and I have ceased trying to explain it by reckoning with the Elephants and the Monkeys and the Camels and the Asses and the He-goats and the Clowns and the Acrobats. Above them all, yea, above the Ringmasters and the Billstickers and the Lionhunters in Ethiopia and the Snake charmers, and the ships and railroads that bring them together, is the Manager and Owner, who pianneth and accomplisheth.

And the man said, What thou sayest Listeneth good.

And I said, I am not yet finished. I am more than a spectator on Life's bleachers. I am part of the Show. Humble is my Stunt. I leap through no Hoops and I do not perform on the flying trapeze. Yet do I seek to make my round in the saw-dust orbit of this Highly Moral Performance as an Honest man may and ought, and to do mine humble part so that when I come round again to the place where I entered the ring, whether men applaud me or no, I shall have made Life's show to every man and woman I have known a little better worth the price of admission plus the war-tax.

And he said, I did not quite get thee in all that lingo about Einstein and Plato, but what thou now sayest I understand, and thou art Dead Right.

BY THOMAS CURTIS CLARK

Glints

I

What is life?
The uncertain promise
Of a certain Dawn.

II

They alone are blest
Who are victims of dreams.

III

There is no day,
Says the blind eye;
There is no God,
Says the stubborn will.

IV

The Heart of God
Welcomes the repentant heart of man
Like the great deep
The returning raindrop.

V

The morning dawns in vain
To children of the night.

Song

WHEN May arrives,
And warbler choirs again are carolling
As if they had but one desire—to sing,
Then from our snug retreats we haste away
And tune our hearts for one long holiday
Among the woods and hills, by blue lakes shimmering—
When May arrives.

Then should we fret
Because the winter winds like tempests blew,
Because the friends we loved proved oft untrue?
No, for today the world is fair and new,
And through the trees the winds are whispering
Of violets full-blown and roses burgeoning—
When May arrives.

Can Education Be Christian?

By Robert E. Speer

[At the celebration of the semi-centennial of the Ohio State University last fall Dr. Robert E. Speer delivered an address on "The Ideals and Principles Which Should be Laid upon the Lives of Young Men and Young Women in Our Universities." His audience included many distinguished educators from the leading institutions of learning the country over. Within a few days after the delivery of the address Dr. Speer received from the head of one of our leading universities a letter saying that he disagreed with practically everything he had said. To this communication Dr. Speer addressed a reply. The three documents: the original address, the critique and the reply, are given herewith.—THE EDITOR.]

MR. PRESIDENT, Ladies and Gentlemen: No one could have listened to the greetings which have been presented here this afternoon without, I think, detecting their underlying unanimity of implication as to what the great end of education is. We would hold that end, truly defined, to be citizenship, the training of persons in order that they may be adequately prepared to fulfill all their duties and relations in organized human society. It is no doubt possible to define the ends of education in terms of culture and of character, but we would believe these to be, if ends at all, only subordinate ends, and in reality not ends, but means toward the attainment of the real end that lies beyond them. Character and culture we would believe to be for the purpose of and obtainable only in, the service of mankind.

It is essential in thus conceiving education that one should construe aright the ideal of the society for which men are being prepared. Full citizenship cannot be adequately interpreted in any narrow racial or nationalistic terms. Nobody can question the place that race fills in the education of mankind, nor the place that nationality has filled in the history of the world during the last four hundred years. But neither race nor nationality is a finality. We believe them to be departments essential to the school in which the different sections of mankind are being made ready for a larger unity. We believe them to be the divisions within which each different section can most readily develop its own contribution, which it is then to bring at last into the common treasury of the whole.

WRONG AND CROOKED THINGS

In conceiving education in these terms, two great things are discerned to be essential in it. It is its business to define clearly to young men and young women who are to be the architects of the new day, the right ideals for their own lives and for human society, and it is its business to lead them to those fountains of moral energy and reinforcement, drinking from which they shall be enabled to make these ideals which shine before them actual realities. If there ever was a time in human history when this function or this conception of education was necessary to the world's welfare, that time is today. If anyone argues before us now that there is something radically awry about the world we are living in, we have no disposition to disagree with him. We believe that there are wrong things, that need to be set right; that there are crooked things, that need to be made straight; and that

the new day can only come when men have a clear apprehension of what these wrong and crooked things are, and are furnished with the moral resources that shall enable them to translate their dream of a better and more righteous time into the actual experience of mankind.

It is here that our difficulties arise. What are the radically wrong things that must be set right? What are the crooked things that need to be made straight within human society? There are many on every side today who are prepared to point them out to us. The political parties, with which we have to act, have sought, each in its turn, to set out its program, to hold out its ideals, to indicate to us some of the processes by which these goals are to be won. But we have the deep feeling that all of these things might be conceivably carried through and yet we find ourselves not very much nearer the great ends that we seek. Can we in this day, for the guidance of the young men and young women whose duty it is to see that the world we have lived through is ended and that a new and different world is begun, see clearly enough ourselves to hold up before them the ideals for their own lives, the ideals for social development, which will help them to play their part intelligently and efficiently in changing the old order and bringing in the new? It is, as one standing among the young men and young women who are to do this work, that I should like to speak to you responsible guides of American education today.

I

I believe we have first of all, to set for the young men and young women who are to make our world a fundamentally different principle and spirit of human relationships. We have got to replace in some fashion, and completely, the old principle of competition by a radically different principle of cooperation. It is a commonplace statement to put in words, but it is not a commonplace thing when we look out on life and see the reasons for the necessity of that change.

We have lived through a day when our most trusted leaders have taught us that the necessary life for mankind was the jungle life, that all human progress could be won only as strong forces put down and out weaker forces, that gain could be won by individuals or nations only at the loss of other individuals and other nations. That has been a popular result of the doctrine of struggle and development in which we have been schooled for the last fifty years. There were great teachers even who in the name of that principle antagonized all forms of protective legislation that were designed to throw around weak wills safeguards which those weak wills did not find in themselves. Professor Sumner used to argue against all prohibitory legislation in the liquor traffic and many other forms of legislation as well, because these were only making sure that society would continue to be cursed by its weak elements. If a man did not have a strong enough will to save himself from being a drunkard, the faster he drank himself into the grave, the better for society, and

the quicker we would be left with the men who had strength of will enough within to protect themselves, without nursery legislation on the part of society.

THE COMPETITIVE IDEA

This competitive idea has lain at the base of all our modern economic life. There was a convention held in Cincinnati, not long before the end of the war, reports of which were published in the newspapers with captions like these, "The War that Is to Come After the War," and the idea was of course that in the new commercial life that was to follow the cessation of military strife, the old principles were the only principles on which the world could be carried on, that for one nation to gain, other nations must lose. It was a warfare in which the strong would carry off the booty and the weak be driven back against the wall. It is that principle that has begotten no small fraction of our wars. I do not say that it has produced them all, but these wars that spring out of national ambition or national greed, and many if not all the wars that spring from economic roots, had at their base the principle of competitive strife as the necessary principle on which alone human life could be organized and social progress won.

Now those ideas rest on a conception of humanity which we are slowly learning to repudiate, on a conception of humanity which ought to have been repudiated hundreds of years ago as Christianity did repudiate it, a conception which conceives the world as a great jungle of warring forces where the strong profit at the expense of the weak. We begin to recognize now that humanity is a great organism, and to conceive of it exactly as a man conceives of his body; so that it would be as irrational to apply the principle of competition to human society as to apply it to a man's body. As if his hand should say, "I have first chance at the food, therefore I will claim this food as my own, and the mouth shall have no part in it, nor the eye nor the ear." The whole body is one. If one member suffers, every other member suffers with it, and no member can gain save as the whole body shares in that gain.

We are slowly beginning to see that this biological principle is the principle on which we have to organize the economic and political life of the world. What is Thomas Hardy doing in "The Dynasts" save interpreting human history in terms like these, conceiving it as one great organism,—all that was, all that is, and all that is to be, in one common organic life? And what are the ablest and most honorable bankers we have in America, men like Mr. Davison and Mr. Lamont, whom notorious politicians go up and down the land denouncing as "international bankers," trying to do except to construe the economic life of the world in terms of the facts as to the real constitution of mankind. We must realize that all mankind can profit only as every section of mankind profits, and that no section of mankind can permanently gain at the expense of any other section, that America cannot isolate itself economically from the rest of the world, imagining that she can pile up wealth at the loss of other nations. How can we gain anything from other nations for any long time unless those other nations

continue to gain mutually by the same processes by which their trade advantages us? We have to realize that the world must be remade on this radically different principle. The relationships inside each nation economically, the relationships between all nations, must repudiate the falsehood that has organized these relationships in the past, and give us, instead of the old law of conflict and competition, a new law of cooperation and service.

THE PRINCIPLE OF RIVALRY

That does not mean that the principle of rivalry goes out of human life. We know well enough in every educational institution the place of rivalry in the winning of excellence. But it changes the things for which men enter into rivalry. It makes them rivals, not to see who can amass to himself the largest share of what is produced, but rivals to see who can put forth the largest energies in the field of production. It leaves men to compete still, but no longer under the principle of gain, but under the principle of use. And I say it quite plainly, gentlemen, the education, scientific or ethical or economic, that is training the next generation to live on under the old ideals is simply seeking to perpetuate a discredited and outworn order. We must raise up a new generation of men and women who will seek to live by the diametrically opposite law.

II

In the second place we must teach this new generation to elevate personal values above all material and property values. Now, it is not hard to see how in primitive social states, which knew only subsistence measures, property values rose above personal values. Here in the tribe a man owns a stone ax. His father and grandfather wrought on that ax until it is now the best ax in the tribe. The man who owns that ax is economically the equal of five ordinary men. It is not hard to see that its owner and the tribe will value that material thing over against at least four human lives.

And here is a man in the tribe who has a knife, as Mowgli had among the jungle folk. For purposes of war or for purposes of work, the knife's possessor is equal to ten men. It is not hard to see that he will kill many men before he will lose that knife. In that primitive society that knife will be valued at least at nine times the value of a human life. In productive and protective power it is worth that much. And that society thinks in no higher terms. But the pitiful thing is that these ideals continued in social development after the primitive stage of human society had passed away. Even after personal values began to emerge in their true significance, the old ideals lingered on. They were embodied in our penal legislation down to the beginning of the last century, in the laws that punished a debt by taking away the productive power of the debtor, and made petty theft a capital offence. Thurlow Weed tells us in his autobiography of his boyhood, as a child in the village of Catskill on the banks of the Hudson River. He was the son of an honest drayman, whom misfortune ever pursued. His horse would back off the dock or someone would owe him money and refuse to pay. The family was always in penury

despite his toil. Again and again the father would be cast into prison for debt. And Thurlow says the dearest memory of his childhood days was when he would go down to greet his father at the prison on Sunday, when the prisoners in the debtors' prison were allowed to come out. All the day long the father and the little boy roamed to and fro within the limits which were permitted. Because he owed a little to society, society took away from him the power to contribute enough to cancel his indebtedness. For debt a man's personal worth, even his economic worth, was obliterated. How long and how tenaciously those notions clung.

THE GOOD OLD TIMES

I read not long since a Scotch biography, the life of J. P. Struthers of Greenock. Struthers grew weary of hearing about "the good old times" in Scotland, and he prepared a lecture on the subject, "A Hundred Years Ago in Scotland and Now," to show exactly what the social, religious and economic conditions in Scotland were at the beginning of the Nineteenth Century. Nobody who heard that lecture ever cried again for "the good old times." Among the incidents of his lecture he tells of the execution in Glasgow of two boys for stealing eight and sixpence. We know how long our penal legislation was disfigured by such ideas of the exaltation of property over persons. It was one of the great warfares that Christianity began—to change this ideal. Its founder held that no religious institution, like the Sabbath, was to be held sacred against personal values, that one little child's soul was worth all that could be counted or weighed of wealth.

It is hard for us still to rid ourselves of the old tradition. If one begins to talk in these terms, the economic bourbonism of our time at once begins to denounce him as one who wishes to undermine the foundations of society. But if we wish to build a new world, we cannot build it on the old economic values. We must build it on the new. And the new alone can save us. Our only safeguard against the communistic tendencies that pulse across the world today, is to help men to see that private ownership in property, for example, finds its deepest and most sacred sanction in its necessity to the preservation of the rights of personality and the maintenance of the independence of the individual. What freedom is there for an individual when you have communism of land? Does the villager in India have any freedom to adopt a new faith that may come to him? Does he have any freedom to follow his own conception of duty? The community starves him out. They will not let him work on the community land if he does not surrender to the community judgment. It is only when the private individual can stand on his own possession and say, "This is mine, out of this I draw my sustenance," only then that he is securely free and that we have a sure and impregnable foundation laid for independence and personal liberty.

Man in this new day is to breathe a larger freedom than men have ever breathed before, for he is to know new liberties and new emancipations, of which the old order knew little, and in this new order persons, free spirits, powers that are not to be enslaved are set in the

first place of value, and all other values, many and real, are derived from them.

III.

In the third place, in this new day we have to help the generation that is rising to find the principle on which all education fundamentally rests: I mean the principle of unity, that truth and life are one. Long enough have we constructed the institutions of men on the idea of division, stressing the things that separates the discords. No one denies the place that party government has played in human history. No one denies the place it has played in our own national life. But when it has come to the great national crises, it has had to be laid aside. We simply have to realize that days come when issues rise so great that in the face of those issues all principles of division must yield to the deeper principles of cohesion and solidarity and unity.

During the last eighteen months in our own nation, what a spectacle have we presented! It would not be proper in this audience for one to express his own personal convictions as to the distribution of responsibility and of blame, but one can here or in any audience lament the obvious fact that we who could be one in the great crisis of war gone by have found it impossible to be one before the still greater crisis of peace. We could be one for tearing down, but not one for building up. We could be one for ripping open an old world, but we would not be one for unitedly laying the foundations of the new. What one has wanted to do during these days of division was somehow to get into men's minds some inkling of that principle of unity that underlies all our divisions and that for a time emerged but has now disappeared.

NOT MYSTICAL AND NEBULOUS

When we express the principle of unity over division to many people in these days it seems mystical and nebulous to them. But it ought not to be so, for the principle that lies nearest to us, that we know most about, is the principle of unity. We have it in the family. That is what the family is built on. We have three great institutions, the institution of rights, called the state, the institution of duties, called the church, and the institution of affections which we call the family. And this last was first and will be last. Its principle is indissoluble unity. You cannot destroy it. My father cannot unson me. I cannot unbrother my brother. You may break up the family life, but the fact of unity is there still, an indestructible reality. For my part I believe with all my heart in the Roman Catholic view of the indissolubility of the human family. And that, as constituting the principle on which we are of necessity going to rebuild the world, that ideal of unity is the principle which we have to find a way to apply within the state and to the whole world life of man.

It would be an easy thing to multiply these new ideals by which the next generation is to live and do its work, if it meets its duty. I will add only one other to these three, out of many that throng into one's mind. We have somehow to make stronger among the young men and the young women who are to live in this new day the con-

science and consciousness of the sense of diffused leadership, of collective social responsibility. Too much is said in our colleges and universities still about individual leadership. Too much is made of the isolated characters in human history as furnishing models and ideals for the generation that is to come. The day for that has gone by. There was an old monk in the twelfth century who used to say that the day of the Son had passed and that the day of the Spirit was at hand. What he meant was that the time for isolated leadership had gone, that the world was to depend on collective and associated leadership. There was truth and error in his view. The truth of it we are not getting clearly enough before the conscience of the coming generation of men and women. We are talking to them still the old language about the old kind of leadership. We say to them "Stand up in front of your mirror and behold a leader; get ready now to go out into the new generation where men are waiting to hear your voice and to follow your call." We are likely to breed a generation of prigs by this process, and not a new generation of men and women who realize that the day of that kind of leadership is past, that the time is come for a totally different sort of leadership for social reconstruction.

COLLECTIVE LEADERSHIP

Philip Gibbs, in one of his last articles, takes Anatole France's despair about Europe as his text, that Europe is not altogether dead, but is dying fast. Only Gibbs will not go as far as France. He believes still there is a possibility of life for Europe and the world, a possibility that can be realized if great unselfish leadership arises and the voice of a prophet is heard. The voice of no new prophet will be heard in our day. But the new day nevertheless waits for the prophetic voice, the collective prophetic voice, the voice that will be born out of the sense of corporate honor, made strong and resistless in our higher institutions of learning, that shall give men a strength not drawn from a sense of isolation from their kind, but springing from their consciousness of unity with their kind and with those great forces that have moved all through history and are moving, more strongly and powerfully today than ever, and from the spirit and power of Christ who lived and died in the vision of a new world and to make that new world possible, and who, living now, is the only individual leader that the new generation needs. Thus shall be bred into the new generation that sense and conscience of collective leadership on which the building of the new day depends. We do not need to postpone long its coming. Today might be the dawn of it, for that for which ten million thought they were dying, we should now realize that it is our business to live and to lead the men and women whom we are training to live.

A Letter to Dr. Speer

The following extracts are taken from a letter written by a University president to Dr. Speer after hearing the above address:

My dear Mr. Speer:

I listened with very great interest to your address at the University of Ohio, at Columbus, on October 13.

I wondered at the time, and I have wondered many times since, whether you have thought down deeply, so as to be absolutely sure that you are right in the several propositions you develop. . .

Frankly, I think that, with the single exception of the matter of property, I did not find myself in agreement with you at all. What you say about cooperation and competition is susceptible of grave criticism. You may be right, but I wish you would make sure.

What you said with reference to unity, carried out logically, means internationalism, pure and simple, and the utter abrogation of nationalism. In this I am sure you are wrong. It is a dangerous doctrine to preach, especially in the present crisis of world affairs.

I am sure that you will pardon me for writing you in this frank way. . . All I ask is that you review over again the implications of the several points of your address so that you may be absolutely sure that you are preaching truth, and not insidious error.

Dr. Speer's Reply

To the above letter Dr. Speer replied as follows:

My dear Dr. —

I am sincerely grateful for your kind letter. It was a friendly thing for you to do and I am glad to have the opportunity to answer your questionings. There must have been something very clumsy in my way of stating things at Columbus, or, as sometimes happens, the occasion and the mode of approach did not fit, or you surely would not have come away with the feeling of disagreement of which you write. What I said seems to me to be nothing but the simplest teachings of Christianity and those teachings of Christianity, moreover, which the strongest and best tendencies in human thought and action have been trying to express for many years and are more and more succeeding in expressing. I do not see how any one can read the New Testament, on the one hand, or know, on the other hand, the literature of the last twenty-five years and the thoughts of men today without perceiving this. The fact is, as Mr. E. S. Martin says, that "Christianity has broken loose in the world again."

You ask whether I am sure that I am right. I think I am. I well know how easy it is for men to be intellectually or morally color blind and to be surest that they are right when in fact they are dead wrong. Our Lord told his disciples that those who killed them would conscientiously believe that they were serving God. The history of thinking is the history of unconscious self deceptions. But we Christians have our court to appeal to. We at least can bring our ideas to the test of the standard of the New Testament. And every one of the points I tried to make at Columbus seems to me to be an elemental teaching of the New Testament. Indeed they all seemed so obvious that I was afraid they would appear commonplace to that audience and I was only encouraged by Phillips Brooks' principle that before such audiences the wise thing for a Christian man to do is to state fundamental Christian truths in the simplest and plainest way he can.

I tried to make six points in my address. Two were preliminary.

(1) The first was that the end of education is citizenship, to prepare men to fulfill all their relationships in organized human society, that character and culture are essential values which are not the end of education in citizenship but are means to that end and to be won only through it. (2) That such citizenship must be adequately conceived, that race and nation are facts belonging to it, but that its end is the citizenship of all humanity and of all eternity foreseen in St. John's city: "And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day; for there shall be no night

there. And they shall bring the glory and honor of the nations into it."

Education that was to accomplish such ends and to fit men to carry the world forward into a better and truer order, I went on, must present to them the ideals of such an order and introduce them to the sources of moral energy and reinforcement by which such ideals could be realized and I named four such ideals. I described them in economic or general terms, as the occasion required, but are not all of them indisputably Christian?

I

The law of gain must yield to the law of use, selfishness to service. The principle of competition must be displaced by the principle of cooperation. The former conceives human life as a struggle between strong and weak and human progress as the elimination of the unfit by the fit, for the advantage of the fit. We repudiate this conception of human society. We believe humanity to be an organic whole, a body which must suffer or be honored together, whose true law of life and progress is not internecine struggle, but mutual brotherly effort to achieve gains in which all share and in which the profit of each is not the loss of others, but the profit of all.

This is the Christian doctrine. Luke xxii, 25-27, Mark x, 45, Rom. xii, 4, 5, xv 1, 1 Cor. xii, 12-27, Gal. vi, 2. It is the conception of history and politics which some scholars set forth long ago, and which is at last slowly making its way into all men's minds. Orestes Brownson had clear glimpses of it. It is the principle of the new economics. Judge Gary got the steel manufacturers together in a partial acceptance of it. Bankers like Mr. Lamont and Mr. Davison see it clearly. The new Chinese Consortium is a recognition of it. Mr. Gompers ostensibly repudiates it, holding to the idea of a necessary conflict of interest between capital and labor, but I think in his heart, as a brotherly human being he accepts it. All men must accept it except bad men or the color blind. It is the simple fact about the constitution of God's family, humanity. This fact does not exclude rivalry but it does change its object. It becomes rivalry in service, not in profit.

II

Personal values must be recognized as above and behind material and property values. This too is the clearest Christian teaching. Matt. vi 24; vii 12; xvi 26; I Cor. iii 11-13. Christianity, not so say any religion whatsoever, or even any spiritual view of life, rests on this judgment of values. It was one meaning of the incarnation and the Crucifixion, and it was just what the Resurrection asserted—the spirit sanctifying all things, and yet supreme over all things. The contrary estimate of property as superior to persons, long controlled men's thoughts and lasted on into the penal legislation of modern times. Political economy was written in terms of things and nineteenth century industry rested on that economy. But the Christian view has won its way. Materialistic opinions are now, for the most part, held deliberately only by some of our college faculties or by red factions. The world doesn't hold them and the war experience discarded them. And economics and industry and politics recognize the personal factor as the central factor. President Hadley told me he was writing a new book on economics from this view-point. I pointed out that this recognition of the supremacy of personal values was the true sanction of private property; that private property was essential to the security of individual freedom and the right of personality; that the new day must be a day of richer freedom, of ampler and larger persons and that material wealth is meant to be tributary to this and not preventative of it. No class is free from the peril of forgetting these things.

III

The principle and ideal of unity must prevail over the principle of division. This was the third point. Surely it is valid. Education rests upon it and seeks for it—the unity of truth and

life. It is the central most distinguishing principle in Christianity as is clearly seen from the study of comparative religion. And the New Testament teaching is unmistakable. Acts xiii 26; John x 26; xvii 21; Eph. 1, 10, 21, 23; iv. 4-6, 16, 25; 1 Cor. xv, 28; Col. 1. 16, 17. All human history is the struggle of this principle against the forces which oppose it. It is the principle embodied in the human family, which, for that very reason, is the institution which has held mankind together. Partisan and separatist influences have their part to play in developing the possessions which are to be brought into the common inheritance. The forces of division and unity, intermit and oscillate but all in the interest of the ultimate unity. Have you read President Tucker's "My Generation," and his studies of this oscillation? The modern world in sanitation and hygiene and in international finance has set itself resolutely for the achievement of unity on the broadest scale. We knew something of the meaning of it while the war lasted. It remains for us in the life of the nation and in world politics in peace to be as clear sighted and as resolute. This principle of unity does not mean, as you suggest, internationalism in any evil sense. Nationality is obviously a part of the machinery of God's education of man. But the principle certainly does mean in the future new and truer forms and spirit of human organizations. Can anyone think otherwise? Can he suppose that we have reached the goal? Is the work of Christianity achieved or is human progress ended?

IV

The last point had to do with the conception of leadership. I quoted the saying of a twelfth century monk about the passing of the time for personal leadership and the coming of the day of collective leadership. He was but paraphrasing Christ's word in John xvi. 7. My point was only an effort to make it plain that democracy means not no leadership but collective leadership, and that our modern education should breed in men the sense of corporate honor and wisdom, the solidarity of common vision and loyalty. What hope is there for us if in a democracy, the people are not, under God, responsible and therefore both free and bound to do their own thinking? I know that there are many people in America who do not believe in democracy. I do. And I think our colleges ought to be its stronghold and that they should raise up men who think of all men as Christ did, and who as one with all men are open to the illumination which is available only to the body. This is no new idea. It is as old as Christianity and older. John x. 34, 35; xi. 8-11; Acts 11, 17. Professor R. E. Thompson set it forth in a great book, a generation ago, now too little read, "The Divine Order of Human Society," in which he quoted the New Testament passages which assert the collective principle in knowledge and progress. II Cor. iii, 18; Eph. iii. 18; iv. 13, 16. Who writes a book on psychology or social or political science today and does not recognize this principle?

As to further authorities for these opinions, the New Testament, and the moral order of the world which confirms it, is enough for me. But it would be easy to cite a good part of the literature of the last generation. The dynamic and biological conceptions, which are in the New Testament, have crowded out in the living world the old static and mechanical notions.

And these are surely the thoughts of the coming generation in spite of many of their teachers. This is what reassures us. The destructive influences of today, economic or social, bourgeoisism at one extreme and the red forces of communism or lawlessness at the other, can be overthrown only by truth or by authority resting upon truth. Each one of the four truths which I tried to set forth confronts and counters these influences. There is no other way as effective of meeting and overcoming them. It would be easy to show this in detail if it were necessary. These truths are fatal to class dominion whether of bourgeois or proletariat, to violence and disorder, to selfishness of individuals, group or nation, to disrespect for rights on one hand or to the substitution of rights, real or

fancied, for duties on the other, to the warfare of interests which leave the non combatant majority to bear the burdens, to whatever is wrong and to whatever is unbrotherly.

I can not conceive that you should disagree with these principles if once they are clearly stated, unless I am wrong in supposing that they are among the principles of Christianity. I can conceive that two groups would not agree with them. Those who reject the Christian ideals will disagree, and those Christians also who think that the Christian principles are

theoretically ideal but are applicable only in heaven or in a world which is perfectly Christian and that meanwhile the opposite ideals are the only valid ones and that Christians must conform to them and must regard any effort to displace them with the Christian conceptions as revolutionary and wrong.

I have written at too great length but it has been difficult to write so briefly. I do thank you for your warm friendship, never more truly shown than in your letter, and with kind regard, I am, very cordially yours,

ROBERT E. SPEER.

The Threat of Millennialism

By Obadiah Holmes

(Concluded from last week)

"FUNDAMENTALISM" declares that the hope of democracy is vain. If we fought the war to make the world safe for democracy and to further it in the earth, then our treasures of life and goods were spent in vain. Says T. M. Haldeman:

The Son of God lived in a society full of conditions against which the natural man revolts today—war, slavery, profiteering, poverty. He said no word against this social condition. On the contrary, he affirmed he came into the world to bring a sword and not peace, to produce conflict, not harmony. So far from holding out the hope that he came to set in motion a force that should do away with poverty and abolish the inequality between men, he announced that poverty and the distinction of class would continue during the whole period of his absence. . . . The church is exhorted to clean up Sodom instead of coming out of it."

Premillennialism is committed to a fatalistic scheme which it finds marked out in the Bible, and, in that scheme, democracy has no place. Democracy is not only vain as a hope, it is false as an ideal. "The American system of government," says one of these writers, "is based on the principle that governments receive their just powers from the consent of the governed, which principle is false. . . . Democracy (self-government), is the antithesis of autocracy, God's ideal of government. . . . Self-government whether in a nation or in an individual is abhorrent to God's order for the creature." And the editor adds, "that it is inconsistent for a Christian to make himself part of a system whose principle is the apotheosis of man." The late J. H. Brookes refers to "idle talk affirming the inalienable rights of man to life, liberty and the pursuit of happiness, to trial by jury, to vote and other fancied privileges . . . man has no inalienable right except the right to be damned."

Just before our entrance into the war for democracy, the Dean of the Los Angeles Bible Institute, R. A. Torrey, declared, in a Bible monthly, "They had a great democracy in France at the time of the great revolution and the streets ran with blood. What we need is an emperor, but there is only one emperor that will bring peace and that is not Kaiser Wilhelm but Kaiser Jesus."

THE BRITISH CULT'S MANIFESTO

At a time when Great Britain was summoning her sons not merely to repel a great danger, but to fight for a new

world order, the English premillennialists issued in 1917 a manifesto, called "The Significance of the Hour," signed by A. C. Dixon, G. Campbell Morgan and others. Its seven points were as follows:

1. That the present crisis points to the close of the times of the Gentiles.
2. That the Revelation of the Lord may be expected at any moment, when he will be manifested as evidently to his disciples as on the evening of his resurrection.
3. That the completed church will be translated to be forever with the Lord.
4. That Israel will be restored to its own land in unbelief and afterwards converted by the appearing of Christ on its behalf.
5. That all human schemes of reconstruction must be subsidiary to the second coming, because all nations will then be subject to his rule.
6. That under the reign of Christ there will be a further great effusion of the Holy Spirit upon all flesh.
7. That the truths embodied in this statement are of the utmost practical value in determining Christian character and conduct with reference to the pressing problems of the hour.

VERBAL INSPIRATION

The United States government took action at Los Angeles and Brooklyn and other places relative to the premillennial programs. It is well known that some men served terms in the penitentiaries. The interference of the government, and the convictions, had a disturbing effect on all premillennial camps.* The pessimism was carefully camouflaged. Conferences scheduled on the "Coming of the Lord" were changed to "Prophetic Conferences." The federal authorities were reported to have suppressed premillennial activities in Los Angeles, and caution, on the parties to the propaganda, seemed the better part of valor. "I have been speaking for the Third Liberty Loan two and three times each day. . . and have not been in a single community that some evangelist. . . had not been preaching there 'the last days' idea."

"Fundamentalism" claims that its doctrines are trans-

*See "The Menace of Premillennialism" by Prof. S. J. Case, University of Chicago.

cripts of the Word of God. That word is verbally inspired, it comes from God "to the smallest word and inflection of a word." The original manuscripts however are not at hand. Those that we have afford no such assumption. The whole scheme involves literal infallibility, the basis of premillennialism in all its forms, Russellism, Dowieism, Adventism, Chiliasm, the programs of Bible Institutes and the new literalists, "Fundamentals of the Faith." It claims an unbounded loyalty to the Word of God and manifests a highly developed censoriousness against all who seriously and soberly study the Scriptures with unfettered minds. Its use of the Bible is mechanical, arbitrary, unethical and violent.

The cult teaches that the imprecatory Psalms will be literally fulfilled. There could be no sharper contrast between the implacable bitterness of these Psalms and the spirit of Jesus. Not even in the terrible world war did any nation dare to set forth principles like these. And when such deeds were wrought they called forth universal horror and execration.

God shall let me see my desire upon mine enemies—Ps. 59:10.

Consume them in thy wrath, consume them, that they may not be; and let them know that God ruleth in Jacob unto the ends of the earth. And at even let them return; and let them make a noise like a dog, and go round about the city. Let them wander up and down for meat, and grudge if they be not satisfied.—59:13-15.

O daughter of Babylon, who art to be destroyed; happy shall be he that rewardeth thee as thou hast served us. Happy shall be he that taketh and dasheth thy little ones against the stones.—137:8-9.

The righteous shall rejoice when he seeth the vengeance; he shall wash his feet in the blood of the wicked.—58:10.

The spirit of vengeance is not satisfied with punishment of the guilty, but goes back to the parents and on to the children. It does not wish to see repentance and forgiveness but asks that even the prayer of its foe may be turned into sin. The Anglican church excludes these Psalms from use in church services as being "most un-Christian in character and an insult to the divine majesty." John Wesley excluded them from the book of worship which he prepared for the Methodist Church in America, declaring them unfit for use in a Christian congregation.

PAGANISM, NOT CHRISTIANITY

The Sunday School Times, Feb. 3, 1917, says: "The imprecations upon enemies spoken by the prophet-psalmists were inspired of God. . . The imprecations do not belong to us; they do belong. . . to the dispensation of law and judgment. . . In that day the imprecatory Psalms again shall have a literal meaning, their true fulfillment. . . They are great prophecies. Like all prophecies they will be literally fulfilled."

This is paganism, not Christianity. The mind not obsessed by a theory revolts in horror. This teaching is propagated in Sunday Schools all over the country. A journal for Sunday school teachers announces that "world conditions, unmistakably and positively, point to the end of the age. Prophecies relating to that end may soon begin to be fulfilled.* For the faith of earnest honest young

men and women no current infidelity is more pernicious. In the truest sense such teaching is infidelity. Premillennialism rests ultimately on an ultra-Calvinistic conception sovereignty that is fatalistic. The world is evil; it is growing worse because God has determined this as his plan. That plan is revealed in his word; it is ours to accept, but not to debate. God says so and that decides it.

Similar is the position of the editor of another Bible monthly. He holds these terrible imprecations as inspired and sure to be fulfilled. With that strange Judaism that colors this pessimistic fundamentalism, he declares that "the pious Jews living in that time of trouble will utter these words" and "that they will be answered by the majestic appearing of the heavenly King." The paganism of this position is more fully realized when one notes the author's constant insistence upon literalness of fulfillment.

A PROPAGANDA OF MISCHIEF

Not even the children of the Sunday Schools are exempt from this propaganda of mischief. All institute magazines carry the Sunday lessons. In all these publications there are persistent attacks on colleges and seminaries. Here is a sample from a New York publication: "The Chicago University maintains a department called 'The American Institute of Sacred Literature.' It is widely advertised. Its propaganda takes in all denominations. What is it? It is camouflaged infidelity of the worst and most dangerous type. . . The demons of destructive criticism are at work in this institution which is a lineal descendant of the German infidels through whom the murderer and liar from the beginning prepared the land of Luther for the horrors through which the world has passed in recent years. The saloon was a great curse. The institutions which deny the word of God and the gospel of Jesus Christ are a far greater curse. Their damnation is not far off."

This is the kind of language in papers carrying the Sunday School lessons. One must read such magazines as "The Kings Business," "Our Hope," "Christian Workers Magazine" and "Sunday School Times" in order to be convinced.

In many churches there is an increasing tendency to form organizations that under premillennialism stand the supreme test. Sunday school teachers are compelled to sign the articles of the "fundamentals of the faith." Scores of churches have been already rent asunder. Maranatha ("lo he comes") churches and missions have been established. Missionaries have been sent to foreign fields, increasing the burdens by breeding strife. One association of fourteen Baptist churches has withdrawn in Michigan and has organized the "Orthodox Baptist Association." The churches of every communion are reaping the harvest of a frenzied evangelism expressing the purposes of the Bible Institutes and prophetic conferences to control the leading denominations. A champion of orthodoxy says:

Radicalism is rampant in most of the universities. . . New England is where it is most in evidence. . . Our duty is to expose and bring these false teachers to realize the fact that they can not stay in our institutions. . . They are the victims of a false education, of a great religious delusion. . . There

*See Sunday School Times files.

*"Our Hope," March 1921, p387.

should be some way devised to compel these institutions to give a full account of their work and teaching to some strong orthodox board. . . All teachers and preachers of modernism can be disciplined, humbled and silenced, and the educational institutions, and the local churches where it is taught can be dealt with effectually.

VAST FINANCIAL RESOURCES

A few years ago a single Chiliastic minister had a fund of three hundred thousand dollars placed at his disposal for the furtherance of premillennialism under the name of Fundamentals. Ten volumes were published and gratuitously sent to English speaking ministers, missionaries, Y. M. C. A. and Y. W. C. A. secretaries all over the world. This was the beginning of the propaganda in a wholesome way. It has grown alarmingly. Four distributing centers, Los Angeles, Chicago, Boston, New York, Philadelphia, Minneapolis, and Grand Rapids, literature is spread broadcast. Blackstone's "Jesus is Coming" has been sent to every minister in America. Other books, periodicals, tracts and pamphlets are circulated in enormous quantities. "Prophetic conferences" are held in leading cities and towns of the north and lately there has been an invasion of the orthodox south. Evangelistic campaigns are held that are nothing less than agencies of propaganda. A busy agent of the propaganda says: "We demand that the false teacher of modernism shall be unfrocked. I fully expect to see the day when a new theology teacher will not be found occupying a chair in any institution throughout this broad land, for the hour of his exit is at hand." These things get the attention of the great mass of folks, and, since high grade religious journalism is past, they are like sheep "exploited and skinned alive."

In "Our Hope," March 1920, A. C. Gaebelien says of the "Scofield Reference Bible"; "It teaches clearly and fearlessly the inerrancy and infallibility. . . and especially his second coming and all events connected with it." In the same issue C. I. Scofield says: "The destructive criticism and the theology which goes with it are taught from practically *all* the university chairs of England and the United States, and, alas, also from practically all the theological seminaries."

The flaming "fundamentalist" sends Darwin and Huxley and all higher critics and modernists and new theologians to hell. He also consigns to the flames, Emerson, Longfellow, Holmes, Whittier, Lowell, and Phillips Brooks, "that dirty, stinking, rotten Unitarian bunch," to use the billingsgate of an evangelistic champion of the cult. Is it to be wondered at that a very outstanding member of this cult replies to ideas in a tract, "Will Christ Come Again," not in ideas, but in personal abuse, saying that this tract by a well known educator is the work of a blasphemer, an intellectual trickster—a sneaking and cowardly infidel method?

"Men are spending enormous sums of money," says Dean Shailer Mathews, University of Chicago, "to induce Christians to regard scientific thought as atheistic and any attempt to appropriate the results of scientific thought as atheism. The inevitable happens. Throughout the country we see extremists who are handling the Bible in the interest of ignorance and fanaticism, assailing bitterly

those from whom they differ and alienating educated men and women from the church."

Statements of professors in colleges and seminaries are carefully collected and forwarded to centers of propaganda. Articles and books are carefully read for sentences that can be used against them as heretics. These statements may be had in book form from Minneapolis and Yonkers. The persistent attack on the educational institutions may be read in any of the publications of Bible Institutes, Bible Conventions and Prophetic Conferences. The most vicious attacks come from the Bible Institutes.

It is time for the churches to take seriously the spread of premillennialism. One very prominent exponent of this doctrine announces that his denomination is "cracked from sea to sea." If the activities of the cult were confined to a few obscure sects the danger would be insignificant but the poison was spread through all the larger bodies. The menace has assumed such proportions that Christian leaders among Baptists, Methodists, Presbyterians, Congregationalists, and other influential bodies realize the necessity of meeting this cult in the open.

"Questions of scholarship," says Professor Bowne, "can be settled by scholarship. Questions of fact can be settled by evidence. This is modernism. The very notion of deciding them by authority is absurd. How many papal bulls, or how big an ecclesiastical club, or how large a majority of ignorant votes would be needed to overturn the Copernican astronomy? Ignorance, in high or low places, is entitled to no opinion on these matters. Authority only makes itself ridiculous when it assumes to dictate. Majorities are equally absurd, unless they rest on the facts and the evidence."

SCHOLARSHIP OF WORLD ALMOST A UNIT

In twenty eight leading theological seminaries, in eight denominations, with two hundred and thirty six professors, there are only seven professors who teach premillennialism even in mild form.* The scholarship of the world is against it. And this is the reason for the attacks on colleges and seminaries.

A professor in one of the outstanding divinity schools says: "It would be too much to say that most of those who are conducting the "fundamentalist" movement mean to be fair or tolerant towards those who dissent. The movement is not grounded in reason; its basic assumption is the danger of using reason in dealing with the Bible, and it can hardly be expected to be reasonable in its treatment of dissent from its methods. It is easier, and, with the crowds, more successful to call dissenters hard names and to cast suspicion upon their soundness. The last thing to which the propagandists would assent would be a fair discussion in their Bible Institutes, summer conferences, "prophetic conventions" and magazines, of the question: "Is the Bible an infallible book?"

Have we reached the cross roads in the churches? At the general convocations of orthodox communions, men of modern mind, who believe that questions of scholarship must be settled by scholarship and questions of fact must be determined by evidence, will face the machinations of

*J. H. Snowden, "The Coming of the Lord."

Which is the Better Way?

WHEN wages were high and labor was in demand there was a tendency among workingmen to slack on the job, to work when it suited them and to use their power in a selfish manner. Man for man the workingman is no different from the employer. There is the same amount of selfishness in human nature on both sides the line. Both are inclined to "charge all the traffic will bear," that get all they can for the least service. Now that there are millions out of employment the employer is inclined to use strong arm methods on the unions. As one of them said not long ago, "We have them down and we will pound hell out of them." There is a low-brow element on both sides that believes in nothing but force and regards all talk about conciliation and mutual service as buncombe.

John Skelton Williams, comptroller of the currency under the Wilson administration, recently took the United States Steel Corporation to task for its high prices on steel. He showed that they made from \$30 to \$35 per ton on steel furnished the government for war purposes and laid up hundreds of millions over and above regular dividends, besides setting aside extra large sums for depreciation, etc. Judge Gary replied that the government fixed a price and said it "would have been utopian" not to have charged it. Mr. Williams replied that the government only fixed a maximum price and that there was nothing utopian about a corporation of unparalleled wealth taking advantage of that maximum at a time when the very men who used the material it made were giving their lives and limbs as a sacrifice. We have heard much about shipmaking labor receiving \$10 per day while soldiers fought for a dollar a day; here is the other side—millionaire steel makers making hundreds of millions out of the machinery by operating which thousands gave their lives for their country.

And now, says Mr. Williams, while all other metals have gone back to pre-war prices steel, just because it can, through powerful organization, holds the price up, holds it so high that freight cars are costing three times what they did before the war and with interest almost doubled their actual working cost is up 500 per cent. Thus both transportation and building are in a perilous situation.

Mr. Williams says to Judge Gary: "You have the power to aid enormously in stilling disturbances now existing and worse threatening—a voluntary and sweeping reduction of your prices and diminution of your profits would give powerful argument to those who are trying to persuade labor to relinquish some of its charges."

* * *

Steel's War Ultimatum to the Unions

On April 18, Judge Gary, addressing the stockholders of his corporation in New York, issued a sweeping ultimatum to the labor unions. Here are his war passages: "They may have been justified in the long past" but today "there is no necessity for labor unions and no benefit or advantage through them will accrue to anyone except the labor union leaders." He charges that "the workmen do not voluntarily join the unions" but that "self appointed leaders, who expect to receive pecuniary profit, have been and are constantly soliciting the workingmen to become members." The men join, he says "through intimidation, over-persuasion, false promises, misrepresentation or because of the use of other vicious or unworthy methods." He declares that unions do not keep books or render accounts, that the leaders determine their own salaries and dictate the policies, and that "as the result of coercion, threats, insults or wild promises, members of the unions, not previously consulted, may and do temporarily join a movement precipitated by the leaders and thus for a time nominally increase the membership."

With a striking contradiction to what the Interchurch Investigating Commission actually found in the mills, the Judge admits that if a workman desires to join a union he should have that right and that he "should not be discriminated against by the 'open shop' so long as he respects the rights of his em-

ployer and co-employee and obeys the laws of the land." This ultimatum speaks for itself. It is the old story of the Bourbon never learning.

* * *

The United States Railroad Labor Board on Unions

In striking contrast is the ruling of the United States Railroad Labor Board as laid down on April 14. This board represents the public and has been dealing with the labor problems arising under industrial relations between four times as many men and many times as large an investment of capital as is represented in steel. In regard to unions it lays down the following fundamental rules: "The right of railway employees to organize for lawful objects shall not be denied, interfered with or obstructed." In other words, it is a fundamental human right; it could no more be denied by employers than the right of organization could be denied by a democratic government. They further lay it down that "the right of such lawful organization to act toward lawful objects through representatives of its own choice, whether employees of a particular carrier or otherwise, shall be agreed to by the management." Thus the effort of certain companies to segregate their men into a railroad system organization is flatly denied.

In the next rule they expressly forbid the "closed-shop" as a means of discriminating against non-union men; the "big four" brotherhoods have always been "open-shop," relying upon the efficiency of their organizations to bring the overwhelming majority of the men into them. That is certainly the most effective type of unionism. "Collective bargaining" is expressly stipulated and arbitrary "hiring and firing" forbidden; discipline for the sake of effective service is guaranteed the management but the employee is also guaranteed "a fair hearing by a designated officer of the carrier"; he must have notice of charges, opportunity to produce his own witnesses and to be "represented by council of his own choosing." Here again he is guaranteed some such right in regard to his vocation and his livelihood as is property, which cannot be taken without "due process of law." Judge Gary defends the twelve hour day; this board lays down the eight hour day as basic and demands eight hours actual work for that day.

Which most adequately represents the democratic viewpoint of life and human relations and is thus most nearly 100 per cent American—the United States Steel Corporation or the United States Railway Labor Board?

* * *

A Significant Sign of Sanity

The employers are on top today. The so-called "open-shop" drive has been characterized by the Social Service Commission of the Federal Council of Churches and by practically all other non-partisan and disinterested observers as in fact a campaign against the unions. Judge Gary is the high-priest of all such employers and his ultimatum most adequately sets forth their intentions. Under fair words about the "open-shop" he declares radically against the very existence of unions.

A significant sign of sanity is shown in the report of the Merchants' Association of New York, issued on March 14. The railroad security holders have taken the same sort of a stand and signs are ripening that the saner, less bourbonistic employers are awaking to the menace of wild radicalism on behalf of autocratic employer suppression. The New York Merchants' Association says: "It is time to abandon the methods of opposition and strife and to set up the machinery of friendly intercourse and cooperation between employers and employees." They warn that the so-called "open-shop" crusade has "delayed the establishment of peaceful industrial relations" and declare "that the establishment of the open-shop should not in any way affect the employees' right to join or not to join a labor union"; in such words they take their stand with the United States Railway Labor Board.

They "deplore the disposition on the part of some employers who are using the term 'open-shop' to work toward a condition of the closed non-union shop by discriminating against union men." Warning that a strong-arm policy in a time of advantage only brings anger and reprisal at more advantageous times, they declare for "plans of employee representation" and

for "consultation on all matters in any plants which affect the employees in their relations with the employers." Autocratic suppression by use of sheer power only begets anger, rebellion and radicalism. In a democratic society the employer autocrat will make a thousand radicals while the bizarre agitator makes a score.

ALVA W. TAYLOR.

CORRESPONDENCE

Tithing in the Old Testament

EDITOR THE CHRISTIAN CENTURY:

SIR: That is a capital article that you have published—in the issue of April 21—namely, H. D. C. MacLachlan's "Is Tithing Christian?" Two points I offer, that the article does not cover.

First, the Jewish tithing was the payment of a state tax. The Jews did not know the distinction between church and state, a distinction not only familiar but necessary to us. The word church does not occur in the Old Testament. The theocratic concept underlies the whole of Old Testament history and literature and legislation. State and church, as we should say, are one back there. More strictly, the state is all in all; among its various functions there is a religious one, but there is not a church. The state is all, and God is its rightful ruler, and the priest and prophet are state officers quite as much as the king, and the king is a religious functionary quite as much as the priest or the prophet. The Jewish religion was a state religion, and its laws were state laws, its temple was a state temple, its various rituals were state rituals, and its tithing of flocks and fields were ordered by the state, and were therefore a form of tax. For us that state does not exist. For us its forms and laws cannot exist. We are Americans, gentiles, Christians. We are under a different state; we embrace a different religion. The Jewish law of tithing is no more Christian than the law of circumcision, or of the animal sacrifices, or of the priesthood, or the seventh day Sabbath, or of clean and unclean animals.

Secondly, it is hard to construe the law of the tithe. Did the law call for the tithe alone or in addition the first fruits of the ground, of the trees, of the cattle, and even of the family itself? See Neh. 10, 3ff. Lev. 27, 36f. These passages and others call for the tithe plus the first fruits. But Deut. 14, 22f calls for the tithe only. Again: What was to be done with this tithe and these offerings? According to Numbers 18, 24 the tithe was devoted to the Levites, the priestly tribe to which no inheritance in land was allotted. According to Deut. 14, 21f the tithes were to be brought to Jerusalem and to be used in a great family feast to which the stranger, the fatherless, the widow, and the Levite, must be invited. If the way were too long the tithe must be turned into money, and—"Thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth. And thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou, and thy household." Not many churchmen, I fancy, would want that part of the law of the tithe reenforced in these prohibition days.

Again, it is generally assumed that the tithe was an annual tax, and that is probably correct. But Deut. 14, 28 makes it a triennial tax and feasting time. There is a possible explanation of these discrepancies. The law was changed from time to time just as the laws of all growing and changing peoples are.

The above are some of the difficulties in the way of the Judaizing tendency which would impose on Christians the laws and forms of an ancient, defunct theocratic state. One of the lessons we have yet to learn from the Master is to treat the Old Testament with the freedom with which he treated it, and to pass by Jewish forms and rituals and laws as he passed them by.

The tithing system breaks down in two directions. There are

devout people so hard pressed that they should not have the tithe mentioned to them even as a suggestion. For the "widow's mite" today they will have the Master's blessing, even though they keep and use the widow's earnings tomorrow. On the other hand there are wealthy people who should give not a tenth only, but a fifth, or a fourth, or a third, or a half, or all their income, and then heavy portions of their capital to the Lord, and the Lord's work, and the Lord's poor. Christian giving is not a matter of hard and fast legalism, but of love and joy and spontaneity in the Holy Spirit.

Liscomb, Iowa.

W. J. LHAMON.

Christian in Name or in Fact

EDITOR THE CHRISTIAN CENTURY:

SIR: This is my first letter to you from the standpoint of an ardent admirer of your paper. The first thing that I do after receiving it on Saturday afternoon is to read it from "cover to cover," but I think that aside from the editorial which I especially enjoy, the section devoted to "Correspondence" interests me most, and I would like to call the attention of Mr. Howard C. Wilson of Pittsburgh, Pa., whose letter appears in The Christian Century of April 7, to the crying needs of our home mission fields. He says he would like to challenge any one to prove that there is a shortage of ministers. That statement is absurd, and if he really desires proof

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he should communicate with any of the "boards." For example, there are two large Presbyterian churches in a city of Colorado without pastors and they are not on the mission board, and there are many such places that I personally know about. "Young man, go west."

In the same issue I read with mingled disgust and surprise the two articles on the subject, "Is the Christian Church Christian?" and the editorial which preceded them which seemed to indicate the fact that The Christian Century would rather agree with the discussion of Miss Scudder than that of Dr. Jefferson. My sympathies are with Dr. Jefferson and I little wonder at him "stamping on such a question," but I wonder

greatly at him discussing such a question. It reminds me of the question "Is a black horse black," or "Is a wildcat wild," "Is water wet." The question answers itself. Had the question been stated "Is the *Modern* Church Christian?" then there might have been some reason for using eight pages in such a discussion, but "Is the *Christian* Church Christian?" if there is such a thing it has to be Christian.

I am exceedingly glad to be counted among the members of the great Christian Century family, and to try to help uphold it in the fight that it is making for a purer church and ministry.

ROBT. J. BLACK.

First Presbyterian Church, Victor, Colo.

British Table Talk

A Significant Warning and Appeal

London, April, 1921.

A remarkable manifesto, recently issued over representative signatures, has received little notice and evoked no perceptible response. But it is a statement that future historians may value as giving a picture of the times in which we live and a clue to present-day tendencies that may have grave developments. "No lover of mankind or of progress," write Bishop Temple and two other bishops, Canon Barnes, three free church college principals, Dr. Clifford, Edward Carpenter, Gilbert Murray, three titled ladies and other important people, "no student of religion, of morals, or of economics can regard the present trend of affairs without feelings of grave anxiety. Civilization itself seems to be on the wane and everything that makes life really worth the living in process of extinction. The nations are filled with mistrust and antipathy for each other, the classes have rarely been so antagonistic, while the relation of individual to individual has seldom been so frankly selfish. The vast destruction of life by war and the acute suffering the war created seem to have largely destroyed human sympathy. Hence the unprecedented misery into which the war has plunged so many nations often fails to excite those feelings of humanity which, prior to the war, thrilled the people of every country when the world was visited by misfortunes quite insignificant in comparison with the present disaster. Never was greater need of all those qualities which make the race human, and never did they appear to be less manifest." in short, "the world has taken a wrong turn, which if persisted in may lead to the destruction of civilization." In these distressing circumstances, the signatories appeal to the right-thinking of all nations and classes, and invite their cooperation in applying the true remedies. "It is only by maintaining the highest possible standard of right between nations, classes, and individuals that the present situation can be adjusted and the dangers overcome." Nations and individuals must not consider their own interests, but the common welfare of all classes and communities. "A renewed sense of right is needed, as well as a renewed determination both to do and maintain what is right, internationally as well as nationally and individually. Only when statesmen and citizens, employers and employed, do this, even when apparently it is against their interests, "can the spiritual and moral health of the nations be renewed and the general economic well-being be once more established."

* * *

A Lack Supplied

The above warning is timely, the dangers indicated are real, but the appeal lacks dynamic. No religious motive is appealed to, no spiritual sanction is invoked: the non-Christian signatures doubtless explain the omission. At the Free Church Council meetings, referred to below, Rev. Arthur Dakin declared that today thousands, especially adolescents, are asking, *Why* should a man be good? *Why* should I live a pure life?

Why should I be scrupulously honest? The indispensable motive is given in an appeal issued by the Society of Friendship: "As Christians we are called to practice the method of Christ's own way; he seeks reparation for wrong, not by force, but by redeeming the spirit of man. He draws forth the new life by his call to the spirit of good in man." In the name of Christ the society solemnly calls for an act which will liberate the great constructive forces of goodwill and of mutual service. A similar appeal was made by Mr. Fred B. Smith, "Official Delegate from the Church of the United States to the Churches of the United Kingdom," in the first public utterance of his present mission. At a meeting in the church house, Westminster, presided over by the bishop of London, he said, in effect, that civilization has reached the most momentous moral crisis in its history, and that shrewd observers, some not themselves Christians, realize that the motive and method of Jesus is the only thing that can save it. He described, with dramatic effect, how President Faunce paused in a recent public address, put his hand to his head, and, with deep emotion, exclaimed, "O God! has the sun begun to set on this white race of ours?" and also how "Filine, the Jewish merchant prince of Boston," having invited a number of Christian leaders to lunch, explained that he had brought them together that he might say to them, "In the name of God, get the Christian church into action! It is the hope of the world." Similarly, the prime minister of New South Wales, though not himself a religious man, had said, at the American Luncheon Club's welcome to Mr. Smith, on the same day as the Church House meeting, "If we have any hope, it is with these ministers and churches." In Mr. Smith's judgment this is the supreme hour of the Christian church, and if it fails now its failure will be more disastrous than any in the past. At the luncheon just mentioned Lord Robert Cecil also struck the religious note in his appeal for friendship and trust between America and Great Britain and vehement assertion that the English people hate and loath war. "Do not," he said, "underrate the religious feeling of the English people. The Bible is still by far the best known book in England, and it is because they saw or thought they saw in Mr. Woodrow Wilson the embodiment of their hopes that they received him with the enthusiasm they did."

* * *

Report on Prohibition in America

Mr. Fred B. Smith, who has spoken in public in every state in the union and crossed the Atlantic twenty-five times, is touring England for the purpose of interpreting to British churches the world-call to unity and cooperation in Christian leadership. His references to the work of the Federal Council of the Churches of Christ in America make us wish we had an equally vigorous, well-organized and comprehensive council in this country. He has made public the replies he has received from twenty-six of the forty-eight state governors to whom he addressed in January questions as to the effect of

prohibition in their respective states. Arizona, Arkansas, Colorado, Idaho, Indiana, Kansas, Kentucky, Minnesota, Mississippi, Nebraska, Nevada, New Jersey, New Hampshire, North Dakota, Oregon, South Carolina and the commissioner of prohibition of Virginia all testify to the beneficial effects of the "dry" system upon the health, happiness, morals, industry and economics of the community. Governor Morrow, Kentucky, says prohibition has emptied the jails of the common "drunks and disorderlies," breakers of the peace, etc., and Governor Russell, Mississippi, says that "the greatest piece of legislation in the history of America" has saved his commonwealth "seventy-five per cent of the court cost and more than this much in crime records." Intense interest is taken in Great Britain in the working of prohibition, of which we receive many contradictory accounts, and we should much like to have the witness also of the other state governors.

* * *

Pathos and Tragedy

Born under conditions of pathos and tragedy at Constance on August 1, 1914, the very day that the great war began, the World Alliance for Promoting International Friendship through the churches has been the background of the sad conclusion of a picturesque ecclesiastical visit from east to west. On March 1 the head of the eastern Orthodox church, Monseigneur Dorotheos, archbishop of Brusa, arrived in England on a mission from the holy synod. Only once before has an ecumenical patriarch journeyed to the west—in 1439-40 to the Council of Florence—and he, like his latest successor, died before his return. The locum tenens of the patriarchate of Constantinople came to London to plead the cause of the unredeemed Greeks in the east and in particular to ensure that territory inhabited by Christians and at present in allied hands should not be returned to the Turks; and also to urge the importance of the patriarchate being independent of the sultan. Ten days after his arrival Monseigneur Dorotheos

proceeded to Lambeth Palace to present to the archbishop of Canterbury—on behalf of the holy synod of Constantinople, "as an earnest of the brotherly feeling" of the eastern orthodox church towards the Anglican church, hoping that it would "serve as an augury of the union of the two churches in the service of our Lord"—a historic ecclesiastical emblem of great value and beauty known as an *enkolpion*, bearing the crowned double-headed eagle of the patriarchate originally made for the illustrious Patriarch Joachim III, and worn by five successive patriarchs as the emblem of their office. A week later, under the auspices of the World Alliance, a representative meeting was held at Sion College to welcome the distinguished visitor and to thank him and the Orthodox church for their sympathy and cooperation in the alliance movement. A message came to the meeting that the patriarch was prevented by an attack of bronchitis from attending, his secretary read the address he had intended to deliver, and the next day his holiness died at the Ritz Hotel. His death, at the age of 61, was attributed partly to the privations he voluntarily endured when living the life of a monk, and partly to the shock of the news that the aged mother and other relatives of his dearest friend, the metropolitan of Chataldia, had been outraged and murdered in most bestial circumstances by the Turks at Ismet. On hearing this terrible news the patriarch sat speechless and trembling, and not long after died. Almost with his last breath he gave a message to the English church, saying that one motive of his journey to England was an ardent desire to make personal acquaintances among the English clergy and their leaders, and especially to greet the archbishop of Canterbury. The World Alliance now consists of 100 members, representing twenty-three countries and many denominations. It was Dr. George Nasmyth, the international organizer, who, traveling from America to the east, introduced the alliance to the Orthodox church.

* * *

Parliament of the Free Churches

We now have two bodies representing organized English nonconformity: (1) the National Council of Evangelical Free Churches, consisting of delegates chosen from local free church councils on which the various denominations are represented, and also of personal members; (2) the Federal Council of Evangelical Free Churches, consisting of delegates officially appointed by the annual assemblies and conferences of the various free churches. The latter, formed recently on the initiative of Dr. J. H. Shakespeare, is still in the experimental stage; the former, under the inspiration of Alexander Macken-
nal, H. Price Hughes and J. Guinness Rogers, was launched twenty-six years ago, with the object of federating the non-established churches and increasing their individual and collective efficiency. In recent years the council has lacked vigor and effectiveness, but at its annual assembly in March at Manchester, its birthplace, it showed signs of revivification and a firmer grasp of reality. The thousand delegates, supplemented by the general public, met in Albert Hall, Wesleyan Central Mission; the usual civic welcome was given; and the bishop, Dr. Temple, offered a cordial Anglican greeting. The new president, Rev. R. C. Gillie (recently in America) was the guest at the deanery of Dr. McCormick—who at one of the sessions "chaffed free church ministers on the sartorial rapprochement to the church of England, shown by the multiplication of 'dog-collars,'" while the dress of an increasing number of Anglican clergymen is approximating to that of the laity. The general subject of the discussions was "The England of Tomorrow." To the president the most obvious need of our day is a renaissance of personal morality, which can only be brought about by the re-Christianization of Britain. "The church of today needs above all things," said Principal Selbie, "to recover the freshness, radiance, and power of that first impact of the gospel, and to preach the love of God with the conviction of experience. We are sure, perhaps, that he loves us and people like us, but does he love Germans or Roman

Princess Salome

A Tale of the Days of Camel-Bells

By Dr. Burris Jenkins

A vivid picture of the Palestine of Christ, a vital story of the dawn of faith, and an inspiring message that touches the heart with the spirit of a warm and living Christianity. Dr. Jenkins is known to thousands as a minister of the Disciples of Christ, as a publisher of a large Kansas City Daily, and as a man of many and varied activities. Nation-wide reputation as a writer of religious fiction, however, was reserved until the publication of PRINCESS SALOME. It fulfills the promise of great literary achievement that was given in his previous work, THE PROTESTANT.

George A. Miller, President of the International Convention of Disciples of Christ, says of PRINCESS SALOME: "It will produce faith and love in many cold and indifferent hearts and lives." Price \$2.00 (12c postage).

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THE CHRISTIAN CENTURY PRESS

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Catholics or Unitarians? Each church or denomination claims some monopoly in the avenues to the love of God, and the last thing they like to think of it is that it is 'boundless, full, and free.' The assembly authorized the executive to take steps to organize the two years' evangelistic campaign proposed by Dr. Clifford, whose method, it is recalled, is identical with that indicated by the motto of Professor J. G. Tasker when president of the Wesleyan conference—"Each to reach one, each to teach one."

* * *

Pressing Problems

After the reading of an impressive message from Lord Robert Cecil, who sees in the application of the principles of Christ the only hope of world peace, and a journalist, Mr. H. Jeffs, had urged churches to follow the example of Dr. Horton's church and join the League of Nations Union in a body, the prophecy of the delegate from the United States, Dr. H. A. Atkinson, that, "With the present cabinet and the general feeling in America, my country will be within the League of Nations within three months" evoked delighted, if somewhat incredulous, applause. He assured us that America feels the humiliation of being outside the league, and that if the Republican party does not bring the United States into the league, that party will pass into oblivion. In moving a resolution denouncing equally Sinn Fein outrages and official reprisals, and demanding an inquiry into both, Dr. Scott Lidgett, alluding to the international effect of the situation in Ireland, said he would utter only one word—"America." Many delegates wanted a stronger resolution, directly censuring the government, but it was officially contended that to do that would be to take political action, which was not the council's function; and the assembly acquiesced. Dealing with "Christianity and Industrialism," Dr. Horton outlined an economic program that was unanimously approved. From the postulate—a "necessary revolution which the church must preach till it is realized"—that "the principle of mutual love and concern for each other's interest should be carried into all industry, production, distribution, exchange, commerce," economic laws being subordinate to it, among the corollaries that followed were: competition changed into friendly rivalry; cordial cooperation of employers and employed; capital held and administered for the good of the community, not for the boundless profit of its owners. An important step was the formation, after conference with the foreign delegates, of the provisional committee of a "Federation of Federations of Protestant Churches." Eight countries are ready to join, and it is estimated that by the proposed nexus 200,000,000 Protestants will be linked up. The council elected as president for 1922 Rev. Samuel Chadwick, principal of Cliff Wesleyan Methodist Lay Students' College, an eloquent preacher, fervent evangelist, and able Bible expositor. [The discussion on reunion at the council was dealt with in a separate article by Mr. Dawson two weeks ago.—The Editor.]

* * *

"Ecclesiastical Bolsheviks"

Two years ago the rector, Rev. G. W. Hudson Shaw, invited Miss Maude Royden, a friend of many years, to conduct the Three Hour Service on Good Friday in St. Botolph's, one of the ancient city churches, now a center of modern movements. Owing to episcopal disapproval and uncertainty as to the legal position, the service was held in the schoolroom. This year Mr. Shaw renewed the invitation, and, waxing bolder, decided to hold the service in the church itself. Appealed to by the secretary of the English Church Union, the bishop of London stated that if Miss Royden took the service it was not only without his sanction but against his expressed wish conveyed in writing both to Mr. Shaw and Miss Royden. Dr. Winington-Ingram stopped short of formal inhibition; otherwise a more critical situation would have been precipitated. Miss Royden's public comment on the bishop's letter is that

personally he has been most kind to her, but as his only objection to her taking the service was that she is a woman, to comply with his request would be a betrayal of her sex. She duly conducted the service, the church being crowded to overflowing, and gave seven brief addresses on the Seven Words from the Cross. Through the "Church Times" a Nottinghamshire clergyman has implored the bishop of London "to bring these ecclesiastical Bolsheviks to boot"—let us hope he meant *book!* The English Church Union is promoting a memorial "to be signed by churchwomen throughout the country" protesting against the resolution passed by the bishops in the Canterbury House of Convocation in favor of allowing women to preach or minister publicly in churches. Miss Royden has been suffering from "clergyman's sore throat," and for some time to come will have to be more sparing in the use of her voice. A wit suggests that she has now shown she possesses the final qualification for the preaching office! On the completion of the first year of Fellowship Services at Kensington Town Hall, Miss Royden and her colleague, Dr. Percy Dearmer, were presented with identical vellum-bound albums containing grateful and affectionate addresses, followed by the signatures of members of the Fellowship. As I write, negotiations for acquiring a large free church for the Fellowship are reaching the decisive stage.

* * *

Personal

Having accepted an invitation from the bishop of California, Dr. R. J. Campbell leaves England in May.—Mr. G. H. Shakespeare, son of Dr. J. H. Shakespeare of the Baptist Union, has become one of Mr. Lloyd George's secretaries.—Dr. Norman Maclean, St. Cuthbert's, Edinburgh, will be one of the delegates to the Pan-Presbyterian Council at Pittsburgh in the autumn.—The death has occurred at Bournemouth, in his eighty-fifth year, of Rev. Thomas L. Johnson, the colored evangelist, who for twenty-eight years lived in slavery, who was in turn pastor of a negro church in Denver City, Colo., minister of Providence Church, Chicago, a student at Spurgeon's College, London, and an evangelist in England.—Rev. Edward H. Smith, Oshkosh, Wis., where he has been Congregational minister for nearly thirty years, has reached England on his tour around the world.—Rev. Dr. G. P. Gould, ex-principal of Regent's Park Baptist College, has passed away at the age of 73.—The House of Commons has voted £5,000 to Rev. F. W. North, formerly British chaplain in Moscow, in recognition of the great services he rendered to British prisoners and others "during one of the most difficult and critical periods of our relations with Russia."—Rear Admiral Sir Walter Cowan, who was in command of the Baltic fleet, "found it impossible to extract from Mr. North any record of his services," and obtained his information from prisoners and refugees.—Pastor Theodore Monod, the French preacher, author and hymn writer, has died at Paris at the age of 84.—"Like many other trenchant and witty writers, the dean of St. Paul's uses sentences which ought not, I think, be taken too seriously. Originality and sometimes eccentricity of thought are among his prominent characteristics," writes the archbishop of Canterbury, to pacify Woolwich arsenal workers, who protested against some of the dean's remarks on education.

* * *

General

Mr. P. W. Wilson, American correspondent of the "Daily News," states that at least a million Americans will visit England this year. Members of the English-speaking Union in the United States are invited to give their friends who may be coming to England letters of introduction to the London headquarters of the E. S. U., Trafalgar Square.—A bill to enable clergymen to become members of parliament has been read a first time in the House of Commons.—Dr. J. D. Jones proposes that the Congregational Union should raise £500,000 for various denominational purposes. He has been promised £12,500.

ALBERT DAWSON.

THE SUNDAY SCHOOL

The Diseased Member *

PAUL'S figures are worthy of attention. Like Watkinson, the noted English preacher, he always employs new and striking illustrations. Now it is a race—you see the tiers of shouting spectators and the fleet Grecian runners. Now it is a prizefight, and the sturdy preacher will not be found pounding the air. (How Paul would have enjoyed seeing a World Series ball game!!) Now it is a complete outfit of armor—sword, shield, sandals and the rest. Paul was thoroughgoing and demanded a whole armor or none. Here the figure is physiological. It was a very crude science that Paul possessed. It would be hundreds of years before the circulation of the blood would be accepted by the medical fraternity, but Paul could see how the hand depended upon the eye, how the foot depended upon the hand, how the ear needed the eye and how all were interrelated. He saw how all needed to cooperate in order to secure the best results for the body. None could be exalted, none could be neglected.

Paul had a great time with that Corinthian church so recently carved from idolatry. Corinth—the New York of that day. Corinth—with its rushing commerce and its debasing sex-life. Corinth—with its money and its ambitions. We think we have church troubles today—but think of what Paul had to face in that early congregation! All that we ever had to deal with and more and in a rawer state. How he pleads, rebukes and strives to correct these faults. "Keep the unity," "Maintain cooperation," he urges.

But we cannot study all the interesting angles of this strong figure. Let us consider only the 26th verse, "And whether one member suffereth, all the members suffer with it." No doubt the primary idea here is that of sympathy. This is a beautiful conception—this weeping with those who weep and rejoicing with those that rejoice—but we cannot pause to develop that. It is equally true that the whole body suffers because of the disease of the single member—a cinder in the eye, a splinter in the finger being enough to absorb the attention of the whole organism and divert its activities.

It is a terrible thing to be a diseased member of a church. Are you that kind? Does your sin of any kind—your greed, pride or self-indulgence injure the whole organization? Many a church is thus weakened and made ineffective.

Some years ago one of our strongest churches prepared elaborately for an evangelistic meeting. Passing over professional evangelists, one of our noblest pastors was secured. A singer was found whose charming personality and sweet songs had been honored of God in the winning of souls elsewhere. For four weeks all worked terribly—all, did I say? No, not all—for there was in that church one sinner (let us use the correct term—"sinner") and he caused the meeting to fail. In vain the strong sermons, in vain the sweet songs, in vain the heroic efforts—the meeting failed miserably. Does it seem unfair? No—is not the body rendered powerless by a corrupt tooth or appendix? The pastor of that church, an old man full of grace and truth, told me that the failure was due to this sinner. I am not asking for church discipline, but I am imploring every member of a class or church to be healthy in soul and wholesome in spirit for the sake of the whole organization. Does any institution suffer because of you?

JOHN R. EWERS.

* May 15, "Working With Others." 1 Cor. 12:14-27.

Contributors To This Issue

ROBERT E. SPEER, President Federal Council of Churches of Christ in America; Secretary Presbyterian Board of Foreign Missions.

OBADIAH HOLMES, a pseudonym for a widely known Baptist minister.

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Get the Correct Date in Mind!

Let no Christian Century reader be misled by an error which crept into a recent issue giving the date of the Disciples Congress at Springfield, Ill., as May 4-6. The correct date is May 9-12. Hotel headquarters for the gathering will be the Leland Hotel. First Christian Church is providing accommodations in homes of the city but for the most part the group that gathers in Springfield will be entertained at the hotel. The attraction of Springfield because of the mementoes of the life of Abraham Lincoln will add to the crowd which would naturally assemble to hear the congress papers. The Northern Illinois Ministerial Institute will hold a business meeting in connection with the congress sessions, but will not give a program this year on account of the presence of the congress in the state.

Boston Ministers Consider Japanese Problem

The Boston ministers at their meeting on April 4 considered the Japanese question. Dr. G. L. Cady spoke on "America and the Yellow Peril." He has recently been in Hawaii and California. He reported that no new Japanese are coming to California and that at present the Japanese number but two per cent of the total population. These are reclaiming waste lands until they own one twenty-fifth of the tilled land of the state. The Japanese, he argued, are just as necessary to the Californians as the colored people are to the southerners. According to Dr. Cady, "the causes of anti-Japanese agitation are first and foremost Hearst, then politics, race prejudice and economic competition."

Baptists Will Have a Cathedral in New York

Fifth Avenue Baptist Church of New York has been looking around for a new location before erecting a new building. They have secured the corner of Park Avenue and Sixty-fourth Street. On this location they will erect a building in Gothic architecture which will cost \$1,500,000. The enterprise is interesting to the general public by reason of the fact that the Rockefellers worship here. When completed, the building will probably be the finest Baptist structure in the United States. The largest Baptist building in the country is that being planned for Dallas, Texas.

Great Hymn Writer Castigated

Rev. S. Baring-Gould is known wherever the English tongue is spoken as the author of the hymn, "Onward, Christian Soldiers." He has had a large and varied literary output. Belonging to the high church party, he has recently written a book called "The Evangelical Revival" in which he has severely handled all those of the evangelical school both inside and outside of the church. He expresses the conviction that there is no genuine sudden conversion, in spite of the stories of such

widely different individuals as St. Paul and Cardinal Newman. The description of Charles Wesley will bring resentment in the evangelical camp, for he mentions Wesley's "long absences from home, with a swarm of women dancing to his pipe, pursuing him in admiring crowds, as the damsels pursued and hovered about his prototype Glycerius."

Boys Will Have a Week in Chicago

In the increasing list of special days in the churches, it is now proposed that we shall have a Boys' Sunday. The day set in Chicago is May 8, which this year is being observed in most churches as Mothers' Day. It is planned to have the boys attend the churches in groups. The pastors will be asked to take special notice of the boys on that day. On other days of Boys' Week the public schools and other community organizations will be asked to take special notice of the needs of boys. It is significant that Friday night of Boys' Week is the boy's night at home, and that each home should plan something of special interest for the boys.

Prominent Churchman Helps China Famine Fund

Mr. Sherwood Eddy has turned aside from many other urgent interests to give his attention to the promotion of the China Famine Fund. He spoke at Orchestra Hall in Chicago on April 22, before a large gathering of Chicago people with the ministers on the platform. It is now believed that the five million Chinese who are yet unprovided for can be saved if energetic measures are taken. The plan of relief is a China Life Saving Stamp which is affixed to the mail. This stamp is sold for three cents, and it is estimated that a stamp saves the life of a Chinaman for one day. Chicago church people have given to most of the famine fund but they are not lacking in zeal in furthering the cause of China relief.

Preacher and Professor Becomes Mayor

Prof. E. R. Cockrell, for many years an instructor in Texas Christian University, a Disciples institution, was recently elected mayor of Ft. Worth. The issue on which he went in was reform, and it is interesting to note that he carried the city almost two to one over his opponent, the former incumbent in the office. The old tradition of American politics that a preacher or a teacher has but little chance has been sadly shattered by events in various parts of the country this year.

Y. W. C. A. Makes Big Development

The past year has been the greatest one in the service of the Y. W. C. A. in Chicago. Under the new organization, the local association is once more in fellowship with the national organization. This has brought efficiency and progress. The record shows that 33,464 girls were served in 1920, an increase of 30,274 over

the record for 1918. Temporary housing is provided for girls, and of these there were 11,391. Educational work is being promoted, and 2,761 girls were enrolled in the various classes that were conducted. Religious education is not neglected and over a thousand girls were reached with Bible study classes. The summer camp work is also a feature, and 2,387 girls were given an opportunity of a pleasant summer outing.

Travelers' Church in New York

A unique church in New York is that known as Travelers' Church. It is a Methodist institution run on a broad plan with a large program of social service. The church is located near the downtown hotels and it has a considerable program of social work. Scores of run-away girls are restored to their parents. A Girls' House provides refuge for those who do not wish to return to their homes. A School of Religion meets every day in the week and gives moral and religious instruction to the children of travelers. The church has a large number of associate members scattered over the world. These pay five dollars a year or more to the work, and agree to visit the church when they are in New York. By this device the financing of a church in a down-town section has been solved.

Chicago Ministers Consider Motion Pictures

The Disciples Ministerial Association on April 25 listened to an address by Prof. E. W. Burgess on "The Sociology of the Motion Picture." The professor is connected with the Chicago Church Federation Commission which is investigating the matter of the movie houses. Students have been used to gather data, and the address was a presentation of a variety of cases indicating that the films now being produced have a most unwholesome effect on the young people of Chicago. A number of Chicago churches are now using motion pictures in their work, securing film which has educational and religious value for their young people.

Rights for Spanish Protestants

While Roman Catholics in this country assert proudly that this is a land of religious toleration and freedom, no such boast can be made in Spain. There the law prohibits the display of the cross or any other religious symbol in front of a place of worship that is not Roman Catholic. The doors of the meeting house must be closed. There is a provision in the Spanish constitution which states "no other ceremonies nor manifestations in public except those of the religion of the state will be permitted." In 1906 there was a diplomatic investigation of the rights of Protestants in Spain which brought about some betterment of conditions. Rev. John Lee of the Methodist Episcopal church is asking President Harding to have a similar investigation made at this time. There are

liberals in Spain who are in favor of religious liberty in their country. These assert that outside pressure is the force which will most surely bring the matter to a focus. It has been through the friendly offices of the American government that the South American republics of Peru, Ecuador and Bolivia have abated their opposition to Protestant religious work. A word from the Vatican would be enough in these countries to guarantee to every man his right to worship God according to the dictates of his own conscience. But religious liberty has not come that way in the past. It is to the American republic that the eyes of the oppressed turn for relief.

Vicious Bills in Illinois Legislature

With the victory of last autumn, the political leaders of Illinois feel a large measure of irresponsibility in relation to the moral elements of the state, for their majority was overwhelming and not all of it will be needed next time. As a result bills are in the legislature with a fair chance of passing which would make the state the most backward in the nation. Gambling at race tracks would be permitted by one bill. This would allow the use of a parimutuel machine in an enclosure where minors might not enter. The prizefight bill is sufficiently liberal to guarantee that henceforth the national milling contests would be held within the state of Illinois. The National Reform Association is busy already, and under the leadership of this organization the churches of Illinois will offer vigorous opposition to the breaking down of moral standards in Illinois.

Disciples Have Home for Girls at University

The Illinois Disciples Foundation is an organization committed to service at the state university at Urbana. A home for girls is maintained, and the past year seventeen girls have been under the care of a house mother. Large numbers of teachers take special courses at Champaign during the summer, and the house will be kept open during the coming summer for the accommodation of these teachers.

School of Religion Gets a Field Man

The Indiana School of Religion, a Disciples foundation adjacent to the state university at Bloomington, has purchased considerable land, but has not yet erected any building for its work. In recent years the promotional work has been carried on by Prof. Joseph C. Todd in connection with his instructional work. Recently the board called Rev. E. L. Day of Marion, Ind., as the promotional secretary. He will have an office in Indianapolis.

Disciples Will Observe Pentecost Day

Pentecost falls this year upon May 15. It is the day chosen by the Association for the Promotion of Christian Unity for the teaching of the duty of Christian unity. A call is issued for a prayer-meeting to be held in the afternoon of that day. In these union gatherings,

Christians would voice their petitions for the closer fellowship of Christ's followers. The use of Pentecost as a day in which to emphasize Christian unity has been approved by the American Council on the Organic Union of Evangelical Churches. The Association for the Promotion of Christian Unity, with headquarters in Baltimore, is sending out large quantities of Christian unity literature.

Getting Ready for National Convention

First Christian Church of Warsaw, Ind., will be host to the international convention of the Disciples of Christ this year, which will meet nearby at Winona

Lake. In preparation for the national convention the church has rebuilt its house of worship and this was dedicated on May 1. Outside speakers were invited to grace the occasion, among these being Rev. C. W. Cauble, state secretary, and Rev. Z. T. Sweeney of Columbus, Ind.

Employment of Students at Home Mission Tasks

The Home Missions Council realizes the potential energy of the Christian students of the nation in the summer time. It is making suggestions to these students about summer religious work. Vacation Bible schools in various parts of the country are calling loudly for teachers.

How Men Live in the Logging Country

RELIGIOUS workers connected with the Interchurch World Movement made a survey of the logging camps of the northwest and this information is now accessible to the general public. The facts about the physical environment of the men help to explain, in considerable measure, the radicalism that is alleged to have developed among them.

In the summer time many of the camps have had no adequate facilities for keeping the flies away from the food. The toilets and sleeping quarters are disgustingly filthy. The result is that men are either mentally unhappy or else are physically sick. Many of these workers, indeed the far larger percentage of them, are immigrants little acquainted with America and their impressions of this country is warped and distorted by their sufferings.

Not only is the physical environment bad, but the mental environment is equally bad. Previous to the coming of national prohibition the use of liquors, with the consequent fights and periods of idleness, were marked characteristics of the camp. Since prohibition has come, the conditions in this regard are very greatly improved. Few of the camps have any magazines or other decent reading matter. In most of the camps the light is given by smoky kerosine lamps hung at the top of the bunks so that reading in the evening is impossible. This means that men who might normally show some interest in politics and world affairs occupy their time telling filthy stories. The mental degradation of this situation is appalling.

It is scarcely to be wondered at that in such a soil the I. W. W. agitator finds a fertile field. These agitators are opposed in their efforts by the workers of the Lumbermen's union. This organization is not working together with the I. W. W., though the I. W. W. will cooperate with any organization which for the moment is engaged in controversy. In view of I. W. W. activities, with its program of syndicalism, it is not to be wondered that the bosses become suspicious of all forms of organization. Had they been more intelligent, however, they would have readily seen that they had prepared just the soil for radicalism with their inadequate provision for

the mental and physical welfare of the men.

So far as religious life for these men is concerned, there has been practically none. The territory in Washington state is one that has been assigned to the Presbyterians and for a long time the local presbytery was left to wrestle with the situation without outside aid. Ministers had all they could do in caring for the normal needs of people in the towns. They also felt the difficulty of reaching the men of the lumber camps, for only the specialized religious workers could hope to do this successfully. They were further intimidated by some of the bosses, who asserted that no religious workers came to the camps except "ranters," and these did more harm than good.

The constructive program of religious service for these men is provided in the Interchurch report. Two men who will specialize in work among lumbermen in Washington state should be located at Scotia and at Eureka. These should be equipped with stereopticons so they may have some approach to the men. Each of these two religious workers would have two thousand men to care for, and scattered as these are, there would be plenty to do.

Some of the very methods employed by the I. W. W. propagandists may be employed as well in behalf of Christian propaganda. The I. W. W. had the policy of boring from within. In these lumber camps are many men who were once Christian and still have enough loyalty to be counted on in any definite Christian movement. Once the workers have their own stalwart advocates of the Christian principle, the battle is half won.

The report of the Interchurch recognizes frankly that there is a work for the bosses as well as a work for the men. Christian leaders can countenance no incipient feudalism in the labor situation. The gospel makes all men brothers. The bosses must be converted to a humane view of labor and brotherly attitude toward the men whose labor they direct. Of course there are already men in the group of bosses who have a fair attitude. These need only to be strengthened in their conviction to constitute a great leaven in their social group. It is by such means that Christ is to be brought to the lumber camps.

In many isolated rural sections there is a demand for rural ministers. Some societies are employing colporteurs who will travel with horse or automobile to distribute Christian literature, conversing with people on religious subjects on the way. Some men will be sent to the lumber camps. These will need to be the red-blooded kind. A few of the boards will place men in factories as common laborers in order to learn of the industrial conditions, and to exert a Christian influence among the employees. The labor spy has been exposed. This Christian propaganda will learn something, however, from the operations of the labor spy and use it for the benefit of workmen and bosses. Young women will be sent into the berry picking camps to exert a good influence among these workers. Naturally the appointments are made by the denominational missionary societies, and each young person will be directed to apply to his or her own society for appointment to Christian service.

Ohio Federation Holding County Conferences

The making of surveys is a favorite occupation for Ohio religious workers. These surveys have already brought light to the study of the rural problem in various sections of the country, for other states are beginning to make surveys as well. During the months of April and May surveys will be made in fifty counties of Ohio. In some of the counties local federations are being set up. The county conferences are not devoted to set addresses, but are bent upon securing information that may be used in the formulation of a religious program. The Ohio Federation of Churches is publishing the reports of the various county surveys in pamphlet form.

Presbyterians Lose Missionary Leader

Dr. A. Woodruff Halsey, secretary of the Presbyterian Board of Foreign Missions, has passed away. He was 68 years of age at the time of his death. He graduated at Princeton in 1879 in the same class with Woodrow Wilson, and was president of the class. He became a secretary of his mission board in 1899 and has ever since then been an useful executive in the detail work, as well as a popular expounder of the cause of foreign missions.

Church Issues a Bulletin on Sunday Observance

The inroads being made on the Christian rest day has led the Presbyterian church at Chevy Chase, Md., to issue a pamphlet on the Lord's Day. In this pamphlet the great scriptures on the subject of the Lord's Day are printed, and there is a page of preachment on the observance of the Lord's Day under modern conditions. Certain commercialized invasions of the day are opposed. These include: Sunday picture shows and Sunday theaters; almost all Sunday traffic and travel; the Sunday newspapers; Sunday merchandising, including real estate; Sunday professional games. The householder also comes in for a rap. Sunday gardening and Sunday house repairing are opposed by the church. The influ-

ence of a Christian Sunday on the growing children of the community is urged as one motive for a better observance of the day of worship. The church is inviting suggestions for the amendment of its statement, particularly with reference to forbidden uses of the day. Meanwhile the Truth Seeker Company, with offices in New York, is flooding the country with a circular in which great literary men and clergymen are quoted as being opposed to any regulation of Sunday by law. Cardinal Gibbons is quoted thus: "Read the Bible from Genesis to Revelation and you will not find a single line authorizing the sanctification of Sunday as Sabbath."

Schism in Sunday School Ranks Is Healed

The forces of religious education have had a serious schism in recent years. The International Sunday School Association has had the very broadest kind of cooperation. Unitarians and Universalists as well as other liberal organizations were included with the evangelicals. Partly as a protest against this liberality, the Sunday School Council of Evangelical Denominations was organized. It had for its chief supporters the Sunday school workers employed by the various religious denominations. The result was that the denominational workers and the undenominational workers were in many territories real competitors. At last the schism has been healed and the denominational and undenominational workers will operate with a single plan of action. They hope to reach the 26,000,000 children of the United States who are not now receiving religious instruction. A fund of \$150,000 will be sought with which to carry on aggressive work in new territory. Rev. Robert M. Hopkins has been elected as the chairman of the board which will direct the operations.

President Faunce Replies to Chinese Students

The Chinese students at the University of Chicago who sent a questionnaire to 1000 American churchmen inquiring as to their religious faith, received from President W. H. P. Faunce of Brown University the following reply: "My idea of God is an idea, and not an image. He cannot be painted or carved, since God is spirit and not body. He is like our human spirits—invisible to eyes of flesh, but conscious and personal. God must be like the highest we know—which is personality. If he is not like wood or stone, so he is not like blind unconscious energy. He is like the purest spirits we have ever known, 'like as a father,' like the saints and heroes of history, only infinitely beyond and above them. They are fragments of personality; He is the one fully realized person. His infinite spirit pervading all time and space, sleeps in matter, wakes in mind, and reveals itself supremely in Jesus of Nazareth.

"In such a God I believe, because without him nothing can be explained. Unless behind the stars there is intelligence, it is useless for intelligent men to study them. But the deeper we go into nature, the more clearly we perceive intelligence, adaptation, wisdom. And the more deeply we study the souls of men or our own

souls, the more clearly we perceive the image and superscription of God. To live deeply is to have experience of God.

"I believe in such a God, because otherwise I could not believe in anything but should be an absolute skeptic. If I did not believe in God I could not believe in any permanent laws of nature or any abiding virtue in men. It is either God or chance and chaos; either a spirit at the heart of the universe, or no spirit anywhere, no duty, no truth, no law, no life. Since God explains all things, he, himself, cannot be explained. He can only be worshipped, trusted, used each day by his children."

Fixed Date for Easter Seems Probability

The present method of fixing the date of Easter was the result of compromise after a long period of controversy. There is a strong movement in England at the present time to go back to the older practice of fixed date for Easter. It is said that both Catholic and Anglican scholars have reached essential agreement that the second Sunday in April shall be the day, and that the change will take place in 1922. It is expected that the British Parliament will act and fix the date for the Anglican church, while the Pope will make a decree for the Catholic world. It is thought likely that the other communions would follow the lead of the older historic bodies. Should this change take place, the Easter just past would be the last one held under the old order. The date of Easter affects a number of other church anniversaries of the Christian year such as Ash Wednesday, Whitsunday and Ascension.

Ancient Whitby Abbey Will Be Restored

The British government now hes under way the task of restoring the famous Whitby Abbey. It is one of the oldest religious structures to be found in England. The existing ruins comprise parts of the choir, early English architecture, the north transept, early English of a later date, and the rich decorated nave. Expert workmen will be employed at the task of restoration and it is estimated that five or six years will be required to finish the work. The abbey was founded by Oswy, king of Northumbria, in 638, in fulfillment of a vow of victory over Penda, king of Mercia, according to the traditional account. At first the building housed both monks and nuns of the Benedictine order.

Institute of World Christianity

On six Monday evenings the world situation of Christianity is being presented at the University of Chicago, running from April 4 to May 9. Mission needs in India, Japan, China, Africa, the Near East and Latin America are being presented. Illustrated lectures will set forth the facts with regard to the different fields. The lectures will be given by eminent experts in each of the fields. The University of Chicago is one of the great centers of missionary instruction of the entire country, large numbers of returned missionaries attending this university every year.

There is also a large group of student-volunteers. The university has under consideration the plan of opening a distinct school for the instruction of those who will go to the mission field.

Finds Parallels in Ancient Religious Situation

Prof. Paul Shorey, head of the department of Greek of the University of Chicago, recently gave the McNair lectures at the University of North Carolina, taking as his subject "Plato's Relation to the Religious Problem." The three lectures delivered on this theme all had an interesting modern slant. A materialistic interpretation of nature was offered the world in Plato's day, and was rejected by the great philosopher. Instead he adopted a religion which dealt with ethics and the inner life. The three lectures were entitled respectively "Plato and the Irreligion of Pseudo-Science," "Plato and Natural Theology" and "Plato and Ethical Religion."

Methodist Church Puts in a Baptistry

Although the Methodist ritual of baptism provides that the minister shall ascertain the preference of the candidate for baptism and administer the ordinance in the way the candidate prefers, there are very few Methodist churches where the conveniences permit immersion. The Methodist church at Normal, Ill., has recently constructed a font in the basement of the church for the convenience of an increasing number of converts who insist that baptism involves a burial in water. Had this been the common practice of Methodist churches, it would have had an interesting effect upon the growth of those denominations which practice immersion exclusively.

New Dean Visits the Colleges

Dean W. E. Garrison, who was recently installed at the head of the Disciples Divinity House of the University of Chicago, is beginning his career by seeking to become acquainted with his constituency. He has visited four Disciples colleges in the middle west already and come in contact with the Disciples ministerial students in three institutions.

Presbyterians Will Consider New Era Movement

The General Assembly of the Presbyterian church will meet at Winona Lake, Ind., May 19-27. Among the many topics which will engage the attention of the assembled presbyters will be the question of the future of the New Era Movement. There is considerable demand that this piece of machinery for accomplishing cooperation among the various cooperative organizations be changed in name and modified in its program. The premillennialists also threaten to make things lively. They come over from the Pacific coast strong in numbers and divisive in spirit. They are led by former Moderator Mark Mathews of Seattle, pastor of the largest Presbyterian church on the continent. This is the minister who is reported to have modestly confessed that his church would be quite

able to care for the religious needs of Seattle without the aid of any other church. Among Presbyterians there is too much light and education for the obscurantist forces to hope to win.

Unitarian Newspaper One Hundred Years Old

The Christian Register is the organ of the Unitarian denomination. It is not the oldest religious newspaper in the United States, but is nearly so. At a meeting of the Unitarian ministers of Boston recently the history of the journal and its influence upon the denomination was traced. Few denominations have ever had a more persistent faith in the value of printer's ink than the Unitarian. The result is that their doctrine is understood throughout the length and the breadth of the land, while some much larger denominations that have depended chiefly upon the spoken word are not yet understood by their public.

Unitarians Plan Extensions in the Southland

There is a considerable rebirth of missionary activity among the Unitarians as a result of the raising of their national fund. Rev. Samuel A. Eliot, president of the American Unitarian Association, has been making a tour in the south, seeking places where new Unitarian churches should be planted. There are but three churches of this faith and order in Texas, and it is planned that three more cities shall be entered in the near future. The cities he suggests are Ft. Worth, Austin and Beaumont.

Ministers Use the Publicity Weapon

Violations of the Volstead Act are going on in various parts of the country. What part the church shall take in law enforcement is a problem that admits of more than one solution. Evidence gathered and brought into court will not be properly used by the prosecution unless there is an aroused public opinion. In Watertown, New York, the ministers tried without success to get the police to act, but were not able. They secured detectives, who collected evidence on every saloon in town. Instead of giving this evidence to the courts, the ministers gave it to the newspapers. In the public indignation that followed, the officers of the law were compelled to take action and the result is that there is now a new respect for law in Watertown.

New Date for the End of the World

The end of the world has been heralded at different intervals all through the history of Christianity for the chiliastic interest is of pre-Christian origin. In recent times, there has been an unusual number of prophets who gave themselves the task of warning a waiting world of its early destruction. The latest of these prophets is Wilbur Glenn Voliva, successor of Dr. Dowie at Zion City, Ill. He sets the date at 1923. Of course if nothing happens in that year, an error can easily be found in the figures which will move the date up a bit. Meanwhile an Evanston, Ill., pastor is offering to become a trustee for all pre-

millennialists. Since the latter do not expect to need their property for long, the minister suggests that all premillennialists hand over what they have to him. He has not up to the present time been greatly enriched by this offer. End of the world prophecies are also made by the Millennial Dawnists and the Seventh Day Adventists.

Cable Ireland About Irish Relief

In various parts of America there have been appeals for relief in Ireland. The fund has been called "non-political and non-religious." The American people have been led to believe that there was destitution and suffering in the Emerald Isle. The Protestant League has cabled to Belfast and inquired the facts. The reply is that the bank deposits in Ireland are the largest in the history of the country and that there is less suffering than common there, though there are always many poor, of course. These facts were reported to the Ministerial Union of

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Pittsburgh on April 4 and given to the public press. The British government offers to relieve any case of distress that is authenticated, and the people of Ireland assert that they themselves can care for their own poor. The implication is that the "American Committee for Relief in Ireland" is more interested in international politics than in philanthropy.

Church Operates a Jitney Line

The movement to make the Sunday schools more accessible to the children is spreading to various parts of the country. Plymouth Congregational church at Sherrill, N. Y., has arranged with a local jitney company to haul children from the remote sections of the city to their Sunday school. No fares will be collected, but any child is privileged to add the price of the fare to the Sunday school offering. At Evanston, Ill., the Disciples church is providing a number of automobiles to gather up children before Sunday school, and deliver them at home again after Sunday school. In every case these must be children whose parents do not own a car.

Baptists Appropriate \$150,000 for Work at State University

The Francis Wayland Foundation has been established by the Baptists for religious work at the University of Ohio. This foundation brings into cooperation the national Baptist organization, the state convention and the Tenth Avenue Baptist church of Columbus. The Baptist New World Movement has appropri-

ated \$150,000 to the Foundation as a significant beginning in their work. The new Foundation has not yet announced what plans for religious work will be operated at the great state university.

Chicago Disciples' Club to Hear Dr. Ainslie, Dr. Garrison, Dr. Paul and Others

An event of much importance has been set by the Disciples' Club of Chicago for Monday evening, May 16, in the form of a dinner at the City Club. Dr. Peter Ainslie of Baltimore, Dr. W. E. Garrison, new Dean of the Disciples' Divinity House; Dr. H. O. Pritchard, Pres. Charles T. Paul and others will be speakers.

Summer Study for Religious Workers

An increasing number of ministers attend summer schools of theology. The University of Chicago pioneered in this field, being the first institution to offer the regular courses. This school was such a success that other summer schools of theology have been organized. Harvard University will have a summer school of theology the last three weeks in August this year. This school was largely attended last summer on account of the activities of the Unitarian Laymen's League in sending Unitarian ministers to the school.

United After Seventy-five Years

Seventy-five years ago a Methodist church was organized in Guilford, Conn.

Previous to that there had been the historic Congregational church. Later the number of sects operating in this town of three thousand souls came to be seven. These disappeared one by one until only two were left. The federation of the two churches brings the town back where it started originally, with a single institution of religion. This history is being duplicated in a number of cities and seems to be a symbol of the thing that will eventually come to pass throughout the nation. That sectarianism has about run its course is evidenced by this as by countless other current facts.

Heads Church Organizations' Get-Together

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offices of the Federal Council in New York recently. These came together to discuss the keynote to be sounded in the great church gatherings of the coming year. Dr. Robert E. Speer presided over the meeting. The need of better educational work and a more effective evangelism were among the interests stressed. The social and international problems were discussed and the attitude of the church toward these defined. Among those present were: President Henry Churchill King, of Oberlin, Ohio, Moderator of the National Council of Congregational Churches; Mr. E. L. Tustin, of Philadelphia, President of the Northern Baptist Convention; Bishop Eugene R. Hendrix, of Kansas City, Senior Bishop of the Methodist Episcopal church, south; Rev. Frederick H. Knubel, of New York, President of the United Lutheran church; President George W. Richards, of Lancaster, Pa., Moderator of the General Synod of the Reformed church in the United States; Rev. David J. Burrell, of New York, Moderator of the General Synod of the Reformed church in America; Rev. George A. Miller, of Washington, D. C., President of the International Convention of the Disciples of Christ; President J. Ross Stevenson, of Princeton, N. J., and Rev. John A. Marquis, of New York, both former moderators of the Presbyterian church in the U. S. A.; Bishop William M. Bell, of Harrisburg, Pa., of the Church of the United Brethren in Christ; and Rev. F. G. Coffin, of Albany, Mo., President of the American Christian Convention.

Busy Minister Does Not Pity Himself

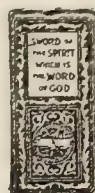
While a good many ministers are conscious of their hardships, Rev. John Gordon, pastor of Second Congregational church, of Rockford, Ill., has quite a different feeling about the whole matter. The log-book of this man constitutes a challenge to every minister who reads it. He says: "I get up early and write a sermonette for the daily paper; then I

turn to study and give the forenoon to hard work. Sometimes we hear it said that good sermons are thrown away on poor listeners, but I know that good listening is sometimes thrown away on poor sermons. To be a minister today means a constant mental output; to have a fresh message every Sunday calls for constant study during the week. But what a thrill there is in a new vital message! In the afternoon comes pastoral work. Every minister ought to make ten calls a day for five days a week, that he may know the people of his church; and above all know the children. Then there

is an afternoon a week visiting the hospitals, dropping a word of cheer, and offering a brief prayer; there are the city activities and the community work; there are funerals, baptisms, committee meetings—all this keeps a man active for fifteen hours a day. But the joy, satisfaction and thrill of it all! No man gets more out of life than the minister who is consecrated to his work. Many of the seeming difficulties are wings instead of weights."

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reviewing Kirby Page's new book, just published by the Christian Century Press,

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says:

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The dim mystery of man's origin is wisely dealt with. Sources are examined—the Bible, Evolution, and so on, in the light of actual discoveries of the Neanderthalic and other ages, and so is composed a picture of earliest human life and origins, which is full of enlightenment on the question. After that picture, the reader is shown mankind's victories and failures in the struggle for life against mammoths and monsters, his gradual rise from the primitive, the instinct of love and hate, the family idea, the earliest methods of protection and reasoning, the growth of intelligence. And so he emerges from savagery, he takes his first step along the path which leads to today.

Civilization's Cradle.

It is curious to picture an inarticulate world, yet it was so until man began to think; then came speech, which for long was the only means of record, a time of mythology and superstition out of which religion grew. The next steps in communication were signs, picture-language and writing, then art and culture. How, gradually over many centuries, all this came about in different parts of the world is told in the "Outline" and a marvellously fascinating story it is, of a world in civilization's cradle, still in the swaddling clothes of development.

History's Beginnings.

When mankind woke up to a realization of cause and effect, history began; sanguinary wars, brutal enslavings of nations, wholesale magnificent though crude conceptions. Thrilling pages these make in "Outline," wherein graphic portrayal is given of how these early races, some vanished, others surviving, made history, and in doing so wove the fabric of the world's polity, out of which evolved both the freedoms and oppressions of today.

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A right understanding of these years is necessary to the student of social and political questions, particularly in early Anno Domini when the world consciousness was keen and its conscience impressionable. It was the age of mind over matter, of noble chivalries struggling amid selfishness and greed, of Crusades and Magna Charta, the dawn of light and freedom. These two thousand years of progress are vividly outlined by Mr. Wells in words which get at the truth through the glamour and glitter and leave the reader in good view of the facts in accurate perspective.

What of Tomorrow?

After coming down to recent years, traversing the nineteenth century and revealing much about the Great War, the author takes the reader to the top of the high tower of his farsightedly practical imagination and shows him the world as it is to be if right and freedom are to sway and mankind is to gain good from the trials which have lately been tearing civilization. Without doubt such a coherent and common-sense plan of world co-operation as here depicted is an ideal worth the sacrifice of the War years, and if it is to come it will only be by united and unselfish action. Such a plan to study and work for is alone worth many times the cost of these volumes—invaluable as they are in other respects.

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EDITORIAL STAFF—EDITOR: CHARLES CLAYTON MORRISON; CONTRIBUTING EDITORS: HERBERT L. WILLETT, JOSEPH FORT NEWTON, THOMAS CURTIS CLARK, ORVIS F. JORDAN, ALVA W. TAYLOR, JOHN R. EWERS

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EDITORIAL

How Do the Ministers Live?

THE editor of the World Call, that handsome missionary monthly which the Disciples missionary societies publish, is gathering statistics on the support of the ministry. The figures of the denominational year book show on their face that the great body of the ministry is resorting to other means of support to supplement that received from the churches. Otherwise there would be far more vacant pulpits than there are, for no family either of a workingman or of a minister can live on the average salary of the Disciples minister, or for that matter, on the average salary of the minister of any other evangelical denomination. How do they do it? What is the secret of the persistence of these men in gospel work against these heavy odds? A questionnaire has been sent out and the men are asked to return the blanks without signature. The envelope in which it is mailed will be destroyed. Thus the facts contained will be entirely anonymous. The ministers are asked to state the various sources of their incomes. This will indicate just how far the church is allowing the energy of her men to be diverted from religious work to the tasks of tent-cloth-making. The ministers are asked also to state the amount of their property holdings and the amount of their debts, school debts and other debts. When it is learned how many men after twenty years still owe the money they borrowed to go to college on, something of the hidden tragedy of the manse will be revealed. It is not stated what use will be made of the facts when they are gathered. They may be used to enlighten the leaders who are planning a campaign for church pensions. The most obvious use of the facts will be to start a campaign for more adequate support of the parish minister. The minister has to speak for every cause under the sun. Meanwhile no one speaks for him.

The missionary secretaries tell him he is the key man. Yet little is done to keep the key man alive. The problem of ministerial support is primary amidst the problems of the evangelization of the world, and if the Disciples or any other denomination can solve it in any reasonable degree the whole round of church interests will be forwarded immeasurably.

Still a Desperate Need in China

A VERY remarkable piece of relief work has been done in famine stricken China. The Chinese government has itself done more than ever before in the history of that hoary country. It has laid extra taxes, given free transportation and raised all the cash by loans its credit would permit. America has sent more than \$5,000,000, of which amount the Red Cross sent \$1,000,000 and the American Relief Committee about \$3,000,000. It is now estimated that three dollars will save a life until the harvest. The American churches, as such, have sent a little under \$1,000,000. This does not represent all they have done as many have sent their contributions through the relief committee instead of through their missionary organizations. A dollar sent by the Christian people through their missionary societies represents a good deal more than famine relief; it represents, in a visualized manner to those helped, the fact that American relief is emphatically Christian benevolence. That fact impressed upon the mind of China will do more to help the missionary cause than any other one single thing could do just now. The church does not take initiative in such things as this often enough. It is so busy looking after denominational missionary and benevolent enterprises that its leaders all too often fear the intrusion of emergency campaigns lest they disturb the regular inflow of funds for

established work. It would be great gain to the church to be found always ahead in such philanthropies. It has the organizations already set up and working and could thus undertake the initiative better than others. Ninety per cent of all such funds are contributed by church folk, and Christianity should have full credit through its church organizations. There is still a population of 5,000,000 to be saved from starvation. The work is still in desperate need.

Chinese Minister Honored in America

MINISTER ALFRED S. SZE of China has been given the freedom of the three great cities in America, which makes him for the present one of the most popular foreign representatives in this country. In recent weeks he has abandoned his post at Washington, and gone to various large cities in this country where he has addressed thousands of people on the matter of China famine relief. The full approval of our own federal authorities has been given to the work of Minister Sze. In the course of his travels many dramatic incidents have occurred. Society ladies have given their jewels and the sympathy of the people has been expressed in many other striking events. In not a few cities the women of the churches have taken up the cause of selling famine relief stamps. Each three cent stamp is the equivalent of subsistence for a human being for a whole day. There are a few people callous enough to assert that they will not give anything to keep a Chinaman alive. This racial prejudice is backed up by every-day stinginess, and indicates how far we are yet from a universal consciousness of the brotherhood of man. America has given this year to many relief funds. This has been done in the face of war taxes and financial depression. While so many forces are operating to accentuate the war-passion and nationalism, these great relief funds have been an avenue of expression for the millions in America who would rather spend their money on bread for the starving than for bombing planes and battleships.

The Birthday of Florence Nightingale

HOSPITALS in America have properly made the birthday of Florence Nightingale the occasion of an annual campaign of publicity in behalf of their work. In many cities this year May 12 was the commencement day for hospital training schools. The public was invited into the hospitals and shown the equipment with which the sick are brought back to health again. Special effort has been made this year to interest high school graduates in the profession of nursing. The recruiting of the nursing profession has gone on only haltingly in recent years, and nearly every hospital finds itself in dire straits at the busy time of year for help. In Chicago the board of health has been compelled to recruit and train short course nurses who can go into the homes of those unable to pay the fees of the registered nurse. The modern hospital movement is largely the work of the church. In many large cities, the great majority of hospital accommodations are

those which are provided by Christian charity. The personnel of the nursing force is also predominantly Christian. The care of the sick is peculiarly a Christian duty and it is Christian women who respond to this call of duty. The so-called "city hospital" often has its charity work almost entirely financed by the gifts of the churches. Though organized in a seemingly secular way, the work that is not on a purely business basis is that which is paid for by the gifts of the churches. One of the urgent tasks of Christian benevolence is to enlarge the institutions now operating, and to establish many new ones where they are greatly needed. Some denominations use their national organization of benevolence to carry on hospital work. Other organizations leave this task to local initiative. Here is a field, if there is any field, where interdenominational cooperation should result in a stronger Protestant work.

Forcing Opium on China

THE International Reform Bureau has been gathering information on the revival of the opium traffic in China and finds that the responsibility rests primarily upon Japan and Great Britain, but that our own country is not without guilt. It is a moral tragedy that after a great people have arisen to such moral heights as to banish the opium vice stronger nations should conspire to pull her down again. Above all it is a moral tragedy that the two foremost Christian nations in the world should be parties to the wrong. While we do not directly market the poisons in China, we do sell to the Japanese, who are the peddlers of the drug, taking advantage of their territorial rights and of their new aggressions in Shantung and Manchuria. In five months enough opium and morphine was shipped out of Seattle to give everyone of the 60,000,000 users in China a smoke a day for a week. For generations the Indian opium trade was fixed upon China. It was on account of it that the Opium War was fought more than three quarters of a century ago, England joining forces with the government to put down the rebellion. Hongkong has been the seat of traffic for generations and the Indian government has been the recipient of large taxes from the traffic carried on from there through Hongkong and the treaty ports of China. There is now before congress a bill known as the Jones-Miller bill that will, if passed into law, make it unlawful to export morphine, heroin or other derivatives of opium. The opium merchant undoes much that the missionary accomplishes. One of the valuable services the churches at home can render is to push this bill through congress.

The New Field Museum

ON Monday of last week there was opened to private inspection, upon invitation to a select list of citizens, the Field Museum of Natural History, the successor to the Field Columbian Museum of World's Fair fame. At the close of the exposition of 1893, Marshall Field was approached by a committee of interested men who thought that the remarkable collection of materials gathered for exhibit during the exposition ought not to be dispersed,

but retained in a permanent collection, to be augmented from year to year. They proposed that one hundred thousand dollars be raised for the purpose, and asked Mr. Field to contribute one-tenth of the sum. He told them to come back in a week for his answer. When they met him next he made the offer of one million dollars for a really great museum on strictly modern lines, and with an adequate and accessible building. That was in 1893. Up to the time of his death Mr. Field's gifts to the enterprise amounted to a million and a half. His will provided four millions for a building, and an equal sum for maintenance endowment. This majestic plan is now realized, and the Field Museum is already the third in magnitude among the great museums of the world, being exceeded in size only by the British Museum founded in 1753, and the American Museum of Natural History, in New York. Already the collections of jewels, minerals, birds, animals, boats, pagodas, idols, totems, monuments, mummies, anthropological casts, costumes, botanical specimens, and endless other objects of interest, are valued at more than fifteen millions of dollars. For six years the beautiful marble building has been in process of construction, at the south end of Grant Park. It is just east of the Illinois Central station, which is soon to disappear to make room for the new union station of modern and companionable architectural design. Wonderful as are the collections, the structure in which they are housed is even more of a marvel. From this time on no visitor to Chicago should miss the chance to see the greatest assembly of natural science materials in the western hemisphere, and one of the three greatest museums in the world.

Vermont Amends the Sunday Law

THE amendment of the Sunday law of Vermont looks like the passing of the old time Christian Sunday. In reality it means moral progress in that state. The old law forbade all games on Sunday. In recent years games of baseball were publicly advertised for Sunday and admission charged. When the officials arrested the baseball players, the golf players were also arrested. No jury could be found to convict either group. The law was therefore nullified by the fact that the people refused to enforce it. The state legislature recognized that this condition was bad for the state. Respect for the law was broken down by having laws upon the statute book which could not be enforced. The new law provides that no games shall be played for which an admission is charged. When recreation becomes a business, it must submit to the law regulating all other forms of business. This kind of distinction seems at the present time about the only one that can gain support from the majority of the American people. Millions of our people have come from continental Europe. To them Sunday sports seem quite legitimate. Meanwhile the evangelical churches will do well to make a distinction between what may be enforced by law in the matter of Sunday observance and what should be left to the action of the individual conscience. To the churches it will not seem right to sacrifice the worship of God on Sunday either for gold or baseball. The Lord's

day comes to us as an opportunity for spiritual growth and to use it for smaller purposes is to miss the best things in life. Let the law of the state protect workers from exploitation on Sunday, by closing business and industry, but the conscience of the individual may still have free play in the use of Sunday, recognizing always, on the other side, the equal right of Christian and ethical agencies to carry on a process of educating the public conscience to desire to make the best possible use of the day.

Religious Persecution In Russia

THE revolution in Russia is running true to form. Learning nothing from the French revolution of more than a hundred years ago, the revolutionary leaders are once more persecuting the church. The free sects that have never been connected with the czarist regime complain that under the soviet government they have even less liberty than under the czar, and many of these Christians went to Siberia for Christ's sake during the reign of Nicholas. The leaders of the most religious country in all Christendom are trying to abolish religion and establish in its place a barren materialism and an ugly tyranny. History tells a clear story of what happens to such governments. It requires no outside intervention. The peasants of Russia are in an overwhelming majority. The food supply is in their hands. Their religious conscience will endure only so much outrage—then the beginning of the end will be seen. The United States has demonstrated that it is possible for a nation to disestablish religion and survive. But human history has no example of a people that has long maintained a national life without religion. Such a thing would be an innovation in the life of the world. The unhappy leaders of Russia, having but little respect for history, insist upon carrying on old experiments whose formulas are now known to all the world, instead of trying truly new experiments. Meanwhile the attitude of the Christian world must be one of waiting. The blood of every martyr in Russia will give fresh vitality to a church which was threatened with death by inanition. In the end Russia will be both free and Christian, and that without any military aid from the outside. But the prayers of the Christian world should go up for those who are these days giving fresh testimony of the power that Christ still holds over human hearts and lives.

What Shall Children Do in Vacation Time?

THE child labor laws of Illinois and other states have been a great boon to the children, but a new problem has been created by their operation. What shall the children do in the summertime when there is no session of the public school? It is well known to the workers in the juvenile court that at this particular time of year the maximum amount of juvenile delinquency appears. There are play grounds in Chicago and other large cities but not enough to serve the great population of children, for, as statistics show, they will not travel more than a half a mile to a playground. The churches have in recent years been undertaking to meet this need in some measure by

the vacation school. Last year there was a total enrollment of 21,400 children in the vacation Bible schools of Chicago. The number of schools conducted was 164, and the average expense to each school was \$124. The work is headed up by the Chicago Church Federation. The vacation Bible school does not spend all of the forenoon in religious instruction. Many of the manual arts are taught, and various kinds of recreation are provided. The children receive as much religious instruction each day as they can assimilate. There is a generous use of religious music. Habit talks are given by those expert in such instruction. The teachers are paid a modest stipend and in this way regular service is secured. The schools are non-sectarian in character and are so conducted as to make a special appeal to the immigrant. Last year only 60 per cent of the enrollment in the schools gave a preference for Protestant churches, although all the schools were conducted in Protestant church buildings. The number of nationalities reported was 35. The daily vacation Bible school idea is practicable in smaller cities. It helps in some measure to solve the problem of adequate religious instruction for the young. The Sunday school period is not long enough, and the public schools are prohibited by law from teaching the Bible. In consequence the daily vacation Bible school is an important factor in making the Christian citizens of the future.

Labor Disturbance Over the World

THE British are just now worrying through a strike which threatened to grow into a revolution. Had the three big unions continued to cooperate, it is impossible to foresee what the issue would have been. The coal miners had a program for the nationalization of the mines which was clearly socialistic in character. The British mind is not very keen over socialism, particularly in view of the common interpretation of events in Russia. The working class was not willing to stand together behind a socialistic program and the strike failed. In America there are a number of strikes and lockouts in progress at the present time. The issue is not primarily wages but hours. The printers demand that the working week should be cut down from 48 hours to 44. Having achieved the eight hour day, they are now seeking a further limitation in the hours of labor. At the same time the employers are seeking to accomplish a cut in wages, with the result that negotiations have come to a deadlock. In Chicago the building trades have refused to accept a cut in wages from \$1.25 per hour. Many of the bosses have been charging the time of decorators to the house owner at the rate of \$1.75 per hour. Unskilled labor has been receiving 70 cents per hour. With the city full of unemployed men, the bosses have asserted that the price of unskilled labor is too high. In the stock yards a strike of the men who drive the cattle from pen to pen has resulted in a quick defeat for the men. The employer insists upon gauging wages according to the law of supply and demand. The workingmen assert that wages should be gauged by a standard of living and the current level of prices. Though food has come down, there has been but slight reduction in clothing, while there has been an increase in rents which tends to eat up

all the savings resulting from cheaper food and clothing. The employee will not be content with lower wages and the equivalent of the war time living costs. The controversies of the year will challenge America to look deep at the underlying principles of the labor problem.

The Y M C A and Industry

RECENT contributions to the correspondence columns of *The Christian Century* have discussed some of the phases of the Young Men's Christian Association's policy in reference to the industrial situation. Particularly significant have been those of Mr. Messer of Chicago Association, and Mr. Lewis of Cleveland. These are both men in high official relation to the Y. M. C. A., and yet they appear to represent decidedly different attitudes toward the problems which the Association and many other organizations are facing in the industrial realm. We are not here concerned with the particular statements made in those two letters, but with the general conditions confronting the Christian conscience today.

The traditional attitude of the Association has been one of earnest desire to reach men in all ranges of business and industrial activity with a vital message regarding their physical, intellectual, moral and spiritual welfare. For a long time this involved no consideration of the issues which were increasingly dividing people into the two groups of capital and labor respectively. It was felt by the Association that it could maintain a position of neutrality, and need not commit itself on questions that were becoming acute in the world of industrialism. It was the purpose of the organization to enlist the interest of the proprietors and managers of large industrial plants in the welfare of the men they employed, and thus promote the best interests of all.

Very much has been done in the furtherance of these programs of good feeling and helpful relationship. Much of the welfare work in factories and industrial communities has been stimulated by the Y. M. C. A., and has aroused the approval and even the enthusiasm of men of wealth who have become generous contributors to it. From many points of view it would seem as though the improvements made in working conditions, and the generous provisions made in behalf of working people, ought to satisfy all concerned. There is a certain surprise and resentment on the part of the employing and administrative class when further modifications of the old system are demanded. And in a very real sense the Association men of the old school, whose best friends have been the better type of industrial captains, have shared this view. They have felt that labor ought to be satisfied with the concessions made to it; and, much more to the point, they believed that the Association ought not to concern itself with matters which were at issue between employers and employees. That was the danger zone, into which they did not care to penetrate.

For this reason they preferred the very mild and colorless statement prepared for incorporation in the resolutions of the last general convention of the Association held in Detroit, to the somewhat more specific, though still

extremely moderate, industrial platform of the Federal Council of Churches. But the latter was called for from the floor of the convention, and by an overwhelming vote was adopted as the voice of the organization on industrial matters. This was clear indication of the fact that the rank and file of Association men wish to stand with the forward-looking religious bodies, like the Presbyterians, the Methodists, the Baptists and several others, who are no longer contented to seek for neutral zones of safety and non-committal in the present agitation. They are ready to take up matters involving the problems of collective bargaining, profit sharing, the sharing of shop control, the minimum wage, cooperative ownership and similar issues of current significance, and they know that the churches are involved in such questions whether they wish it or not.

It is not to be doubted that a very large section of the world of capital and industrial management is still committed to the belief that the church has nothing to do with such matters and ought to keep out of all entangling alliances with either group in the industrial struggle. These are the men who furnish large sums of money for Y. M. C. A. support. It is not surprising that their opinion should have weight with Association leaders. There are many men in the churches, whose interests lie in the manufacturing area, who resent all effort on the part of the churches to ascertain the actual facts which are at the base of industrial unrest. They are frankly of the opinion that the ethics of Jesus have nothing to do with business, and that to attempt to apply them to industrial matters is a dangerous approach to radicalism. In such a tense time, conservative Association leaders take refuge in an imaginary zone of safety, where all such discussions are avoided. But this is a futile and impossible policy.

The time has come when thoughtful men of all creeds and professions must choose between the illogical and indefensible attitude of non-committal and that of aware and anxious consideration of the merits of the industrial agitation. The latter is the position of the leading denominations of Protestantism, and even of the usually conservative National Catholic Council, as well as the Central Conference of American Rabbis. It is the stand taken by the Federal Council of Churches through its Commission on Social Service, simply because the cooperating denominations of which it is composed demand a policy of intelligent leadership in industrial affairs, as well as in matters of evangelism and Christian education. The Young Women's Christian Association, with great caution and in response to a sense of duty to its own very large membership in industry, took the step of undertaking a first hand study of industrial conditions as they affected young women. And the progressive element in the Y. M. C. A. is coming rapidly to the same conviction that the opportunity of the churches and of all the Christian organizations is to be met only by an intelligent inquiry into the merits of the controversies between capital and labor.

This attitude of awareness and solicitude is termed radicalism by some of the employers of America, who have organized a campaign to beat back the oncoming wave of social concern, and who would like to restore the stand-pat conditions of unconcern which prevailed in industry before the war. They concede the fact that if one is to apply the

principles of our Lord to social problems their policies of reaction are in danger. One of their recent pronouncements in criticism of a Christian leader who had written on the social responsibilities of the hour, includes these words of astonishing frankness: "He intimated that the teachings of Jesus Christ should be brought into the industrial fields and that the cardinal principles set forth in the Sermon on the Mount should be injected by the churches into industrial relations." It is in protest against such wise and timely efforts to interpret the gospel in industrial as well as personal terms that the present campaigns of misrepresentation and detraction are being conducted by certain capitalistic publications against the Y. W. C. A. and the Federal Council of Churches.

In the light of these and many other similar facts it is interesting to learn that one of the very foremost leaders of the Association movement, whose voice has been heard in eloquent pleas for personal conversion and for missionary enthusiasm all round the world, has recently announced that he would henceforth devote all his time to the presentation of the industrial question throughout the country, and that if this policy was disapproved by the Y. M. C. A. he was ready to sever his connection with the organization. Much to the surprise of many who were persuaded that the Association would be unwilling to assume such risks, the proposal was approved by a very large majority of the various governing boards. This is a partial assurance at least of alignment with the forward moving Christian forces of the age in the effort, not to seek a zone of safety, but to assume the sort of leadership which in other fields the Association has so nobly held.

If the Y. M. C. A. in the spirit of fearless confidence in its mission and the holy message it mediates to men and boys, is willing to face the industrial issue, the most serious one of the present generation, it has still a great ministry of light and leading for the coming generation. But if in a spirit of timidity and blind subservience to a capitalism which is willing to contribute to its treasury as long as it keeps silence on vital themes, it seeks to save its own life and hold a position of neutrality on an issue which is irrepressible in the present hour, it will forfeit much of the confidence which it has so fully enjoyed, and will be smitten with the mildew of ineffectiveness in a moment of supreme opportunity.

The Sunset That Followed Us

A Parable of Safed the Sage

THERE came for me an Automobile, that it might convey me unto another City, where they desired me to speak upon an Afternoon. And the daughter of the daughter of Keturah desired that she might go with me.

And I said, Let her go. There will be a long ride, and a long program; but we shall have a good time.

And when her mother consented, then did the little maiden weep. For she said, I want to go, but it is Very Far and Very Long.

And I said, Weep not. Thus doth thy Grandmother ever when a Good Thing cometh her way, and she considereth

whether it will cost a Dollar that she might give to the Poor, or cause her to be absent from a Missionary Meeting.

And we had a Great Ride for an hundred and three score furlong. And when we arrived in the place of Assembly, then the little maiden sat on the Front Seat among people whom she had never seen before and looked up at her Grandfather and was not afraid.

And we drove back as the sun went down, and she watched the Sunset out of the back window of the Car, and she said, See, Grandpa, the Sunset is following us; it is just a Mile Behind us.

Now on that day she had learned how far a Mile is, for I had showed her certain Barns and Houses and other things that were a Mile away. Therefore did she know how far away the Sunset was.

And she said, The Sun is going to sleep, but see how beautiful it is.

And it was even so. For as the Sun grew more sleepy, it smiled as its eyelids drooped, and the West was very Beautiful with the Happy Farewell of the Sleepy Sun. And the little maiden thought she had never seen anything so wonderful.

So we came again unto our home as the night came on, and the little maiden was so weary she could hardly open her mouth to eat her Bread and Milk before she went to Bed; and she scarce touched the Pillow till she was fast asleep.

And I thought of the Adventures of faith that our Heavenly Father doth invite us to undertake, and how far they seem and how perilous, so that we weep even while we desire them. For so do folk at Weddings and at the other solemn and wonderful experiences of life. But there is a blessing that followeth all the way, and is never so much as a Mile Distant.

VERSE

Magnificat

(The Prayer of a Converted Papist)

LIGHT! *blessed light!* The fear and groping past—
Veils of Tradition torn from Truth at last!

I see as chaff beneath that burning ray

The sacerdotal pomp consumed away.

Oh God! how infinitesimal the soul

That would confine thee to the musty scroll

Of priestly dogma, or the crumbling bands

Of images and altars carved with hands!

How starved was I who sought the spirit's needs

With dismal chants and by the counted beads,

And bowed before, in dark and narrow tryst,

The self-appointed usurper of Christ!

I thought I knew thee then, Oh Sacred Heart;

'Twas but an idol of my fancy's art—

Like her who, morbid, to the graveyard fled,

I sought the Living One among the dead.

Free! I am free, thy fullness to imbibe,

And all the praise to thee would I ascribe,

Unleashed from ritualism's cold restraints,

Nor share again my homage with the saints

Or that fictitious queen to whom the See

Would force me down on sacrilegious knee.

The souls departed live, but need no more

Our earthly intercession. Gone before

Have they into the precinct which is thine;

Shall we presume to bribe the Judge Divine?

Alas, we have enough to do to pray

For those whose feet still falter on the way!

Thou, God, no fetish art, or potent charm

Which Caesar's coin need buy to banish harm;

Nor yet a prince, in temporal splendor 'rayed,

Of some vain hierarchy by mortals made.

Thy greatness wants no temple which must fall—

But oh! what human columns, fair and tall,

To stand when time shall yield its final hour,

Eternal emblems of thy gracious power!

So let my life thy burning taper be,

My prayers the incense I would waft to thee;

So let me find thine altar in the mart

Of human need, nor seek Thee drawn apart,

There lay my sacrifice—oh, Great World-Heart!

EDNA MARIE LE NART.

I Saw God Wash the World

I SAW God wash the world last night

With His sweet showers on high,

And then, when morning came, I saw

Him hang it out to dry.

He washed each tiny blade of grass

And every trembling tree;

He flung his showers against the hill,

And swept the billowing sea.

The white rose is a cleaner white,

The red rose is more red,

Since God washed every fragrant face

And put them all to bed.

There's not a bird; there's not a bee

That wings along the way

But is a cleaner bird and bee

Than it was yesterday.

I saw God wash the world last night.

Ah, would He had washed me

As clean of all my dust and dirt

As that old white birch tree.

WILLIAM L. STIDGER.

Maude A. Royden

Third Article in Series on "Some Living Masters of the Pulpit"

By Joseph Fort Newton

THE story of how the greatest woman preacher of our generation was discovered is after this manner. As had been anticipated both by myself and by the officers of the City Temple, it soon became plain that I must have a colleague in my work. Indeed, it had been so agreed before I landed in England, and as a condition of my acceptance of the Temple ministry. The strain of three sermons each week, with so many outside demands, had taxed the strength of a giant like Dr. Parker—who often enough “warmed over” old material on a Thursday—and it had nearly killed R. J. Campbell. Besides, invitations were pouring in upon me from all over the kingdom, and the City Temple people sympathized entirely with my plan for a larger ministry of interpretation between the two countries. But to find a colleague was no easy undertaking—so many preachers were already at the war that churches had to double up.

THE NEW LIFE OF WOMAN

Since England was at that time a world of women, and woman was entering upon a life new and strange and difficult, it seemed to me that if a great woman of genius could be found the problem would be solved. Such a thing could not have been done before the war without a hubbub of criticism, and it would have been denounced as a Yankee innovation. But the war had changed everything. Woman had been in revolt; now she was triumphant, the vote, about which there had been so much bother, having become a mere bagatelle to be taken for granted. She had shown her worth in the war, taking the place of man even in hard, heavy work. There was need of a woman of vision to interpret the new life of woman, its spiritual meaning no less than its obligations and aspirations, if only the right one could be found to meet the need.

Of women preachers there had been a few in England before, and many in America—from the days of Mary Livermore down—but on neither side of the Atlantic had any woman ever been chosen as a regular assistant in a great city pulpit. Fearsome things were prophesied of so revolutionary an arrangement; even a few of the City Temple folk hesitated, much depending, as they said, upon the woman selected. Fortunately we found in Miss Maude A. Royden the woman exactly fitted by genius, by training, by temperament, and by courage to attempt a great work and do it. Yet, as a fact, though devout almost to asceticism, she had never tried to preach, and apparently had not thought of doing so, knowing, as a loyal daughter of the church of England, that she would not be allowed to preach in her own communion. She did not know whether she could preach or not. Nor did we. Finally, not without misgiving and much persuasion, she agreed to try, and, as all now know, the attempt was brilliantly vindicated. The secular press welcomed the innovation with enthusiasm, and even the religious papers—with exceptions, of course, chiefly among the Anglican journals—

accepted it as an inevitable “sign of the times,” watching the experiment with interest and concern.

Sunday after Sunday large congregations gathered to hear Miss Royden, some drawn by curiosity at first, but all remained to pray; and if the majority of her audiences were women, it was to be noted that many men in khaki found her preaching a blessing. Naturally, in private, I had to bear the brunt of criticism, in a flood of letters sometimes angry, and often ugly. Of course the words of St. Paul about women keeping silence in church were worn threadbare—so few knew what he meant—and the gibe of Dr. Johnson about a woman preaching being like a dog trying to walk on his hind legs was not forgotten. More than one letter reminded me of the dictum of Montaigne that “women are hardly fit to treat on matters of theology”; and so it went, with much ridicule of “petticoats in the pulpit.” One Anglican layman did, however, modify the saying of Henry Sidgwick for my benefit: “Of course, it’s nonsense, but it’s the right kind of nonsense.” As often as I met the Bishop of London, his chief concerns seem to be whether Miss Royden actually stood in the pulpit of the City Temple, and whether or not she wore a hat! It did not matter; I was content to let facts refute folly, and Miss Royden soon made her place in what proved to be her rightful sphere.

SHOWER OF CRITICISM

The daughter of Sir Thomas Royden, Bart., formerly Lord Mayor of Liverpool, in a home at once high church and ultra tory, Miss Royden was born to a life of wealth, luxury, and culture. Like Beatrice she might have said, “Then there was a star danced and under it I was born”; but it was a pilgrim star making her a pioneer, a radical, a reformer, a leader of unpopular causes. Unlike Beatrice, she did not feel the sadness of the world only when she was asleep; the more awake she was the more she felt it, though never in a way to becloud a spirit to whom joy was native, beauty a sacrament, and life an adventure and a challenge. She was educated at Cheltenham College, going later into residence at Lady Margaret Hall, Oxford, where she took honors in modern history. After some work done in the slums of Liverpool and in a midland country parish, she became the first woman lecturer under the Oxford University Extension scheme, her subjects being history and literature. Always her interest lay less with the classes than with the masses, where, as Dostoevski, her favorite novelist, had shown, so much of divinity is to be found.

For some years Miss Royden devoted herself to the cause of the enfranchisement of women, and as editor of *The Common Cause*, she very soon won a place of leadership in the law abiding suffrage movement. To a smaller public she was known as an original thinker, an expert in all matters relating to the life of woman and child—having much the same position in England that Miss Jane Addams

has long held in America—and a writer in behalf of a new internationalism. Indeed, she was a pleader for all great human causes, but especially for a purer social life, based, not upon legalisms, but upon a higher standard, equal for men and women, in morals, health, and culture. Yet, during all those labors and agitations, she kept an inviolate altar in her heart—true to the church in spite of its laggard and reluctant interest in prophetic human enterprises—uniting the devotion of a saint with a flaming social passion, and keeping both in poise by a dauntless faith, a calm reasonableness, and a rich and sparkling humor.

AN ALTAR IN THE HEART

Frail of figure, slight unspeakably, with a limp in her gait, as an orator Miss Royden is unique in her simplicity—direct, forthright, winsome. She reminds me more of Frances Willard—"St. Frances, of Evanston," as I love to call her—than anyone I remember to have heard, albeit with more verve and fire. Rich, mellow, unfaltering, her voice is singularly revealing, her articulation perfect, and, without a trace of sentimentality, she speaks to the heart. There is no shrillness in her eloquence, no impression of strain, no affectation. She speaks with the exquisite ease of long practice, in a style more conversational than oratorical, and is more at home in an assembly where the people can answer back, whether on a chair at the street corner, or at a conference of a band of rescue workers, or wherever the common people foregather.

At first she was not at home in the pulpit of the City Temple, until she started an after meeting in which her hearers could have their say, discussing questions suggested by the sermon, or the problems of the religious life. Some of her epigrams are unforgettable in their quick-sighted summing up of situations, as when she said in the Royal Albert Hall, to the horror of deans and bishops: "The church of England is the conservative party at prayer." One secret of her influence and power may be found in the faith thus confessed: "I am convinced that what I can see others can see, and nothing will persuade me that the world is not ready for an ideal for which I am ready." Untrained in theology—which some hold to be an advantage—she deals with the old issues of faith as an educated, spiritually minded woman in sensitive contact with life, inspired by a lofty faith and guided by a sanctified common sense worth more than much dogma. She casts aside the "muffled Christianity" which Wells once described as the religion of the well to do classes, holding resignation to be "a detestable virtue," however canonical, if it means that worship is to be an opiate and the sermon a dose of soothing syrup. Not only stimulating but provocative—seldom provoking—it is no wonder that she shocked many of the staid, unco-respectable folk when she made her advent in the City Temple.

Nothing was plainer than that the best way for me to help Miss Royden was to let her be entirely free, and I did so. Usually we had a conference once a month, or more often in case of emergency, and we never had but one difference of judgment—regarding sending a petition from the City Temple to the British government to lift the blockade, which, as an American citizen, I could not do, though I assured her she was free to denounce the block-

ade as she liked. Not the least important feature of the work of Miss Royden at the Temple, aside from the three services a month which she conducted, was what I called her "clinic"; that is, two or three days a week when she was in attendance at the City Temple, acting as guide, confidant and friend to hundreds of women, and as priest and confessor to not a few. Here she did what no man born may ever hope to do. Woman can comfort and counsel woman in a way unique. Tactful, large souled, wisely sympathetic, she entered deeply into the problems of those who consulted her, gaining a clear insight into the real needs of the modern soul astray in its own life—wistful, lonely, troubled, longing for an experimental sense of spiritual reality, yet only half willing to submit to the discipline of the quest. It meant much to young women bewildered by perplexity, or broken by bereavement, to meet and take counsel with a woman like Miss Royden. And this ministry of conference and confession reacted, in turn, upon her preaching, making it peculiarly effective in meeting the issues, both spiritual and social, confronting present-day womanhood.

There was a brief outcry of criticism when Miss Royden christened a child one Sunday—a service performed with such grace and impressiveness that it was not soon forgotten—but not for long. Personally I should have been glad to have had her administer the Lord's Supper, but she thought it best not to do so, lest it expose her to rebuke, if not to discipline, by the authorities of the Anglican church, to which she remained loyal, and which resented her ministry in the City Temple. Indeed, the Bishop of London inhibited her from conducting a Good Friday service in one of the churches under his obedience, to the horror of multitudes of Christian people who felt that on that day, of all days, no voice of prayer should be hushed.

THE WOMAN'S POINT OF VIEW

It was an honor to have a colleague so gifted and so gracious, and our fellowship was the more completely harmonious, no doubt, because each could do what the other could not do. As the war went on, bringing a still further degradation of morals in respect to the relations of the sexes, more than one issue came up with which Miss Royden could deal in a manner impossible to any man. She showed how a woman of ethereal refinement and spirituality, while speaking plainly, can handle such delicate and difficult subjects as no man can do. In short, the woman insight, the woman touch, the woman point of view was needed in the pulpit, as elsewhere, and it added to the City Temple ministry a hint of that beautiful thing which we feel in the Gospel of St. Luke. Anyway, I gave a great woman a great opportunity, to which she measured up, vindicating the possibilities of a woman of genius in the service of the Christian ministry; and together we gave an example of that Christian unity of which we heard so much and saw so little.

The ministry of Miss Royden at the City Temple—memorable in many ways, especially during the dreadful days of war—terminated with my own. She did not wish to embarrass my successor, and she feared that no British minister would work with her as I had done.

Later she and Dr. Darmer, of King's College, held services in the Kensington Town Hall with conspicuous success—he speaking in the afternoons and she in the evenings. Today she is a preacher with a large audience, which follows her wherever she goes, to whom no church will open its doors—a strange situation at a time when so many churches, both Anglican and free, are empty! It is nothing less than a reproach to the church of every name and order that the greatest woman preacher in the world should thus be an outcast, a wanderer. Whatever may be

her future, it was the City Temple that discovered her as a preacher and gave her an opportunity equal to her powers. There, in a setting and service often described—never more vividly, albeit with Anglican condescension, than by Archibald Marshall in his story, "The Greatest of These"—the dark little woman in the big white pulpit seemed in accord with the fitness of things; and her genius shone as a light of God in the cruel days of war and the still more cruel days of rancor and reaction which followed.

The Denominational School

By Peter Ainslie

I AM told that there lived in a village in Texas four boys, who played together, attended school together and lived in each other's homes as though the home of each were the common property of all four. Apparently they had in themselves the seeds of lifetime friendships until they were sent to their respective denominational schools—Roman Catholic, Episcopalian, Baptist and Disciple. That somewhat isolated each from the other, so that on returning home during vacation their friendships were not quite as cordial as formerly.

Later each entered the ministry of his respective denomination and this removed them still further from each other. The new made Roman Catholic priest claimed his denomination to be *the* church and his three separated brethren of other denominations to be living in schism and therefore out of *the* church. The new made Episcopal priest claimed his denomination to be *the* church, looking somewhat anxiously toward the new made priest of the Roman Catholic church, who, however, did not recognize his priesthood, and looking rather indifferently toward the two ministers of the two Protestant bodies, which he termed *the* sects. The new made Baptist minister claimed his denomination to be *the apostolic* church, refusing his three friends of the other three denominations and all other Christians the Lord's Supper, which, however, neither the Roman Catholic nor Episcopal priest recognized as the Lord's Supper. He further rebaptized all who sought membership in the Baptist church, whether they had been baptized by sprinkling, pouring or immersion. The new made Disciple minister claimed his denomination to be *the restoration of the primitive church*, allowing all Christians at the Lord's Supper, however, but no one of his three friends would come. At the same time he refused membership in his church to all who had not been baptized by immersion and maintained a critical attitude toward his three friends of the other Christian bodies which he designated as *the* denominations.

A GRIM PICTURE

This is the grim picture of the educational system of rigid denominationalism with its thorns unconcealed and its barren waste uncovered. In relating this instance,

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which can be duplicated many times in principle throughout the world, I would not have you to think that I have in mind the slightest idea of reflecting on the denominations named as though they were sinners above all others. Similar instances have singled out other denominations. The whole church is involved in this practice, some perhaps not quite as denominational as others, but all are parties to the practice. The men standing apart from each other, ministering at their separate altars, have no doubt honestly stood for the traditions of their respective denominations. They have generally been men of learning and piety. In spite of their separate altars many of them have been voices for God and truth in the world. But is it not pertinent to raise the question whether a system that maintains such a condition is not a fundamental error in present day education?

The beginning of the denominational school may be traced back to the Council of Trent, especially the beginning of theological seminaries. The intention of the originators was to safeguard truth and this was an admirable idea, but the method of separation has been hurtful both to the church as the message bearer of the truth and to the world as the recipient of the truth. Prior to the Council of Trent the clergy were educated in the universities and consequently they were in touch with the advance thinking of the world, but with the rise of the denominational school they were not only removed from the centers of thought at the time when the whole world was seeking new paths for thinking, but they unconsciously partook of all that goes with an isolated system of education, including the setting up of a division between religion and reality. Protestantism yielded itself to what it regarded as a necessity in order that its varied, correct interpretations of the Scriptures might become permanent in the thought of the world.

Every new movement must have a school of its own and the school in turn perpetuated the movement. No denomination could get fairly under way unless it could point to its own school or schools, where genuine orthodoxy was maintained in the midst of other denominational schools, representing all grades of heresy from extreme to moderate, depending upon the angle of approach. Erasmus says, "The doctrine of Christ, a stranger formally to battle over words, came to be made dependent on defences of

philosophy. This was the first downward step towards the ruin of the church." The schools of each denomination became the centers of denominational philosophies. All denominations honestly felt that they were divinely called to plant schools wherever they could get a piece of land donated, or its equivalent in money for the purchase of land, and there erect school buildings until in America in particular nearly every denomination is overburdened with its multiplicity of schools.

EDUCATION AND BEHAVIOR

It is not, however, in the province of this paper to discuss the motives that led to the establishment of these schools nor the multiplicity of denominational schools, nor to inquire as to whether their equipments are poor or ample, or whether their teachers are living on meagre or sufficient salaries, although these elements enter vitally into the education of a nation. The last report of the Commission on Education of the Federal Council of the Churches of Christ in America says: "The report (survey) called attention to the fact that notwithstanding a widespread and growing interest in religious education throughout the country, and several promising experiments in various centers, yet, taken as a whole, the teaching work of the churches was alarmingly meagre in amount and ineffective in quality." Neither is the question raised as to whether the men coming out of the denominational schools are as well equipped in their knowledge of the languages and sciences as the men from other schools. They may be equally as well equipped in those things. But education is not expressed in terms of intelligence. It is rather in terms of conduct and character. William James says: "Education cannot be better described than by calling it the organization of acquired habits of conduct and tendencies of behavior." But the denominational school breaks the process of organization, separating themselves according to denominations as though each possessed something which the other did not have and therefore could not impart. Laying aside the fact that the claim is purely fictitious, the policy shatters the spiritual universe into as many parts as there are parties, disturbing the fundamental principles "of conduct and tendencies of behavior."

THE DENOMINATIONAL SCHOOL

Education must deal with the wholeness of life. We are in a world of the incomplete. Schools are necessary in order to the development of the incomplete. Education involves both training away from something and training toward something. A system of education may strengthen those inherent elements of social adjustment or it may weaken and divide them, but a system that weakens and divides them is certainly not functioning properly, and such a policy must be a matter of concern to all, because it trains the individual away from the real destiny of human life, debarring him from his rightful place in the social whole. Education must be a unitary process or it is defective. The denominational school is not a unitary factor. It may be for its own denomination, but the little less than two hundred units separated as in American Christianity may be ever so well united in themselves, but if these units

are not uniting and adjusting themselves to each other for the benefit of the whole, the educational process has not been conducive either to right conduct or proper behavior.

"Education is," as Nicholas Murray Butler says, "a gradual adjustment to the spiritual possessions of the race." The trend of the denominational school is not in the direction of adjustment. It is the guardian of denominational traditions, which are separative in character. Its very presence, whether it teaches its denominational tenets or not, is an attempt to keep alive a breach in spiritual thought, perhaps centuries old or only reaching back a few decades, which then was regarded among the infallible interpretations by its honest advocates, but perhaps now held only as matters of opinion by the honest sons of those same advocates. Consequently the very fact that the denominational school is here, bearing the stamp of a divisive element, although it may not give denominational instruction in the class room, contradicts the unitary processes of present day education and raises at once the question as to the propriety of its continuance as a denominational school.

OUR NEW DAY

Times have changed. Severity has been taken out of most denominational teaching, but there is always a rigid side to denominationalism. Canon B. H. Streeter says, "A century ago we were all eyes for the errors of every religious body but our own; today we are recognizing the truth in one another's positions; but there is one more stage, and that is for each to awaken to the errors in his own views—this is the hardest stage of all." We can approach this stage more satisfactorily if we attempt to approach the error that is common to us all rather than touching some distinctive position that may have lost its interest to other denominations, but is still sacredly guarded by the denomination that originated it or restated it. The common error is the denominational school. That it has grown in efficiency and in general fellowship with the schools of other denominations is apparent to all students of social problems. Nevertheless its system of education, being conducted upon a divisive principle, will train some temperaments to the severity of the original advocates, such as those extremes that may now be found in all denominations, while other temperaments yield to the broadening influences of general education and are fellows with those of other denominations as far as their denominational traditions will let them go. If we find an educational system that pushes an individual away from his fellows, let us not deceive ourselves by thinking that that system of training has in it high merits of education. Such a system always stands for a fundamental error and always will so stand.

The function which education has to discharge is, according to Herbert Spencer, "to prepare us for complete living." No institution that represents a party in Christendom, such as a denominational school, can aid to his fullest development a student whose duties are inherently to all Christendom in particular and to society in general. That individual has in him latent powers with the possibilities of adjustment to the highest demands of God and his fellows. Consequently development is a necessity for the

completion of manhood and education is the normal aid to that development. It is not enough that one should be prepared for the other world; he must be prepared for complete living here. That is the purpose of human life as clearly as apple blossoms are the antecedents of apples. Jesus says, "Ye therefore shall be perfect as your heavenly Father is perfect." We are developed into perfect living in our sphere of human life as God is perfect in his sphere of divine life; and, out of our perfect human life we will come into the perfection of divine life, as the perfect apple blossoms develop into perfect apples, or as the perfect child develops into the perfect man.

UNFETTERED EDUCATION

Life at best is difficult. There must be an unfettered educational system—unfettered by party attitudes and divisive approaches—if we are to find the art of adjustment to the spiritual necessities of mankind for growth into the ideals of complete living. Education is to train the individual away from the incomplete into the complete, so that breaking with the past is as necessary as union with the future. In the process individuals grow into helping others to find how to grow away from the incomplete into the complete. Education is to remove those barriers, which hinder cooperation, and is not to maintain them. Most of our theological barriers are fictitious, certainly among Protestants. There is not a Protestant theological seminary now, either in this country or abroad, but would produce better ministers if the outstanding Protestant interpretations of the Scriptures were taught under the same roof by those who are the advocates of those interpretations instead of separating students to one interpretation and giving the other interpretations at second hand, which is as uncomfortable to the student's thought as second-hand clothes are to his body. To say the least such a method would tone down many of our Protestant interpretations that need toning down to find a normal adjustment. The same principle applies to Roman Catholicism. Protestants will never understand Roman Catholicism nor will the Roman Catholics ever understand Protestantism until the schools of each are open to both. However independent and arrogant toward each other now, both of these interpretations need each other.

"Truth has nothing to fear in mingling with unbelievers, much less with believers. It is the divine method of its transmission and it mingles better in human flesh than in books. Jesus went himself among the people and left no commentaries, but left his life, and the spirit of a message is seen in the conduct and behavior of its adherents far more than in its theological statements. Universal fellowship with the saints is the model of God, while exclusiveness is the den of provincialism and sectarianism. It cannot be true that associating with other denominations destroys the truth of another. It may destroy its narrowness and shame its sectarianism, but to its truth is given vision and vitality. He who has convictions can mingle with all Christians and retain those convictions as certainly as, mingling with the thousands on the street, he keeps his individual name. The scourge of a message that has in it the call of God is giving to it a contracted horizon and making it provincial (as every denominational school

must do). It is the violation of a divine principle, for the atmosphere of provincialism is as repulsive as the musty smell of an ill-ventilated room." It is abandoning the sunshine of the great universal world for indoor light.

BRIDGING CLEAVAGES

The world abounds in cleavages—cleavages of race, nation, religion, creed and class. It is the function of education to span these cleavages, making a highway to the brotherhood of humanity. The denominational school stands for the cleavage of creeds, whether those creeds are written or unwritten, and consequently it cannot function in this task beyond the cry of the prisoner for freedom. No man can teach complete living unless he is approaching it himself, unfettered by denominational barriers. Whatever this generation may owe to the next generation the debt of providing unitary processes in education, if the path of mankind is to go upward toward God.

Present day education needs religion. I do not refer so much to a deepening of the recognition of God by both faculties and students, although this is evident, but education is going wild over efficiency to the frequent loss of personality. The tendency is to put production over humanity. A crass materialism is crowding spirituality to the wall, but the voices of the prophets of social adjustment and common betterment are being heard in the great universities as well as in the smaller colleges. The chief question remains—not, What have men learned? but, What have men become? It is the individual's being something himself that is the great and only permanent achievement. This cannot be carried to its fullest development without the freest training of the intellect and the emotions and the will. Religion has its opportunity here, but the denominational school is too archaic an institution to function. Religion in it is frequently below that of the great universities and the reason for this is not difficult to find. Hugh Black says, "I found a greater appreciation of religious matters and interest in them in the state universities than in the denominational colleges." Others have borne similar testimony.

THE DENIAL OF UNITY

Politically we would not tolerate here in America the building up by Italians, Russians, Germans, French, Japanese and other nations of schools in their communities in which to teach their national traditions and national peculiarities over all other interests. It would disrupt the American republic in a generation. Yet this is what we are doing educationally in the church of Christ. The denominational school is the denial of unity, which is essential to life: on the other hand, it is the advertisement of discord and competition, which are the elements of death. Happily the tide is turning away from the denominational school as it is from the denominational paper, so that what the denominational school refused to lead the denomination to do, a mysterious hand appears to be guiding in doing; and that tide will never flow back in the opinion of many. So the hopeful condition as regards both education and religion is that the denominational school has seen its best days irrespective of its increasing endowments. Thought is a more powerful factor than money, and pres-

ent day thought is certainly turning away from the denominational school, and rightly too. Many of these schools in overcrowded centers could be sold to the advantage of mankind and the glory of God; others could be interdenominationalized so as not to reflect merely one interpretation of Christianity, but the whole, as is being done in many instances in foreign missionary work. Standing apart, however, as they are, their messages to the world are neither healthy nor hopeful.

The presence of the denominational school in present day education therefore is a fundamental error because:

1. It follows the prejudices of the denomination and reflects its general thought, whereas the function of a school is to lead the people and to direct the general thought of the community.

2. It is too much absorbed in its own denominational program to the exclusion of the programs of other denominations and therefore is concerned with only a part of the church—and necessarily a small part at that—whereas the function of a school is to cultivate an idealism that is above all divisions, whether those divisions be Christian denominations or political parties, and to give itself to making practical its ideals.

3. It teaches loyalty to the denomination and attempts to establish a denominational conscience, whereas the function of a school is to teach loyalty to society and to establish a conscience so thoroughly Christian as to include the whole church.

4. It seeks to conserve the power acquired by its students for the use of its denomination and to make more evident the importance of its denomination in the eyes of the world, whereas the function of a school is to conserve the power of its students for the good of society and to make more evident the blessings of education.

5. It is concerned with the rights of its denomination and the place of its denomination in religious affairs, whereas the function of a school is to emphasize duties to others and service to the community in general.

6. It perpetuates division in the church and attempts to make sacred the divisions of Christendom as though they were from God, whereas the function of a school is to unify the interests of mankind and to establish the principles of cooperation.

WHOLENESS OF LIFE

Many of the denominational schools are growing toward the schools in other denominations. They are trying to escape the tragedy of uneducational functioning in which they are involved. Like long ago abandoned pedagogical methods in education, the denominational school is passing and must absolutely pass away in order that the coming generations may have fairer chances for their social adjustments and spiritual possibilities. George A. Coe says, "The standpoint of Christianity, moreover, is that of wholeness of life, from which no human good can be excluded." The denominational school cannot function in the wholeness of things because it essentially stands for only a part—whether it be the four denominations referred to in the opening of this paper or to the one hundred and eighty-six according to the United States census table. It is an error in education and is therefore unfair to religion

and morals and unfair to the present generation which faces great evils over against which stands the denominational school, through which the highest expressions of religion and morals cannot function because of its divisive capacity and schismatic nature.

An institution may serve one generation acceptably, but that is no reason that it is to serve all generations. Things that have been proper at one time have become improper at other times, and things that have been tolerated in one period, perhaps warmly defended by some, have been entirely abolished in other periods. Because an institution has become established in the thought and affections of a respectable group or groups is no reason for its perpetuity. I am not detracting from any good that the denominational school has done in the past. Circumstances in many instances were such that there would have been no school at all in some communities if it had not been denominational, but that day has gone. Another day is here. Prejudice, always unreasonable, has been in many instances in the past so unreasonable that only a denominational school could get financial support, for the money in the church has usually been in the hands of its most conservative or sectarian elements. This financial support in turn gave a certain rigidity to the standards of the school perhaps unconsciously.

A RIGID ORTHODOXY

But the rigidity of orthodoxy is the inevitable cause of heresy and schism, so that the ordinary method pursued to establish excessive verbal orthodoxy not only defeats its end of making the whole community orthodox, but produces heresy and schism. Orthodoxy and catholicity rivaled each other for centuries until they separated—one into the Eastern Orthodox church and the other into the Roman Catholic church. This made a definite epoch in the rise of sectarian theology, which developed rapidly following the Council of Trent. Arthur C. Headlam says, referring to this council, "A wise observer is reported to have said that by the institution of ecclesiastical seminaries the council exercised greater influence than by any other of its decrees." That may be true, but as the Greek and Latin forms of Christianity became finally stereotyped in consequence of their division, the many divisions in Protestantism likewise became stereotyped, not so rigidly perhaps as those of the Greek and Latin forms, but nevertheless stereotyped, and the greatest factor to maintain this stereotyped condition is the denominational school. Since then the denominational school is the product of medieval thinking and at the same time is divisive in character, necessarily maintaining in most instances stereotyped attitudes, it is not difficult to see that as an educational institution it can and ought to be abolished. This does not call for the closing at once of all the denominational schools. Only those need to be closed that are in close proximity to other schools and the other denominational schools need to be interdenominationalized. This could be handled by a commission on Christian education.

An interdenominationalized policy would mean that the whole Christian sentiment of the community would be represented on the board of trustees and in the faculty, not with any denomination's predominating and therefore

controlling, but with all sharing equally in the responsibility of its conduct and in the interpretation of its message. The only barrier to this policy is sectarianism with its distrust of those in other denominations, with its fictitious attitudes toward others and with its belated sense of its own infallibility. Consequently it will doubtless be hard in many instances for the denominations to let go, but the conscience of the church must be so trained that it will be uncomfortable for any one denomination to hold with pride the exclusive control of any one school; likewise to be uncomfortable for trustees to hold their places on boards of denominational schools and teachers to hold their places in faculties of denominational schools, where all are members of one denomination. I wish my own denomination would feel this sense of shame of this whole condition and therefore venture toward this ideal.

CHRIST ABOVE PARTIES

There must be such an interdenominationalizing policy as to lose sight of the denomination in educational training in order that Christ may be lifted up above all parties and all creeds. Theological seminaries would perhaps have more difficulty in making adjustments, but this is by no means an impossibility. If the various systems of interpretation cannot be adjusted and some one denomination contends that it is impossible for it to be wrong, then we face the alternative of one or the other being false or the still severer verdict, which the world is slowly accumulating, that both are false, but adjustment is possible where there is freedom and truth. This adjustment could begin by having representatives of other denominations to be members of the faculty for short periods with the same freedom of instruction as the denomination in control. Finding this to be the more scientific method of procedure than the present method permanent places would be given in the faculty and on the board of trustees until the theological seminary came to be distinctively Christian, representing the whole church instead of a denomination and therefore representing only a part. The church is waiting for such a constructive policy in order to witness to the world the oneness of the disciples of our common Lord.

This day is calling us to repair the breaches of the past, to revise our convictions as to the realities of life, to set up standards that have in them the ethical instincts of the gospel, to abandon fictitious attitudes regarding race, nation, creed and class, to use the spiritual weapons of divine grace in our daily warfare and to interpret love to sinners and saints in the humility and gentleness of Christ in order that we who believe may be able to present the mind of Christ to a weary world. There is not a denominational school on the globe that alone can do this. The wholeness of the church is the heavenly viewpoint for the ministering of the whole gospel to the whole world.

Education must lead us to the fulfilment of those noble ideals for which we hunger and which are beautifully expressed by Wordsworth when he says,

'We live by admiration, hope and love,
And as these are well and wisely placed,
In dignity of being we ascend.'

It is admiration for the true and the universal; it is hope for the ethical use of the five senses and the spiritual development of every possibility within; it is love for the widening of the horizon, refusing to be provincialized by the petty things of religious denominations, political parties or national affairs and abolishing all hindrances to the wider fellowship with all mankind. The promise of Jesus still lies upon the conscience of a waiting world, "Ye shall know the truth, and the truth shall make you free."

In Excelsis

By Thomas S. Jones, Jr.

SPRING!

And all our valleys turning into green
Remembering—
As I remember! So my heart turns glad
For so much youth and joy—this to have had
When in my veins the tide of living fire
Was at its flow;
This, to know
When now the miracle of young desire
Burns on the hills, and spring's sweet choristers again
Chant from each tree and every bush aflame,
Love's wondrous name:
This under youth's glad reign,
With all the valleys turning into green—
This to have heard and seen!

And Song!
Once to have known what every wakened bird
Has heard:
Once to have entered into that great harmony
Of love's creation, and to feel
The pulsing waves of wonder steal
Through all my being; once to be
In that same sea
Of wakened joy that stirs in every tree
And every bird; and then to sing—
To sing aloud the endless Song of Spring!

Waiting, I turn to Thee
Expectant, humble, and on bended knee;
Youth's radiant fire
Only to burn at Thy unknown desire—
For this alone has Song been granted me.

Upon Thy altar burn me at Thy will;
All wonders fill
My cup, and it is Thine;
Life's precious wine
For this alone: for Thee.

Yet never can be paid
The debt long laid
Upon my heart, because my lips did press
In youth's glad Spring the Cup of Loveliness!

In Re Sermons on Wages

By Lloyd C. Douglas

IT is a great temptation to preach on present economic conditions, particularly in respect to wages, at this hour when more people are thinking of that matter than of anything else. It is more than a temptation: it is a solemn duty. The church has a right to speak concerning an issue that so seriously involves the welfare of the bulk of our American people. But, before he makes this adventure, the preacher needs to consult every reliable source of information, that he may be sure of his "facts"; for merely wishing to be honest and sincere in this matter will not furnish a satisfactory alibi if the figures are incorrect or the natural deductions are misleading.

We must use considerable discretion in the handling of a subject so brimful of high explosives. Many a man, chattering vague generalities about "capital" and "labor," only drives the wedge deeper between the men who work and those for whom they work. One cannot predicate of all capital that it is greedy and soulless; nor may it be truthfully said that all labor is downtrodden. It is a mistake to job all employers and all employees into two grand and militant divisions.

Herein lies one of the pet iniquities of the American process of reasoning. We like to tie people up in neat little bundles, and label them, and card index them. The problem is not so simple as that. We persist in cataloging people into classes and groups; attempting to standardize their place in, and value to, society, with the assurance of the hardware merchant wrapping up packages of four, six, eight, and ten penny nails. Every time we prophets and soothsayers begin mouthing large phrases about capital and labor, we take a chance of widening the breach between the honest people of both causes who would like to arrive at amicable understandings. It is part of our business to operate a sorting machine that will discriminate between the decent folk of both parties; and the others.

SALVATION IN GROSS LOTS

If any profit may be derived from experience, it is about time the church learned that she will have to leave off trying to save humanity in the mass, and by gross lots. We have had an epidemic of huge campaigns—noisy, gusty, windy, bumptious campaigns. Most of them have predicted great results before firing off their master shot. They have been surprised and bewildered when the discharge was emitted from the breech end of the gun into the very laps of the people who had foretold the victory. We must get back to the Galilean idea of talking to people, and dealing with people, as individuals! We can make no headway shouting maxims and truisms at, and of, the "masses," (How I have come to hate and despise that word!) the "classes," "the rich," "the poor," "capital and labor."

Just now this task is all the more important for us because all "capital" and all "labor" seem bent upon being thus tied up in two definite parcels. They have arranged their affairs so that the general public will judge all "labor" as solidly committed to certain propositions—some of

which are obviously unfair; and all "capital" as of-a-piece in consenting to practices—some of which are notoriously mean.

PARABLE OF THE TALENTS

The parable of the talents is a delightful setting for a sermon today. It amply repays any amount of study the preacher may care to put upon it. It contains some very effective medicine for all parties concerned in the present conflict. There may be some doubt as to how far one may properly go, in attempting to utilize this story for modern purposes; but, suppose it read as follows:

"For the state of industry is as a man traveling into a far country, who called his own employees, and delivered unto them his goods: and unto one he gave five talents, and to another two, and to another one; to every man according to his several ability; and straightway took his journey.

"And it came to pass that he was no more than out of sight than the local secretary of a labor union came that way, and called a meeting, and did organize those servants. And it was No. 456, Talent Workers' Association. Nor did he go unrewarded who had done for them this thing.

"Now it befell that when each servant discovered what his brethren had received, he recked naught of the difference between their several ability and skill and experience, but thought only of the discrimination made among them; and thereafter they dwelt not exceeding happy together.

"Then he that had received five talents went and traded with the same, and made them other five talents. Likewise he that had received two talents, he also gained other two. But he that had received one went and digged in the earth, and hid his employer's money. After a long time, the employer of those servants cometh and reckoneth with them.

"And it came to pass that they appeared before him, saying, 'Thou deliveredst unto us five and two and one talents, totaling eight. Behold, we have gained, beside them, five and two talents more, making seven. Grand total, fifteen.'

"Now the employer said, within himself, 'I had thought to receive eight talents on this investment. Lo, these men have taken advantage of me, by about 12½ per cent.' And he did speak his mind unto them to the same effect.

"Then he that had received the five talents, and had gained other five, bowed his head and was speechless; for, albeit he was honest and industrious, he was organized. Likewise he that had received two talents, and had gained other two, dared not speak; for he had passed his word to be a regular fellow, and not tattle. And it came to pass that he who had been a lazy slacker did also hold his peace; moreover he did grin, slyly, the while he leaned upon the spade wherewith he had exhumed the buried talent; and did put his tongue in his

cheek, and say, within himself, 'Verily, were it not for this blessed organization, I would now lose my job. Long live No. 456, Talent Workers' Association!'"

No! In this case five talents and two talents and one talent do not make eight—any more than five talents, and two honest men, and one hole in the ground make eight! It isn't fair to anybody—not even to the idler, whose character, as a citizen, should be safeguarded, if he, himself, hasn't the manliness to do it without assistance.

Now—suppose we turn this parable around, and see how it looks from the other side. Suppose it read this way:

THE PARABLE TURNED AROUND

"The state of industry is as if three men, to whom fortune and heredity had been exceeding kind, and who were possessed of much goods, invested their capital in the building of as many factories. And their ability to deal happily and amicably with their laborers was related as five is to two is to one.

"And it came to pass that they were enjoined to organize themselves into a capitalistic combination, lest they be unduly squeezed by their brethren in the next city thereunto.

"Now on a certain day a delegation of workmen came unto him who had five times the usual amount of tact and sagacity, and begged for shorter hours of labor and more pay. And he, being a just man, and knowing he could get about as much work out of them in eight hours, if they were contented, as in twelve, if they were sore at him; and knowing, likewise, that he could pay them more wages without selling his steam yacht, was disposed to listen respectfully unto them; but he could not, for he was organized. Likewise he that had two times the brains and heart of the usual employer was also waited upon by his employes; and, though he was able to treat with them generously, and was of a good disposition toward them, he could not; for, lo, he had passed his word to his brethren.

"Then he who had no more sense than the average, but about the same, was also visited by a committee of his laborers; but he did refuse to see them or speak unto them. And it was so that on the next morning, when they came to work, they read a placard on the factory gate, saying, 'I have locked up the plant, and am going to Cuba for a season. Ye are a hard lot, and I hope to see no more of you.'

"Then did the public speak unto these men, saying, 'How is it ye have enough and to spare, and are able to send your wives to California for the winter, and these men who earn your daily bread for you are living like animals?'

"And they answered, saying, 'We have done the best we could, under the circumstances.' Then did the public say, 'Tell us a little more about these circumstances.' And they were silent. Again did the public inquire, saying, 'How about this fellow who nailed up the sign, and refused so much as to talk with them who had made his fortune for him?' And they, indignant, replied, 'Verily; he is one of us; and we are strong for him. He is our brother. We will all be judged together.'"

That you will not! At that point, we fail to follow! It is Christianity's business to lay this responsibility, and blame, and burden, exactly where it belongs. Honest and self-respecting labor must help. Honest and self-respecting capital must help. Any organization that provides a cloak for selfish capital to hide behind, in these critical days, must go! It is part of the church's task to show it up for what it is—and what it does! Any organization that provides an opportunity for lazy and wicked labor to exploit and menace the cause of the honest workman, must mend its ways or get ready to face exposure! Christianity must say, fearlessly, to the blue laborer, "If you want any sympathy or assistance, in your cause, stop protecting the yellow laborer and the red laborer!"

There must be a disposition on the part of the church to say to the employer who has tried to do the square thing by his men, "Well done, good and faithful servant!" And to him who has followed a policy of grinding his workmen to pieces, at a miserable wage, and then tossing them out the back door for the infirmaries and jails to gather up, "Thou art a low-lived slacker!"

To the honest laborer, Christianity must say, "Thou hast been faithful over a few things. We will help thee to larger freedom and better privileges." To the lazy, sullen obstructionist, who has always been ready to throw down his tolls, and quit, at the slightest suggestion; and to the professional trouble maker, who pretends to be labor's friend, while undercutting labor's cause by petty graft and nefarious dickering, Christianity must be bold enough to say, "Thou art a wicked and slothful servant!"

Whether the church will try to lead in establishing a new relationship between the honest men of both parties to this question, remains to be seen. If one is to judge the future by the recent past, she will not. She has made the mistake of allowing influences, guised as children of light, but quite otherwise as to character, to lead her around by the nose, and lash her into line to serve whatever temporary interests are paramount in the minds of selfish opportunities!

THE CHURCH AND ARMAMENTS

When, twenty-five years ago, the greater nations of the world had gone daft on a great program of building larger navies, if the church had had the sense and courage to say to the powder merchants, and the greedy statesmen, and all other professional disturbers of the peace, "That will be about enough!"—our world would be in a far different condition at this moment. When the war was over, if the church had pointed the way to a quick and just settlement of the issues then confronting the worn and battle tired nations, in a voice of command, we might not now be whetting the scythe for more harvest of blood and tears.

But, whenever the church made as if she would speak, there were always kindly, warning voices, saying, "Better keep out of this. It is really not your business, you know!"

The time has come for the church to engage in some straight talk on the whole labor situation. It is not yet too late for her to make a distinct contribution to this subject, if she approaches the matter fearlessly and fairly and informed. But the preacher who thinks of having somewhat to say, anent this question, must prepare him-

self to hear his closest and best friends (some of whom provide for the bulk of his church expenses) say, "You are skating on pretty thin ice, old man! You had better confine yourself to your job of pointing people to heaven, and telling them about the Bible!"

That was the trouble they had with Jesus! He didn't talk enough about Moses!—said the scribes and pharisees. He insisted on talking about high rents in Jerusalem, and excessive rates of interest on loans, and shady commercial transactions carried on in the very lobby of the temple! It was for that they nailed him to a cross. And any modern prophet who goes into this business of talking *straight goods to all parties concerned*—to mean and selfish capital, and cantankerous and unreasonable labor—must promise himself in advance that he has let himself in for something interesting. Moreover, he will find that he cannot enter upon the subject, at all, unless he proposes to take the consequences of his own audacity. He mustn't expect to stir up the animals on Sunday, and be reported in the papers on Monday, with the hope that everybody will forget what he said on Thursday. Not a bit of it. He will find himself in the predicament of the man who caught the

bear by the tail, and was afraid to let go! He will be bombarded from both sides—if he has been fair—for both sides are almost equally culpable, unreasonable, and selfish. If he has told the truth about them, on Sunday, there will be certain elements, on both sides, ready to pounce upon him. But he will have the satisfaction of knowing that there are also certain other elements, on both sides, heartily agreeing with him, and hoping he may have the courage and patience to continue making his contribution to the cause of justice and the common weal.

It is time the church spoke! Roger Babson, in his regular letter to his constituency, dated April 18, says, "The need of the hour is not for more factories or materials, not for more railroads or steamships, not for more armies or navies—but for more education based on the plain teachings of Jesus." Babson is not speaking to the Central District Conference of the So-and-So Church, either; but to some twenty thousand of the biggest and brainiest business men of this country!

It would indeed be a cause for considerable chagrin to the church of America, if secular business had to lead the way toward a new appreciation of Jesus Christ.

CORRESPONDENCE

"The Good Man"

EDITOR THE CHRISTIAN CENTURY:

SIR: The title is a quotation from Lloyd C. Douglas from his recent article, "Saving the Minister's Soul." It is used incidentally; but all the more because it slips out naturally is it an indication of the author's conception. His title is meant to catch interest by turning what is expected upside down. It supposes that the minister is of course already a saved man. His work is saving others; himself he need not save. He is different from other men. What the world wants of him is that he be a scapegoat for their sins, a Levite to their priest, that now the Lord may do them good. The difference between them and him is that while they hope to finish good he must begin good, and stay good through the burden and heat of the day. He must have been a precocious child, preaching from the big rock in the back yard to his little sisters, breathing soul into little clay pigeons, and growing up in the ring of a halo. As for them, they will have their fling and sow their oats and then get converted, after which the minister will pastor them along with the bread of heaven unto everlasting life. In other words, he will follow out in miniature what his Lord is supposed to have done.

But, strangely, the minister does have his little dimnesses. There is a slight sense in which the tables are turned and he needs a little preaching, too. He needs to hear, say, two sermons a year! At present, "piety" is not the most popular word in his vocabulary, due to an infatuation that goes with modernity.

Add a degree to that statement; it is the most unpopular word. If the feeling is due to modernism, that dates back at least to our up-to-the-moment Lord, who checked the suave words of one of his congregation with the quick retort, "Why callest thou me good? One is good, even God." They were not able to pull off that sort of thing on him. Piety implies holier-than-thou superiority, hopeless advantage. Unless we recover for it a place among the common decencies it will be hateful to the real man. Two sermons will not persuade him to take it on. The trouble is with Mr. Douglas' conception of the minister's work. It is sacramental: a saintly person deals

out saving preaching; salvation comes to the soul by hearing. But the truth is, salvation comes by preaching; not by the excellence of someone else's preaching, but in spite of foolishness when men do their own preaching.

What, then, is preaching? It is not declamation of some other's message or gospel. It is not being a silver-toned Christian Science reader. It is creating, good original work. It is thinking for God and speaking for him, as God, with authority, the truth, what one has discovered, what one knows is right and wills to be true. It is travail, and it is joy like that of the woman who brings forth a son. Does one stagnate who has such experiences? The heart is taxed, the system cleansed, the soul revived, the whole man renewed. It is with the minister as with the woman who is saved by her child-bearing. After such a thing does one complain of being spiritually depleted? Oh, there is the incidental weariness and weakness. There is peril. Sometimes there is miscarriage. But there is salvation, regeneration, the blessing of Mary, the joy of the Magnificat multiplied by Christmas.

Dare I imply that this sort of thing happens every time a minister addresses his congregation, which may be every day of the week and twice on Sunday? Surely that is too much to believe. Yes; and preaching must not be expected too often. A minister cannot prophesy to order, every time it is desired that he speak. Often he will teach, or illustrate, or tell the stories of old, or even quote and declaim. All this may be good work. The real preaching comes intermingled with his other contributions. It is more given to some ministers than to others. When it comes there is more soul-saving for him to whom it comes than for all who hear; and there is no salvation to be had by him elsewhere that can compare with this. And yet it is by no means for him alone. An audience that really hears, really participates in the preaching, is one with the preacher in labor and in reward. It helps him to open the spiritual reservoirs, to draw down inspiration. A regular congregation, a church, that is at one with its minister, extends its influence back into the minister's study, where, as he prepares, he knows its needs and feels its longings. That is what is meant by a praying church. Oh, a minister can preach much who has a church that cares. Always there are individuals

who help him preach, but to have the multiplied power of a united hungry and consecrated church, that is to be a preacher indeed. A preacher can be of no use to sleepers or to the slow of heart. There is no automatic conveyance of good from one to other. There is no substitute for work, the work of receiving and thinking and performing. There is no being wise or being good by proxy. There is leadership, pioneering for those who come after, work for others, but not work in stead of others' work. Each must bear his own burden and do his own bringing-forth. The Protestant who lets the minister preach for him is as vain as the Romanist who lets the priest pray for him. Pray for yourselves, preach for yourselves. Each must work out his own salvation; and it is God that worketh in each.

The letter to the Philippians shows us two great ministers who saved their own souls. One was Paul. He says: "The things that mishappened to me made progress for the gospel, and I know that this shall turn out to my salvation." Paul the preacher in word preached also in deed, and his preaching was his salvation. Paul did not rely for his spirituality on getting in each year one good sermon from Peter and one from Apollos. The other was Jesus Christ. The fact that he saved his own soul the world has been blinded to overlook by the remark at the cross, "He saved others, himself he cannot save." But it is a word of God that the Captain of our Salvation was made perfect through suffering. Jesus saved himself, therefore he is able to captain others to their salvation. This saving of one's own soul is the part of every true man, and the minister is not exempt, for Paul was not exempt, neither was Jesus. What then becomes of this peculiar privileged class of just men who need no repentance, whom the world is trying always to set apart to do its dirty work of being good? The minister is one of the sons of men, having to work for a living, having to win through to salvation; and having suffered being tempted, he is thereby able to help those that are tempted. And whether or not his soul will be saved will depend as in every man's case on his being obedient unto death, dying daily, being baptized for the dead, as Paul was, as Jesus was. Why, saving the minister's soul is as common as saving anybody else's soul, so common a matter, indeed, that it is like breathing, the fundamental necessity, but too common to think of except once in a while, the while one is everlastingly busy doing it.

And that brings us to the bee of Mr. Douglas. We were saying that dying is salvation, and dying is daily, and daily dying is doing our daily business; and, yes, being busy is bee-like. But, O bee, where is thy sting? All America is afflicted with thee, but is it an affliction? Thou art traduced. But stay—Mr. Douglas says he refers to the bee bonnet. We must agree with him about that. We sympathize with his fine humor about the Sunny Sons and the Tri-Mu Fraternity. It is inglorious dying in the cause of fuss to no purpose. But the bee apis is a much needed example. She thinks it over all winter with a fine sabbath calm, she comes out early on her week days, hunts out her treasures, stores them away diligently, attending happily to her work, and when an enemy invades her sacred charge, she strikes red-hot and dies in the act, with no thought for her life, and God keep her true soul! Some contemner may say it is only gathering gold, the same silly process that stultifies the human race. But no; the bee sees the new life that will grow on this same honey; she dreams in her flights of the many queens that may be brought into the world through her sweet work. And so she goes humming to herself about the tasks. The homiletic habit is silly professionalism when one is simply gathering honey out of other hives to stock up one's own. But when one is busy changing pollen dust to ambrosia, or star dust to word of the Spirit, and leading others in the same way, then one is a creator, a happy son of God, and one asks no better salvation. Salvation is doing the will of the urge within, and it is God who urges.

The work of the ministry is not preaching for others to receive, but preaching that others may learn to preach; not telling the conclusion of the whole matter, as one preacher

attempted, but stimulating others to think and create. When I preach, my conclusions are for myself, but my example is for my hearers. This work is for the perfecting of the saints unto the work of ministering, just as the Master's work was to get his disciples to be with him in the life he was living, in the sonship of God which was his character. His preaching was not a set of conclusions, or a code of morals for them, as Mr. Douglas says, but a way of life. Who can imagine Paul "struggling to gain a following for an exalted moral code?" His life was spent in challenge of code religion, the very error from which he had come into newness of life; and his gospel was a gospel not of a new content of religion but of freedom from man-made impositions in favor of spirit-conceptions and self-expressions. To be sure, he gave advice, and worked out principles, but his hope for his hearers was Christ in them, formed in them, speaking from them, a power of life and work. I recognize an influence that comes from the content of preaching; but I believe far more in the contagion of preaching. If only we had whole churches consecrated to the ministry we would be rid of the conception of a class of good men who are the people's religious substitutes. Then the professional minister could come into his own as a leader, a specialist in organization, in religious education, in theology, sociology, and other sciences.

"The good man" does not exist; but may the promise of good-men-to-be cheer us, and the danger of the loss of good men grip us. "Lest, while I preach to others, I become a cast-away"—so much Mr. Douglas quotes to good purpose. But he goes on to suggest a way of salvation which if followed by Paul would have caused him to seek the religious mediatorship of other apostles. Better far let Paul finish the sentence himself, giving us his way of salvation: "I buffet my body, I run, I strive in the games, I exercise self-control, I do all things for the gospel's sake, that I may be a joint partaker thereof."

Paul gave himself diligently to the saving of his soul. So must every minister. That will not abstract him from his ministry but will plunge him joyously and self-forgetfully into it. Of course he must study, must hear others, must get new ideas, must avoid peculiarities and conceits. But he must do his own thinking and creating, and therein will he be saved. None gets so much out of preaching as the preacher himself.

Boston, Mass.

MANLEY F. ALLBRIGHT.

The Other Side

EDITOR THE CHRISTIAN CENTURY:

SIR: In the article in your paper of April 28 by Mr. Obadiah Holmes on "The Threat of Millennialism" the writer says, concerning premillennialism, "Only a dementalized textarian can accept it." This is a strange statement for a well informed man to make. Translated into simple words it means, I suppose, that only a crazy person can accept the texts of the New Testament as they are written—the many promises of the Lord's return.

The author makes no discrimination whatsoever in his sweeping denunciation. Every one who believes in the premillennial coming of Christ is a "dementalized textarian." Who are some of the people having so far lost their reason as to become fit subjects for the lunatic asylum? Well, for example, there was Charles Haddon Spurgeon, the greatest preacher of the nineteenth century. There was Arthur T. Pierson, editor of the world's greatest missionary magazine and author of the church's greatest battle cry—"The evangelization of the world in this generation." There was George Mueller who, by faith, fathered thousands of homeless orphans and became one of the greatest saints of the ages. There was A. J. Gordon, known the world around for his devotional spirit and his missionary vision. There was Dwight L. Moody, the greatest evangelist since the days of Paul. They called him "crazy Moody" when he was alive. He founded an institution that, in spite of the criticism against it, has sent a far larger number of missionaries to the fields of the world than all the combined colleges and institutions among the Disciples of Christ. Out yonder in China is a white-haired man by the name of Hudson Taylor, who has led eight hundred missionaries to

China by his prayers. I think of the beloved Peter Ainslie, world figure, and most outstanding representative of the Disciples of Christ. I think of Dr. W. E. Macklin of China, one of the greatest missionaries who ever went forth. These men, according to the writer, are "dementalized textarians." If they are going to the lunatic asylum I want to go along with them for the privilege of being in their company!

But time would fail me to speak of men in every communion whose consecration and scholarly ability are the equal of any who oppose them, to say nothing of that great host of believers whose simple faith forms the basis for such an unjust caricature as "dementalized textarians."

Professor Harnack has said in one of his articles on this subject that "the advent hope can only be held along with the unsophisticated faith of the early Christians. I am not ashamed, in the midst of this wicked and adulterous generation, to add my simple testimony that for many years the hope of my Lord's return has been the daily inspiration of my life. It has made me a better, purer man, more zealous in missions, more optimistic in outlook. I allow no one to go beyond me in emphasis on spiritual things. I am a mystic. I know that he is in me, the hope of glory, and that when he shall be manifested, I, too, shall appear with him in glory. I cannot deny the deepest experiences of my heart.

I hold no brief for any who may be fanatical on this subject, or who may be taking unfair advantage of their brethren. That there are many such I do not question. There is wrong on both sides. This truth, however, does not make fanatics. It only reveals them. There is not a truth in the sacred Scriptures that has not been shamefully abused. Before us is a scylla and charybdis, the scylla of the scoffer who asks, "Where is the promise of his coming?" and the charybdis of those who wrest the Scriptures hard of understanding to their own destruction. Between the two I propose to sail, with his spirit as my guide, toward the "bright and morning star" until the day breaks and the shadows flee away.

Sir, I deplore bitterness and unbrotherliness, but I declare to you that for intolerance, arrogance and misrepresentation I have never read an article that surpasses the one in question. If these matters are to be brought into your paper I appeal to your sense of fairness to allow both sides to be represented in a full and free discussion in order that your readers may draw their own conclusions from the arguments presented. I suggest the names of Dr. Shailer Mathews and Dr. W. H. Griffith Thomas.

Richmond, Virginia.

J. B. HUNLEY.

Contributors To This Issue

JOSEPH FORT NEWTON, member editorial staff of The Christian Century.

PETER AINSLIE, minister Christian Temple, Baltimore; president Association for the Promotion of Christian Unity.

LLOYD C. DOUGLAS, minister First Congregational Church, Ann Arbor, Mich.

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THE SUNDAY SCHOOL

The "Pious"

ALL you have to do to provoke a smile of derision from your normal man is to allude to another fellow as "pious." "What kind of a chap is he?" "Oh, one of the pious kind"—and he is dismissed with a sneer. "Pious" suggests the long face, the white tie, the Bible under the arm, the Pharisaical pose, the questionable character. It is a case of a good word gone wrong. "Pious" is a good word. To be pious means to possess loyalty and to be conscientious in doing one's duty. A pious wife is a dutiful, loyal wife. A pious husband is a devoted and honestly industrious husband. A pious son or daughter is one who in love discharges every filial duty and constantly expresses loyalty. To be loyal and dutiful is to be a mighty fine type. We will do well, then, to strip this word of its garments of rags and to clothe it again in the fair and becoming dress which belongs to it. To be a "pious" church member—one who watches to do his duty—one who is loyal to Christ and his church—is to be the best kind.

Now what we need above everything else today is "pious" homes. A "pious" home would be one where father, mother, and children would live in such a love that every duty would be cheerfully performed and every loyalty happily maintained. There are more good homes (I am not talking about houses) in America today than ever before (I have to bat an eye when I say this!) but the forces that tend to destroy the home were never more subtle, nor stronger.

Housing conditions tend to disrupt homes. The story of overcrowding is a sad one. I once wrote a thesis comparing the housing conditions in Chicago and New York. Sometimes ten or more people live in one room. There can be little joy, not to say decency, under such circumstances. Think of the little children—with white, pinched little faces—with little air and no pure sunshine. As I sit here in a flood of Florida sunshine I shudder to think of the holes called homes of thousands of children. When you go to a city to see the homes, you are shown a few streets, lined with palaces, but you never think of the stinking, reeking, crowded, noisy, smoke-cursed rookeries and shacks where far more people dwell. You cannot have good family life without a good, sanitary house, and much more time and thought should be bestowed upon housing. I commend for your study the garden cities of England.

Another factor which breaks up family life is the diverse interests of the members of the little group: Father is absorbed in making money, Mother is devoted to social climbing, Brother is wild over the movies and games, and Sister is crazy over parties, dances and clothes. There is little in common. The maid serves breakfast to one person at a time, no one is home for lunch and as soon as dinner is over each one makes a break for some different place. Now and then the family gets together at church, although Mother may be interested in Christian Science, Father may be a hard-shelled Baptist—who sleeps in the pew—while Brother and Sister are so exhausted by the week's revelry that they "sleep in." This unhappy situation is varied by the new "week-end" craze, in which case the family goes to four different places on Saturday or Friday and returns all out of sorts Sunday night. As for "family prayers"—this custom is almost extinct—so rare as not to deserve attention in a study of facts. Lamentable—but true.

Every father ought to call together the family and organize it. Some fundamental common sense and some good, reliable religion should be worked into the acute situation. It is one thing to build up a business, it is another to build up a home. It is one thing to shine among the 400, it is another to be a good mother. It is one thing to be a graceful dancer and another to be a gracious daughter. It is one thing to make a touchdown and another to make your mother's heart happy.

JOHN R. EWERS.

*Lesson for May 22, "The Christian Family." Scripture Luke 10:38-42; 2:51, 52; 2 Tim. 3:14, 15.

British Table Talk

London, April 18, 1921.

THE miner's strike is still unsettled, but the greater peril which threatened us last week is averted. It was a near thing. It would be very hard to find responsible citizens who really wanted what would have been almost a general strike, yet in the end the thing which scarcely anybody wanted nearly came to pass. One cause for comfort there is in the remembrance of last week. There may have been blunders on all hands in negotiations. In the triangular dealings between miners, owners and the government it must have been hard for the representatives of each side to know the mind of the others. There may have been a lack of wisdom and even of common sense, but the temper was good throughout and there were fewer rash words than in any previous crisis of which I have had experience. Public opinion was on the whole singularly calm and serious. It is always to public opinion the last appeal must be made. A strike is an appeal to force, but it is never settled by force, and there is encouragement in the memory that during a week when we seemed on the verge of a great disaster the mind of the nation did not yield to panic.

* * *

What Has Christianity to Say?

What the Christian church can do in such hours it is hard to say. There was a time when such men as Bishop Westcott or Cardinal Manning played a great part in the settlement of industrial disputes; Westcott in Durham among the miners and the cardinal in East London among the dockers, showed what powers of leadership the church might have, but I am afraid that in the last two decades there has been a growing impatience on the part of labor to listen to the spokesmen of the church. And yet, even now, a leader with courage and faith and knowledge might win a hearing. One thing however the workers will not tolerate. It has been called "*babbling in vacuo*"—the sonorous utterance of general principles which are not meant to be brought into any vital relation with things as they are. On this matter Mr. Archibald Ramage, the secretary of the League of Faith and Labor, has written wise and relevant words:

"Either Christianity has something to say or it hasn't; hence the drift from the church. But some of us believe that it has something to say. We do not suggest that ready-made answers are always available for concrete situations, but the fact that answers are not easily found does not absolve us from the task of seeking them. It is by a continual search for Christian principles and examination of modern industry in the light of such principles, an examination illumined by experiment and codified by legislation, that human progress in industry and social life is achieved. In any industrial question some facts are available, although all *ex parte* statements need to be tested. To these facts, when sifted, certain moral considerations must be applied." The same writer declares that the days are past when the church thought for us—but now it must help us to think for ourselves and he closes with this moving appeal to all preachers: "I appeal to you and to all whom God has given power of utterance to speak to the hearts and minds of men so that after study, experiment, adventure and prayer, the system of modern industry shall be re-created upon a moral basis, having as its pillars human personality, human service and human fellowship."

* * *

The New Speaker of the House

It is certain that the new speaker of the house of commons will be Mr. Whitley. He belongs to a family honorably and intimately connected with Yorkshire Congregationalism, and there is no man in public life whom the Congregational churches could claim as a better example of their gifts to the nation.

Unlike some who began their public life among the free churches and afterwards have conformed to the church of England, Mr. Whitley remains among her own people and is a diligent and faithful member of his church in Halifax. The Whitley Councils bear his name. They were created by the commission of which he was chairman and show how great a concern he has in industrial problems and how in cooperation he finds the way out of our tangles. These councils have done much, and would have done more if labor had looked on them with a more friendly eye. But they seemed to large numbers of labor men only a capitalist sop. They were intended to supply a means whereby all parties concerned in an industry might think and plan together. It is along some such lines that the best hopes of a peaceful settlement of our troubles must be sought, and in the future the Whitley Councils may come to play a great part in the life of the nation.

* * *

Denominational Labels of British Statesmen

The denominational labels of our leading men show a bewildering variety. The prime minister is a Baptist. The particular Baptist church to which he belongs is a small one and has its own distinctive doctrine on the method of administering baptism. Mr. Lloyd George said of it in words like this: "It is a most vital distinction; it is a matter of life and death; I would go to the stake for it—but I forget what it is." The prime minister is a loyal Baptist. The speaker is a Congregationalist. The lord chancellor was brought up I believe but is no longer to be found among Methodists. The leader of the house of commons was trained among the Unitarians. The viceroy of India, the governor of Palestine and Mr. Montague, the under-secretary for India, are all Jews, and the successor to Lord French in Ireland, Lord Edmund Talbot, is a Roman Catholic. It may be said that most Englishmen have reached a point at which they have ceased to think denominationally in matters of state. It is a striking fact, however, that in this country very few men of anti-Christian views hold high place in the counsels of the nation. Mr. J. M. Robertson is at the present time the only exception to this rule that I can recall. He has a place of honor in the Liberal Federation. He is a political writer and speaker, very generally respected for his sincerity and ability by those who count his works on the origin of Christianity dangerous and even blasphemous. But England in this matter is not like France, where many of the leading statesmen are frankly anti-Christian, nor is labor in this country anti-Christian. Most of its spokesmen are Christian in sympathy and some of them had their first lessons in speaking in village pulpits.

* * *

Atheistic and Other Propaganda

Those who have better means of learning the facts than I have, tell me that atheistic propaganda has suffered heavily in recent times. The orators in the parks who try to disprove the Christian faith do not find it easy to win hearers. Some of their former pitches are deserted. On the other hand there is a vast increase in the number of spiritualists, and the question of spiritualistic manifestations has become good copy for newspapers. Several of our Sunday papers give great space to the revelations of the other side and books come in great numbers. It is claimed by its critics, however, that these waves of spiritualism come at intervals and then ebb away. Without doubt a favorable moment came for the winning of many hearts for such teachings when the war desolated so many homes and shifted for countless souls the center of interest to that other side. No Christian minister can escape from the question, "Have I left some questions unanswered which these others are answering?"

It may be with spiritualism, as with Christian Science, they

may be protests against a neglect of certain Christian truths. There is always a nemesis which follows upon neglect. But as Browning said, "How hard it is to be a Christian!" How hard it is to keep the fullness of the balance and the amazing breadth of the Christian revelation!

* * *

A Book on Sadhu Sundar Singh

Last year we had with us at our May meetings the Sadhu Sundar Singh. He is no longer to be seen in his yellow robe, or to be heard uttering his eastern parables, but much of his story and of his wisdom is recalled in the book recently issued, "The Sadhu." Here is a work written by two authors in collaboration. One, Canon Streeter, an Oxford don; the other an Indian scholar, Mr. Appasamy, who bears distinctions from Madras, Harvard and Hartford, and the subject a living Christian mystic from the east! There could scarcely be found a more telling instance of the new links and associations which the modern world is making possible. Canon Streeter has suffered as a heretic in his own church, though few men have more weight in scholarship and few in any church have a name like his for disinterested loyalty to truth. He is condemned by certain critics for his views on biblical criticism. He is indeed one of the scholars whom the Sadhu himself would pity because they have the "influenza of higher criticism," and yet with deep sympathy and understanding Canon Streeter writes of his Indian brother in Christ.

It should not be said that Canon Streeter writes alone, because at all points he has worked with his Indian colleague, and yet the final drafting has been by one hand. The Sadhu himself is revealed in at least one new light; in his own words upon hell, so much like the words of other great mystics, he writes, "Thus hell also is a training school, a place of preparation for home. Those in hell know that it is not their home because they suffer there. Men were not created for hell and therefore do not enjoy it, and when these desire to escape to heaven they do so, but they find heaven even more uncongenial than hell, so they return. But this convinces them that there is something wrong in their lives, and thus they are gradually led to repentance." And in the revelation made to him he was told that very few would be lost. "It is so, but don't tell," they said, "because it will make men careless and we want them to enjoy the first heaven, that is, the heaven on earth—as well." The book has a real value for the student of mysticism, and the prayer of everyone who reads it will be for this young Indian mystic, so deeply rooted in Christ, that he may be to India all and even more than all that St. Francis was to Europe. He has survived the persecution in Tibet; he has survived so far the curiosity and the praise of the western world which is more deadly to the soul than persecution, and now may he take to the road again among his own people!

* * *

A Way the Fowler's Eye Hath Not Seen

There is a lovely upland in Sussex where the gorse is very thick in spring, and the heather in August. It was there I spent the days of last week. I had not been there since the late days of August, 1914, when through the heather we went down to the village postoffice to inquire whether the Germans had reached Paris. To that same postoffice through the gorse we went down last week to inquire if the big strike had begun. But the Germans never reached Paris, and the big strike has not begun. Yet in that solitary place, amid the calm of the countryside, the thought could not but visit me, Are we designed forever to live on the edge of disaster, or is there no way of wisdom for man as true and inevitable as the way that the stars keep and the flowers and the seasons? And there was no doubt what is the answer. There is a way that the fowler's eye hath not seen. There is an eternal wisdom revealed unto man, and in the way of that wisdom is life, and every other way leads to death.

EDWARD SHILLITO.

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Congregational Council Will Meet in July

The Congregational Council will meet in Los Angeles in July. This is a strong Congregational city, and it is believed that there will be a good attendance at the meeting, though Congregational representatives must pay their own expenses, even though representing associations. The Concordat with the Episcopalians will come up for further discussion. Since the Lambeth Conference, the Congregational leaders are much more sanguine about the Concordat issuing in something that is practical. The Congregational World Movement will be considered, and it is likely that the organization will be considerably modified. The number of candidates for the ministry in Congregational institutions is distressingly small, and an effort will be made to increase these. The Congregational denomination has in the past recruited its ministry to a considerable extent from the ministry of other denominations, but there is a growing sentiment in favor of training up their own. In this connection the denominational colleges would have to be strengthened, and much larger funds secured for education. The matter of trained lay workers in the churches will be considered as one of the urgent needs of the hour. The Congregational denomination is increasing in esprit de corps, and in recent years there has been a large increase in the income of the denomination for benevolent purposes. In 1919 this income was \$1,697,800, while in 1920 it was \$2,730,400. There are six thousand Congregational churches in America, and of these 2,400 gave little or nothing to the denominational funds. It is hoped to recruit these to have some fellowship with missionary enterprises.

Great Gifts in the South for Education

The Methodist Episcopal Church, South, will put on a drive on May 29 for \$33,000,000 with which to double the present holdings of their educational institutions. Fifteen millions will be used for buildings and equipment and the remainder for endowment. Ninety-one institutions will participate in the benefits of the drive. There are 2,200,000 members in the denomination, and the funds sought will amount to an average of three dollars a year, or five years for each member of the church. This is the second great drive on the part of this denomination, and it is significant that the benefits of this one will all go to education.

Baptist Women Celebrate Jubilee of Organized Work

The masculine contingent in the churches looked on with some suspicion and misapprehension when the women a half century ago or more began organizing missionary societies of their own. Women's organization had always been frowned upon as dangerous. The last week in April the Baptist women of America celebrated the jubilee of their organization. It seems like a long time

since people would object to women carrying on a program of education for foreign missions. A half century of missionary effort has discovered for the church a great force which for centuries was unutilized. The woman's society has inspired thousands of young women to give their lives for missionary work, which is all pure gain.

Annual Meeting of World Alliance for International Friendship

The sixth annual meeting of the World Alliance for International Friendship will be held in Chicago May 17-19. This event will be far and away the biggest event for the Christian people of the city for the month. Distinguished guests from outside the city will furnish a great program. Among these are William Jennings Bryan, Edward A. Filene, John Spargo, Jane Addams, Dr. Aked, Dr. Nehemiah Boynton, Dr. Arthur J. Brown and Rev. Samuel A. Eliot. Among the subjects which will be discussed are the following: "Reduction of Armaments," "The Establishment of Right Relations with China and Japan," "America's Responsibility in World Conditions," International Friendship and the Churches," "United States and Mexico," "Christian Unity the Basis for World Friendship," and "A United World." The evening sessions will be held in Medinah Temple, one of the largest auditoriums in the city. In connection with this meeting there will be a congress on the reduction of armaments. The Chicago Church Federation is acting as host for the meeting.

Welsh Free Christians Hold National Meeting

The national meeting of the free-churchmen of Wales was held recently and the various public questions that are related to religion were considered. The organization pledged itself to the support of the Welsh temperance bill. There has been a movement on in Wales to open the moving picture theaters on Sundays. This will be opposed by the churches. In days gone by the feeling between Episcopalians and the free churchmen was not cordial, but this is improving under disestablishment. The Bishop of St. David's spoke from the same platform as the president of the assembly in a Baptist church on the subject of the League of Nations.

Conference on Christian Ministry

The Fifteenth Annual Conference of Eastern College Men on the Christian Ministry was held in Cambridge, Mass., April 8-10. There were a large number of delegates from many of the colleges and universities of New England. A noteworthy address was delivered by Rev. W. L. Sperry, pastor of Central Congregational church of Boston, who asserted that "the preacher with his two sermons each Sunday has greater opportunities to reach and to influence the lives of other men than has the man in any other calling. The conference laid great stress

upon the studious habits of the minister, asserting that his forenoons must be kept clear for scholarly pursuits, if he is to be of real help to his people.

Would Erect Monument to Memory of Missionary Leader

The United Christian Missionary Society has appointed a committee whose duty it will be to plan a suitable memorial to the memory of the late Rev. A. McLean, missionary leader of the Disciples of Christ. The committee is composed of Rev. George A. Campbell, Mrs. T. W. Grafton, Mrs. Maude Ferris, Rev. L. N. D. Wells and Rev. C. M. Chilton. Recently a district convention in Ohio voted to recommend that the body of Mr. McLean should be removed from the Cincinnati cemetery and taken to the Campbell burying ground in Bethany, W. Va. The committee will consider other memorials, however, than the building of a tomb in a cemetery, and is asking for suggestions from the rank and file of the church.

New Testament in the Vernacular

The late King Alexander of Greece allowed the new testament in modern Greek to enter Greece. Formerly it was smuggled in by immigrants from the United States, but at the present time, in spite of the law, thousands of copies are in circulation in Athens. Bible study circles have been organized. The Orthodox church has tried to enforce the circulation of the classic edition of the new testament, but the people will in the long run overrule an order which prevents a large number of believers from being able to study the holy scriptures.

Disciples Encouraged in Underwritings Campaign

At a meeting of the promotional committee charged with the raising of the underwritings of the Interchurch World Movement, held in St. Louis May 3, it was announced that Euclid Avenue Disciples church of Cleveland had voted to give five thousand dollars toward the fund. This equals the largest gift yet given, that of the Union Avenue church of St. Louis. Rev. A. E. Cory is in charge of the campaign and he expresses the greatest confidence that the Disciple money will all be raised for the Interchurch fund within the coming month.

State Convention Season for Disciples of Christ

During May and June many state conventions of the Disciples of Christ will be held. The Indiana convention is announced for Tipton, May 16-19. At this convention the prominent feature will be a series of addresses by Prof. A. W. Taylor. The Ohio convention will be held at Marion, May 23-26. Other May conventions are those in Texas and Virginia. June conventions will be held in east Oregon, Idaho, Inland Empire, Iowa, Minnesota, Missouri, Montana, North Dakota, South Dakota, Tennessee. These conventions concern them-

selves largely with church extension within the state and with methods of church work. A section of each convention is given over to the women, and in most of the states the interests of the national societies and of the state educational institution are presented.

Pessimism in the Christian World

The war has left an amazing amount of pessimism among Christian leaders. Dr. Algernon Sidney Crapsey, an ex-communicated minister of the Protestant Episcopal church, declares that the Great War will be known in world history as the end of the Christian era. A recent statement by Rev. Minot Simons, secretary of the department of church extension of the American Unitarian Association, is less drastic but is full of disappointment. He says: "The secretary's disillusionment is now complete as to the immediate spiritual effect of the Great War on organized religion." In many other quarters there has been similar discouragement. Christian leaders generally agree that a war is no builder of Christianity or of Christian ideals but rather a destroyer.

Dr. Fitch Evangelizes College Students

The task of presenting the Christian gospel to students is no easy one, and in the selection of speakers for this work the Y. M. C. A. and other organizations exercise great care. Recently Dr. Albert Parker Fitch was invited to Brown University to speak to the students. He took as his themes, "Science and Religion," "Morality and Religion," "Was Jesus a Moral or a Religious Leader?" and "The Qualifications of a Religious Man." The students were allowed to question the speaker at the close. Dr. Fitch granted private interviews during the day, and his office was thronged. Four days were spent in this way and the whole university was filled with a new interest in religion.

Town Could Not Live Without Churches

The town of Liberal, Mo., has an interesting history. It was founded by a man by the name of G. H. Walser, a Spiritualist, who conceived the notion of founding a town with liberal ideas. This was to be a haven for spiritualists and free-thinkers. The town charter provided that no church or saloon should ever be located. In time however the saloon came, and then followed the church. The free-thought university located in the town proved to be inadequate for the moral training of the young people. At the present time there are two churches, Disciples and Methodist. The effort to run a community without a church has proven a dismal failure.

Memory of John Huss Still Popular

The name of John Huss is still revered in Bohemia, and strangely enough he is the patron saint of the secular societies as well as of the evangelicals of that country. As an evangelistic measure the Protestant movement recently held memorial services in various sections of

Bohemia in honor of the great martyr of human liberty. In connection with these meetings the call was issued to the people to leave the church that killed John Huss. Two hundred thousand people have transferred their membership from the Roman Catholic church this year on this call. Those who brought about the death of John Huss hardly realized that after more than five hundred years this man would still be making converts to the Protestant faith.

Church Union in Jugo-Slavia

The war has not brought religious tolerance to the world but has if anything accentuated religious bitterness. In Jugo-Slavia there has been much religious persecution of late, and this has driven the evangelical bodies to find fellowship with one another in the common cause. There are 480,000 Christians of the various denominations usually called evangelical, and these have agreed to enter into a church union. This will give them a stronger arm in dealing with catholic and political leaders who have made life hard for them.

Unitarians of New England Hold a Retreat

The Unitarians of New England held a retreat at Weston, Mass., recently. This is an annual custom of the denomination in recent years. It represents a definite attempt to turn aside somewhat from the over-emphasis upon the rationalistic elements of religion to those which are mystical. Rev. Augustus M. Lord of Providence preached the sermon from the record of the teaching of Jesus. It dwelt upon the fact that many fell away from the teaching of Jesus because they did not really understand it. The preacher of the liberal message has the consolation of looking forward to larger things

for his message through the labors of the understanding few, was the contention of the preacher of the day.

Presbyterians Doing Better by Their Ministers

The agitation for a juster wage for ministers has borne fruit in many sections of the country. The Presbyterians have always been more generous in the way of salaries than some other denominations, but they are making further increases. Henceforth a volunteer for home mission work will receive a minimum of \$1,800 per year. In the state of Pennsylvania, the strongest state for Presbyterianism, 436 churches have advanced the salary of their ministers an aggregate of \$225,000, or \$460 each. In that state there are only fifty ministers receiving less than \$1,200 per year.

Unitarian Laymen's League Sends Men to Chicago

The Laymen's League of the Unitarian church which last year sent a large number of men to Harvard to the Summer School of Theology, will this year send a number of Meadville men to Chicago. Meadville instructors will give courses, and the students will be given quarters in the Baptist Missionary Training School of the city. The liberal denominations with headquarters in the east are becoming increasingly conscious of the importance of the middle west in the future of religion in America.

Universalists Find a Job for Their Laymen

The women of the church have long been organized for special duty, but the various organizations for men have had a hard time making good. Some of the denominational brotherhoods have disappeared and others exist only feebly. The Universalists have organized the

Bishop Manning Approaches Confirmation

THE leading religious denomination in New York is the Protestant Episcopal church. The consecration of Rev. William T. Manning, D. D., at an early date as bishop of the diocese is in itself a very significant event. He will be the spiritual father of more than a hundred thousand souls, and it is said that the work of the churches in his diocese will influence a total of 350,000. The work is so great that he has asked for two suffragan bishops. The last bishop is said to have literally been worked to death. The consecration of the new bishop will occur in the Cathedral of St. John the Divine on May 11. Bishop Tuttle, assisted by Bishop Lawrence, will consecrate Dr. Manning to his new responsibilities.

Dr. Manning leaves vacant the largest Episcopalian parish in the world. Trinity church has 8,500 communicants, and has endowments invested in lands and city property which bring in an income of a million dollars a year. The leader of this vast enterprise is always one of the most prominent figures of the de-

nomination. Rev. Samuel S. Drury, D. D., rector of St. Paul's School at Concord, N. H., has been selected as the next rector of Trinity parish. The two suffragan bishops are yet to be elected. They will be men of large influence in the denomination.

In the matter of salaries, New York is the most fortunate place for a minister of religion to be. The bishop of New York has a salary of fifteen thousand dollars, and lives in a house which is worth \$150,000. His assistants receive \$7,500 each. The rector of Trinity church receives a salary of fifteen thousand. While there is a Reformed church in New York paying a salary equally high, there are no ecclesiastical positions in America with a higher salary.

The cathedral in which the next bishop will be consecrated is to be the greatest ecclesiastical structure in America. When completed, it will have cost between \$12,000,000 and \$15,000,000. While a number of noteworthy cathedral churches are in construction in America, none will excel this one in beauty or magnificence.

Universalist Comrades, and this organization in a single season has shown great vitality. A recent meeting was held in the City Club in Boston at which there were three hundred men present, and in other cities there are strong chapters. They are making a survey of the manpower of the various Universalist churches, and propose to furnish lay speakers for various occasions. A special missionary enterprise is the location of a Boys' Home in Japan, which is making a large appeal to the men.

Viviani Defines Religion of France

M. Viviani, who came to this country recently on a special mission from France, spoke by invitation to the Federal Council Commission on Relations with France and Belgium. He said: "Do not forget that we are a nation of tolerance, believers in religious liberty, that we are a people of strong faith, and that we protect and respect all religious faiths. A great French statesman, who was also an illustrious poet, Lamartine, characterizes France as the 'Christ of Humanity.' It is true in a deep and reverent sense—France has suffered for all peoples. That is still our mission, and we need your moral and spiritual help, and your affectionate cooperation in our future mission."

Disciples Church Builds Clubhouse for Women

First Christian church of Ft. Worth, Tex., called to its pastorate ten years ago a young minister, L. D. Anderson, who would come only on condition that a new church building was erected. Six years ago the new structure was completed at a cost of two hundred thousand dollars, and it is now paid for. The next enterprise of this alert congregation is to erect a building to be used as a clubhouse for women. It will cost \$200,000 and will afford a home for 165 young women. Various home conveniences will be provided for them. Half of the money has already been secured and the work will go forward on the clubhouse this coming year. The minister has taken into the church during his ten years' pastorate over two thousand new members.

Chicago Congregationalism Hears Lloyd Douglas at Club Dinner

The Congregational Club of Chicago recently gave a dinner at Hotel Sherman with Dr. Lloyd C. Douglas, minister First Congregational church, Ann Arbor, Mich., as chief speaker. About 300 persons were present. Dr. Douglas spoke on "The Higher and the Highest Education," dealing with objects of religion which appear particularly in a university constituency. Over one hundred faculty members of the University of Michigan are members of Dr. Douglas' church and the church is thronged with students. It would be difficult to say whether Dr. Douglas' address stressed harder the principle of academic liberty and reverence, or his own confession of evangelical faith. His sharp turns of sentences which have made his piquant style peculiarly attractive to Christian Century readers and readers of his charming and illuminating book, "Wanted—A Congre-

gation," kept his audience eagerly listening for an hour and a half. Dr. William E. Barton presented a memorial tribute to Dr. Gunsaulus for the permanent records of the club.

Universalists Establish an Itinerant Ministry

The Universalists think that the big churches should not have a monopoly of the good preaching. They have an arrangement for sending out their very strongest preachers on itineraries among the weak churches that the latter may find encouragement and new strength. At the present time Rev. Frederick W. Perkins, pastor of First Universalist church of Lynn, Mass., is making an itinerary of the smaller churches in Illinois and Indiana. During his absence from his pulpit, Rev. L. S. McCollister of Tufts Theological School will supply his pulpit. The work of Mr. Perkins in the middle west is directed from the western headquarters of the Universalist denomination in Chicago.

Churchmen Favor New Film Measure

The censorship fight with regard to the movie films has been lost in state after state this winter, though there are good indications that such measures will carry in New York and Massachusetts shortly. In California there is a bill before the legislature which is favored by churchmen as obviating some of the disadvantages of putting film control into the hands of a few people. The Eden bill provides that the reviewing of films shall be in the hands of the Superintendent of Public Instruction and a board nominated by the state Board of Education. Submission of the films would be compulsory, but the power to forbid exhibition would not be lodged in this board. In

case a film was approved, the teachers would be allowed to announce this fact. Lists of approved films would be on file to submit to those exhibitors who wished to run clean shows. This list would also be useful to churches in fighting the immoral tendencies of the cinema.

Presbyterians Will Have a Church for the Jackies

The naval school at Annapolis brings young men from all parts of the United States to study for service in the United States Navy. It is felt that the young men of this city have been neglected and better church facilities will be provided for them in the future. The Presbyterians have been holding church services in an old opera house. They will build a new churchly building, financing this enterprise from the funds of the New Era Movement. The church is to be called the National Presbyterian church on account of the fact that the membership is drawn from all of the different states of the union.

President of the United States a C. E. Alumnus

Dr. F. E. Clark and some other prominent workers in the Christian Endeavor movement recently made President Harding an honorary alumnus of the Christian Endeavor Society. The ceremony was held at the White House on Sunday afternoon, April 24. Surrounding Dr. Clark were fifty representative pastors and Christian Endeavor leaders from the nation's capital, representing the various religious denominations. An amusing incident of the formal ceremony was the stubbornness of the pin that was presented. Neither Dr. Clark nor Mr. Percy Foster could open the pin. Dr. E. B. Bagby, a Disciple minister, was heard to suggest, "Perhaps Mrs. Harding can

California School Calls Dean Stauffer

THE southern branch of the University of California is located in Los Angeles. This school provides courses for students during the first two years of their university work, after which they must go up to Berkeley to complete their studies. The University of California is greatly crowded, being now the largest university of the country, with over ten thousand students. Hence there is need of further educational opportunities in the city of Los Angeles.

Last year the Disciples of Christ raised over \$800,000 for the opening of what they call the California School of Christianity. The trustees of this organization immediately called to the financial headship of the organization Rev. F. M. Rogers, then the state secretary of southern California. Prof. C. F. Cheverton of Eureka College was called to the faculty along with Dr. D. A. Russell, Rev. C. R. Hudson and Prof. C. A. Cole. Recently an educational head for the enterprise has been secured in the person of Dr. Vernon Stauffer of Hiram College. Dr. Stauffer was trained at Union Theological Seminary and at Columbia University, where he received the degrees of A. M. and Ph.

D. He has served as a minister as well as a college administrator. His title will be dean.

Two dormitories are being erected for the use of the school this spring, a dormitory for girls and a dormitory for boys. At present the classes of the new school are being held in the Wilshire Boulevard Disciples church. The California School of Christianity will give religious courses to state university students during the first two years of their work in the university, and will offer the courses of a standard college for the last two years of the collegiate course to students who do not wish to go north to Berkeley. The authorities of the University of California are already embarrassed by the magnitude of their educational problem and they have welcomed the coming of the Disciples educational enterprise as it relieves the state of a part of its heavy responsibility. There is no other Disciples educational institution in the state of California, and the Disciples are relatively strong in that state. It is believed, therefore, that the new school, which fills a rather unique place in the educational world, is destined to have a very prosperous future.

open it with a hair-pin." President Harding in accepting the pin said: "I think I may say, however, in this connection, that, tolerant though I have been and am, and hope I ever shall be, in the matter of the religious thought and belief of the peoples of every land, I may confidently assert it to be my strong belief that what this world needs today, in its distress and want, is more Christianity, and a more pronounced religious tolerance as between denominations, both of which ideals are strongly represented by the Christian Endeavor movement."

Chicago Churches Took Wounded Soldiers to Church

There are ten hospitals in Chicago in which wounded soldiers are slowly regaining their health. The Chicago Church Federation sent out a communication to the churches about the needs of these young men. On May 8 the churches sent automobiles and hauled to church the invalids that were able to go. Those unable to leave the buildings were presented with flowers. The occasion was Mothers' Day and in the various churches visited sermons were preached appropriate to the day.

Movie Film Sets Forth Presbyterian Work

At the annual meeting of the Presbyterian General Board of Education in New York recently, there was an advance exhibition of a film setting forth the problems of the Presbyterian colleges. The film has been prepared for

use at the General Assembly at Winona Lake and after its use there it will be exhibited in Presbyterian churches all over the land. The film is called "Men of Tomorrow." The New Era Movement has been using some of its money as "challenge funds," and as result of the lure of the New Era money, a total of nearly five million dollars has been raised the past year for college buildings and endowment. The Presbyterian General Board of Education has elected Dr. M. Willard Lampe as associate secretary in charge of the university department. Dr. Lampe will have headquarters in Chicago. Most of the leading denominations of America are either locating their main missionary administration in Chicago, as the Methodists have done, or else are establishing branches here as the Congregationalists and Universalists have done.

New Bible House Dedicated in New York

The New York Bible Society has recently finished the new Bible House, which is located at 5 East 48th street. On Monday evening, April 25, the house was formally dedicated by Bishop-Elect Manning, of the Protestant Episcopal church. In connection with the dedicatory services he prayed for the time when we should "all be drawn nearer together

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in outward and visible, as well as inward and spiritual unity, so that in the sight of all men there may be one fold as well as one shepherd." The building is the gift to the society from the estate of Mr. James Talcott, and is valued at \$250,000. It is of unusual beauty and contains sales-rooms, board and committee rooms, kitchens and serving facilities, an assembly room, and a fine gothic study. A roof garden is a unique feature. The New York Bible Society is known for its conservative business policy. It never makes any debts, always measuring the work which it does by the resources which are at hand.

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reviewing Kirby Page's new book, just published by the Christian Century Press,

The SWORD or The CROSS

says:

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"What might have been the history of the last twenty centuries if the church had consistently opposed war? The writer of this book reminds us again of the teachings of Jesus, many of them still but dimly comprehended or even wholly misunderstood. The "sword," of which he spoke in Matt. 10:34 and Luke 22:36, was to mark the line of division between right and wrong, to make a cleavage, not in the bodies of men, but in the ancient philosophies and age-old customs, and especially in the interpretation of religion. His teachings to his followers, his rejection of the tempter's lure of worldly greatness and power, his new standard of love and kindness, of forgiveness, of brotherhood, were all against war and bloodshed. His kingdom was not one of power and possessions and mighty armies and wars. It is, as clearly as his words could express it, a kingdom in the hearts of men who place love and faith and kindness and mercy above all the prizes of the world, with its fightings and conquests. This was the meaning accepted in the early church. Has the modern church wholly forgotten the glorious vision?

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EDITORIAL

The New Age and Its Tokens

DURING the war there was a profound conviction on the part of Christian leaders that we were living at the end of an age and at the beginning of a new era. H. G. Wells recently expressed this idea very well when he said: "This is the end and the beginning of an age. This is something far greater than the French Revolution, and we live in it." The disciples of Jesus were also convinced that they lived at the end of an age and at the beginning of a new epoch. As time went on and nothing in particular seemed to happen, the mood of expectancy passed into one of skepticism. This skepticism arose from the fact that those who were looking for a new age had certain materialistic signs in mind and could not discern the signs of the times. Just now there is a similar period of skepticism in the Christian church which affects to doubt whether the war has changed anything at all. It looks to many as if the world were settling down to the same old occupations and interests and beliefs. But the more thoughtful student of current events sees overwhelming evidence of the presence of new and revolutionary forces. The enfranchisement of women is one of these forces. Women have always been a conservative force in human society and the net influence of their entrance into political life may be of a different sort than certain reformers expect. But no one can doubt that the new place of women in the world life will work a revolution. Prohibition has come. It rocks the economic boat all over the world. Right or wrong, however one may view it, no one thinks that it is not important. It is adding enormously to the efficiency of the United States. This fact taken with the fact that we were already the richest nation in the world would seem to prove that America is bound to domi-

nate the entire world economically. What resentments will result from this, no one can foresee. The world-wide opposition to war is a new thing. While the pacifist dates the beginnings of his movement to earlier times than those of Isaiah, never before has the common heart of humanity felt the need of religious sanctions for an anti-war program as today. Russia with its evolving soviet government is a revolution in the world of government more radical than the revolution in the United States a century before. All these manifestations of a new age are just beneath the surface, yet there are some people who think that the world is going on just as it used to do.

Hell or Purgatory?

IN recent years there has been a revival of the spirit of vindictiveness in operating the legal machinery of punishment. The old-time idea has been revived which assumes that if the punishment of the criminal in hand is severe enough, others would be inhibited from venturing an infraction of the law. When such an idea dominates the state, the church will show a tendency toward a revival of its hell-fire doctrine. The punishment of sinners in the world to come was thought to be eternal and as terrible as possible in an age in which nearly two hundred offences against the English law were punishable with death. Both the state and the church agreed in the idea that the purpose of punishment was to vindicate the majesty of the outraged law. Turning to Christian standards, however, the motive of punishment is found to be reformation. Paul has a mysterious formula of excommunication which he proposes for the incestuous man of the Corinthian church, but there is a provision that this punishment may result in the reformation and final salvation of even this unclean

man. An age that believes in capital punishment, which is the longest sentence that can be given by an earthly court, will be hospitable to the idea of an endless hell-fire for the unsaved. But an age which insists that the motive of all punishment is reformation will want to find in it a redemptive element. Just now there is a willingness on the part of many Protestant thinkers to re-examine the medieval doctrine of purgatory. It was a more Christian conception than the hell of Milton or Dante. It came into bad repute by the unspeakable abuses arising from the practice of masses for the dead and the payment of money for the shortening of the punishment. But apart from its abuse, the idea of purgatory is not essentially absurd. Ever since Canon Farrar shocked the Christian world with his book, "The Eternal Hope," there has been a growing conviction that God would not easily confess himself defeated with any soul. Even his punishments should be looked upon as the efforts of a loving Father to save the souls of men from the errors of their way.

Fallacies of Interpretation

IN the discussions at the Disciples Congress at Springfield, Ill., last week, there were set forth by different speakers from the floor at one of the sessions, a number of the logical fallacies that have characterized the theology of the past. One is the assumption that literary documents make the same impression on every mind. It is assumed that once people are divested of prejudice they will all read the documents of the New Testament alike and reach identical conclusions. But minds equally fair often get opposite views of a passage of scripture. The legalistic minded theologian also makes appeal to an authority which he never is willing to subject to examination. Although the canon of the New Testament was settled by a council of the Roman Catholic church, the tradition-bound Protestant continues to accept uncritically the work of this council. Thus his authority in the end is really Catholic rather than Protestant. For him the New Testament is a legal document, and the end of discussion. This is the uncritical assumption of a major premise, the fatal defect of deductive reasoning throughout the history of the world. The method of trying to arrive at religious truth without appealing to any external norms involves infinitely more labor. Some minds tire in the presence of such a process. They find a resting place in some form of authority, Protestant or Catholic. The live Christian is willing to pay the price for a faith that is real, even though it must be—and it must be—experimental.

The Five Points of Prohibition

VARIOUS national temperance organizations have agreed on the following five points for a law enforcement measure and will push for its enactment by congress. (1) Absolute prohibition of all importation of liquor. (2) Court jurisdiction extended to the enforcement of prohibition in the Philippines and all other islands under our flag. (3) Concentration of all lawful liquor in

bonded warehouses. (4) Wherever practicable the denaturing of all liquors, thus rendering them unfit for drinking, and the exclusion of the use of any intoxicant from the making of patent or proprietary medicines except where no other base is possible. (5) The prohibition of beer as a medicine and the revocation of all permits. The press carried a news item a few days ago to the effect that a new anti-prohibition organization was receiving applications for membership by thousands daily and that its membership had grown from one to one hundred thousand in a few weeks. This is the seventh such organization started since the eighteenth amendment was enacted. It will be as short lived as the others; it cannot produce the drinks, and greed and appetite do not consolidate great numbers of men for long unless there is profit forthcoming. The present congress is overwhelmingly dry and will probably see that another nail is driven deep into John Barleycorn's big coffin lid. Meanwhile it is interesting to note that with the overwhelming majority given bone-dry prohibition enforcement in Ontario, the British brewers are pushing vigorously for a home-made temperance measure that will "improve the bar" and that the English public is both inquiring for and listening to "facts in regard to prohibition" which American speakers, both from Canada and the United States, are ready to give them.

Sensationalism In the Pulpit

AT a time when sensationalism in the American pulpit tends to decline, it is reported that it is increasing in London. Church attendance in Great Britain is in a period of sag just now, and that may be one of the reasons. Even clergymen of the established church are giving long series of sermons which review current drama. A flavor of the religious is given by little homilies mixed in with the dramatic criticism. The kind of preacher who was willing to marry a couple on roller skates for the sake of the two column head that could be gotten on the newspaper account of it is happily disappearing. New discriminations are emerging with regard to the challenge of public attention. If the alternative of sensationalism is dullness, then the cure is almost as bad as the disease. A dull newspaper wastes good paper and ink. Dullness is journalistic sin. The dull sermon wastes the resources of the parish life. The machinery of the parish is built up to a considerable extent around a pulpit. If that pulpit lacks in light and leading, the whole institution languishes. The kind of sensationalism which seeks to thrust a preacher into the limelight and make him talked about for his own sake is thoroughly bad. There is another kind which makes people talk of a great message which is legitimate. Isaiah went about in a captive's garb through the streets of Jerusalem. It was shocking and sensational, but it directed the minds of the people to one of the great points in the message of the prophet. This was quite a different procedure from that of a modern minister who throws his collar, coat and vest around the stage in a frantic endeavor to prove that he is a great pulpit orator. Force in preaching does not necessarily preclude elegance. The greatest expounders of the Chris-

tion gospel have been those who have discovered that the religion of Christ was a religion of beauty as well as a religion of power.

Have the Farmers Signed a Magna Charta?

WHILE all other classes have been organizing, the farmer has remained strongly undivulgaristic. He has relied on the laws of supply and demand while others have taken control of the laws. But the farm paper and the agricultural extension service have been reading a few lessons to him and the sudden fall of prices on what he sells without a corresponding fall on what he buys brings him to consider them in a wide-awake manner. What he sells is down almost to pre-war prices but the farm machine with which he produces it is still up to war prices. The Farm Bureau now has 1,500,000 members in forty-three states. Some months ago they called their sister organizations in and appointed a committee of seventeen; this committee has reported, and if the organized farmers carry through their program it may prove to be the economic magna charta of agriculture. This report covered grain only, but the same program is being carried out in regard to other major products. An iron clad agreement to sell a commodity through their own selling cooperation only will be signed. They will erect their own elevators and own their own terminals. It will be hard on the excess middleman but it will be fine for consumer and producer, and it will reduce the middleman business to its logical basis and help him as a consumer. When capital, labor and the professions organize, the farmer must organize also. But economic peace will come only if among the organizations there is cooperation, not a selfish class war.

Unemployment Growing Worse

UNEMPLOYMENT in the United States is rapidly becoming our leading national problem. The government figures and those of the labor union officials are practically alike. At the present time the number of workers out of employment is close to four million. Some of these are women who during the war took steady jobs and do not need to work unless there is need. But in far the larger percentage of cases, the unemployed are men and heads of homes. That unemployment is growing is the particularly alarming aspect of the industrial situation. At this time of year industry should be in full swing. It is not. While automobile factories have taken on a little more life, the buildings trades in many cities are tied up with strikes. While the men of the community walk the streets for work, great public projects are held up for lower prices. In Illinois \$60,000,000 worth of road work awaits the change that business men think is about to come. The result of long periods of unemployment shows in a great increase in mendicancy. The American tramp almost disappeared during the war. There was plenty of work for everybody. This fact should discount the cynical judgment that tramping was generally a voluntary profession.

Tramps, as a rule, will work when there is opportunity. But the back door mendicant is with us once more, and his tribe will rapidly increase unless something is done. The statesman will find in the solution of this problem one of his most urgent and grateful tasks. There is even in prosperous times much unemployment because of the seasonal nature of much of our work. We need some method of coordinating the work of winter ice cutters and summer harvest hands. A mobile labor force which, under the direction of a government employment bureau, would meet the labor demands of different sections of the country would go far toward relieving the situation that the nation faces. Meanwhile our national and state officials continue to muddle along. The voice of the expert economist and of the humanitarian ought to be heard in the counsels of the politicians and office-holders.

A Nation Turning To God

FOR a century France has been thought of as a nation of skeptics. Great churches in Paris had but a handful of worshippers. France was the home of Voltaire and Rousseau. Comte and his religion of humanity had arisen there. Protestantism was scarcely more healthy in its life than Catholicism in face of the all-devouring skepticism. During the war there was some evidence of a new spirit at work. The young manhood stood day by day in the presence of death. These men were defending their homes against the invader. Their commander, General Foch, was a devout Catholic. Other leaders were equally devout Protestants. Even the proud old Clemenceau deigned to enter a church. Since the war is over the number of theological students in the great Catholic seminary of Paris has increased until there are now 360, the largest number in the history of the institution. A considerable number of candidates of other than French nationality have been rejected. There are now 150 students registered in Protestant theological institutions throughout France, which is more than the figures for 1914. Not only is there an abundance of ministerial candidates, the students not going in for the ministry are in many cases writing and distributing tracts upon religion. While France has historically been Catholic, the difficulties in the way of strong religious belief cast in medieval molds is very great. There was never in all the history of France such an opportunity for the evangelical faith. If this faith learns to fit the new mood of the national life, it might make great progress among those who have not heretofore felt the need of a religion. The war has brought contacts with Protestants which have done much to break down ancient prejudices. The land of John Calvin may yet be the home of a mighty movement inspired by evangelical insight into the gospel of Christ. In France such a movement would perhaps not be characterized by the crudity and lack of aesthetic feeling which have characterized it in other sections of the world. France may yet teach us something about the religion which is at once free and beautiful.

The Sense of Sin in Modern Life

SOME years ago Gladstone remarked that the most striking fact in the religious life of his time was a decay of the sense of sin. Dean Inge, of St. Paul's, has said much the same thing of late, despite the appalling apocalypse of evil in the great war, adding that this change has come about mainly in the last fifty years. To which we may add the words of Sir Oliver Lodge, that "the higher man of today is not worrying about his sins at all, still less about their punishment. His mission, if he is good for anything, is to be up and doing. As for original sin, no one but a monk could have invented it." These words not only state the fact of the decay of the sense of sin, about which all agree, but also the prevailing feeling with regard to it—a feeling of relief, as if we had passed from under a cloud into a more natural, wholesome, and sunny conception of life.

The tendency to ignore sin and fear, which is the shadow of sin, is everywhere apparent in the religious literature of our day, not to mention a significant philosophy which declares both sin and fear to be wholly a delusion. Denunciation of sin, threats of punishment have almost disappeared from the pulpit, and are left to the masters of the drama, like Ibsen, who makes us look with uncovered head upon the uncovered horror of sin, and the ghosts which haunt it. Nor will it hardly be said that this change of emphasis is because we have attained to the perfect love which casteth out fear. No; but in revolt against the disproportionate punishments predicted in former times—unworthy of man, much less of God—we have ceased to fear punishment because we do not think we deserve it. No doubt the pendulum has swung too far toward the opposite extreme, with some loss not only of solemnity but of moral seriousness, but on the whole, as even Dean Inge admits, it makes for spiritual sanity and health.

There is danger of unreality for those who today make use of ancient forms as the expression of their religious life. In the letters of Oliver Cromwell occur expressions—full of reality on his lips three hundred years ago—which would surely strike us as unreal, if not hypocritical, from the lips of modern men. Many of our most popular hymns also incur this danger, putting into our mouths very emotional statements of doctrine which too frequently can have no reality in our own experience. The attempt of each age to express its sense of sin, to be genuine, must be the outcome of its own experiences of mind and heart. Enforced conformity to the theory and expression of an earlier age is fictitious and enervates character. The past is for instruction, not for imitation. We must breathe the religious life of our own age. That of the carboniferous age was, doubtless, favorable to the formation of those monstrous vegetable growths which were the source of the great coal beds, but ours is a more sunny air and there are more birds in it.

Today, if our young people read Bunyan—let alone the awful, paralyzing fear which broods over the pages of Newman—they do not understand the strange struggle

which tormented his spirit. Even those who are older find it difficult to believe that he was as vile and wicked a wretch as he thought himself to be. His "lies," one would go bail, were wild fictions told more for fun than for injury, and his "fancy swearing" was surely a form of literary expression—an imaginative exaggeration due to his vivid temperament, and impossible to a mind of different type. One reads the Confessions of Tolstoi assured that if he had been actually guilty of half the sins which he confesses, he would have been a physical, mental and spiritual wreck passed praying for. It reminds one of the pawky Scotchman who, after listening to the late Dr. Whyte, who portrayed sin with a like terrible intensity of insight, remarked: "If I had to do business with the Doctor, and believed half the things he says about himself, the terms would have to be strictly cash on delivery." He felt that the preacher, quite unconsciously, was describing an unreality, at the behest of a dogma, and not in accord with the facts of life.

If there has been a decline of the sense of sin, as all admit, it has been due, not to moral degeneration, but to an advance in the direction of reality and right perspective and proportion; and the reasons for it, albeit many and complex, are not far to seek. For one thing, we have revolted against the intense moral dualism which divides mankind into the lost and saved, and assigns to the two classes a difference far surpassing the wildest freaks of inequality in which fortune indulges. Today men are neither white nor black, but gray, the bottle of our knowledge having been shaken until it is all nearly of one color. There is so much good in the bad man, and so much bad in the good man, that if one is too good for banning the other is too bad for blessing. The line between good and evil is clear enough, but it is a line crossed and recrossed by all of us many times. Human nature is seldom or never wholly good and seldom or never entirely saintly or heroic. Then, too, our views of sin have changed from a time when all the natural impulses of humanity were held to be evil. We are less subjective than our fathers, less introspective, with the result that we escape their morbid self-inspection. Instead, we emphasize the positive side of life—doing good rather than merely avoiding evil—and are more aroused and governed by hope than by fear, by reward than by retribution.

Best of all, our vision of God has been deepened and ennobled, and not an arbitrary sovereign, but a divine fatherhood is seen to be truest and most essential for the moral guidance and redemption of humanity. What Christ was seen by his disciples to be; what he was to their experience, that we dare believe God is eternally. In the parable of the prodigal son we have the true—because Christlike—conception both of sin and its healing. "Against heaven and before thee"—there is a divine order of the world, a law of righteousness in nature and in the life of man. This the sun and moon obey; the stars also with their steadfast shining, and also

The moving waters, with their priest-like task,
Of pure ablution round earth's human shores.

Only man, in his tiny province, disobeys; but our unique glory is that we are persons, and it is with a person that

we have to do. We can by our action or inaction be grit in the wheels of the universal order, and we can also wrong a divine Father, as one breaks the trust of a friend. "The Lord turned and looked upon Peter, and Peter remembered"—the vaunting promise and the pitiful result! But in Christ we have to do not with a metaphysical abstraction, but with a God revealed in the only terms we can comprehend, whose love—far from sentimentalism, and as awful as gracious—has in it the secret of unknown redemptions. In him we learn the truth that our moral struggle is a real struggle, just because God is in it, and beyond it too; and that is the guarantee that the perpetual contest of the spiritual against the material in human nature will issue in final victory.

Indeed, when we turn to the teachings of Jesus we find a much less gloomy attitude toward sin than is the habit of Christian theology. Jesus saw sin with "other and larger eyes" than ours, but he hardly mentions it except in connection with repentance and forgiveness. He never encourages either brooding over past sins or self-imposed expiatory suffering, and we hear nothing of the sense of alienation from God in his words. His teaching is very severe and exacting—extending sin beyond the act to the motive, beyond the word to the thought—but it is fundamentally happy and joyous, because he saw beyond sin to the sources of its cleansing. To notorious evil liver he showed himself tender and merciful beyond any teacher that ever walked among men, deeming sins of the flesh far less terrible than sins of the spirit, such as hypocrisy and unmercifulness to our fellow men. To the religious misleaders of his day he was ruthlessly stern, as if he actually limited the area of sin on one side while he extended it on the other. His principle that only that which cometh out of the mouth defileth a man swept away a vast mass of ceremonial, pseudo-sin which had become a burden.

Thus, in our vision of sin, as in other things, slowly we are arriving nearer to the Mind of Jesus, who, despite the passing of ages, is the most modern of all teachers. The sense of sin may seem weak in the modern man, but that is only seeming. As a theological term, let us confess that it no longer makes its old appeal, but as a social fact and experience it looms large in our thought. Ruskin, in a passage which brings a lump into the throat, tells us that luxury will be possible in the future—luxury for all and by the help of all—but that luxury at present can be enjoyed only by the ignorant or the callous. For, he adds, "the cruelist man living could not sit down to his feast, unless he sat blindfolded"—not realizing what the things served him cost in the labor, and often the sorrow, of his fellows. Such was the vision of Maurice when he confessed the sins of his age as his own, identifying himself with humanity—as a pantheist thinks of God—in its struggles, its sorrows, and even its sins. It is this sense of personal guilt for social sin, injustice, cruelty, and hardness, that is the unique mark of our time, whereby huge and horrible evils, accepted fatalistically by our fathers as part of the order of things, rise up to haunt and torment us. For, actually, we are partakers of the common guilt, as we are involved in the community of calamity, as much by our indifference as by any overt act.

Yes, the bitter fact remains—as our greatest literature testifies—of a discord in what should have been harmony.

Our life is a false nature; 'tis not in
The harmony of things.

Evermore, as an undertone in these giddy-paced times, we hear that old haunting sob which echoes in Vedic hymns, in penitential psalms from yonder side of the pyramids, no less than in the literature that has been influenced by Hebrew thought—a mysterious restlessness and sense of wrongness, a cry of pain and a quest of peace. As buried civilizations yield up their treasures, that cry is heard without need of sound or language. Kipling represents the noble Lama of Tibet as a pilgrim seeking "the river that washes away sins," and another tells us of a poor Korean woman who came out of the country district to one of the towns, asking all she met to guide her to "the place where they heal the broken heart"—which things are parables of the moral agony of humanity today, as in all the past, of which each of us finds interpretation, if he is honest with himself, in his own heart.

The Troublesome Tooth

A Parable of Safed the Sage

I had a tooth that gave me much trouble. For the Dentist filled it, and filled it yet again; and when the nerve within it died, then did he treat the Root and filled it once more. And there were certain years wherein it gave me good service, and I depended upon it when I wanted to come down hard upon the Steak.

But there came a day when the Dentist said, There is no more that I can do. And so far as I see, it doeth no harm; but the day is not far distant when thou wilt lose it.

Now it soon came to pass that the Tooth gave me trouble; but I went not again unto the Dentist, for I said, There is but one thing that he can do for it; and that can never be undone; now, therefore, if I can make it last a little longer, whatever service I now get is Velvet.

But the feeling of it was not like unto Velvet; for it gave me pain in mine Eye, and pain in mine Ear. And there was a Sabbath Day when it hurt me all the time I stood in the House of God.

And on the next morning I woke early, and I was on the step of the office of the Dentist when he came from Breakfast.

And what he did to it was a plenty.

But when I came away, I spake unto Keturah, saying, Thine husband is a man less wise than men think him; for had I shown half the good sense with which men credit me, then had I done this thing Two Months ago.

And I thought of the way men hold onto Bad Habits, that give them discomfort and help them not at all to deal righteously with God or Man; yet how they Linger Shivering on the Brink, and dread the feeling of the Cold Iron.

And unto all such men, I say, Fool not with the matter, nor delay; see that thou have the bad habit removed, and cast it far from thee. And though thou feel some sense of Ache and Vacuity, yet shall this also be for thy comfort and Good Health.

Capitalism and the Ideals of Jesus

By Scott Nearing

CAPITALISM is an economic system under which the machinery of production is owned by one group or class and used by another group or class. The using (producing) group pays a rent to the owning class for the use of its machinery. The owning group is thus enabled to live, without working, upon the labor performed by the producing group.

Capitalism got its start in Great Britain after the middle of the eighteenth century. During the past hundred years it has spanned the world with its methods and in its search after new markets and new opportunities for investment and exploitation. Capitalism has usually booked passage into new lands under the names "western civilization" or "Christian civilization," but the essential nature of the system has been the same wherever it has gone.

The great nations of the world, in 1914, were all capitalist nations. Indeed, in the ordinary language of the west, "capitalism" and "civilization" had become practically synonymous terms, and were used interchangeably.

Nor was this surprising.

Capitalism had spread over the world in a night. It was big, strong and fine. It had kindled the imaginations of prince, knight, squire, artisan and peasant by offering unheard of opportunities for immediate and easy wealth getting, at the same time that it held the liberal or radical mind with its promise of a democracy built upon a wholly new design.

MAGIC GROWTH OF CAPITALISM

Capitalism grew with a magic swiftness, and until the world war it seemed to be in the full vigor of youth. The war, which was both a logical outcome of the capitalist system, and a negation of that very productivity in which capitalists took their greatest pride, shook capitalism to its foundations. The result of the struggle in terms of lost man-power, disorganized production and bankrupt finance were more shocking to the structure of capitalist society than even its most bitter antagonists had predicted. Compared with the wars of the past, this one was of very brief duration, and yet, in those four short years, the most extensive damage was done to the capitalist mechanism.

The advocates of the capitalist system were eager in their anticipations of the good years that were to succeed the war, with their dangerous Teutonic rival out of the way. More than two years have passed since the armistice. During those two years, the debts of Europe have nearly doubled; the taxes have mounted; millions of men have been and still are under arms; petty wars have come and gone, in Europe, Asia and Africa, but European capitalism has not been reconstructed. On the contrary, ever since the Russian revolution of 1917, it has been growing clearer and clearer that European capitalism has been so completely shattered that it never could be revived in its old forms.

Why was this? Why should a new, immensely successful, and apparently vigorous social system go to pieces in less than a decade? There is only one answer to that question: capitalism was so inethical in its aims and so

unsocial in its workings that it had neither stamina nor endurance to withstand the shock of the war. Compare the ethics of capitalism with the ethics of any of the great teachers of the world—they are at odds from beginning to end. Compare the ethics of capitalism with the ethics of Jesus—they contradict, word for word and line for line.

CHARACTERISTICS OF CAPITALISM

Walter Rauschenbusch did as much as any man in the United States to contrast the principles of capitalism with the ethics of Jesus. His "Christianity and the Social Crisis" and his "Christianizing the Social Order" are two of the books to which the student of the question may turn for a never-failing source of inspiration, and an admirable example of logical thinking. In these books Dr. Rauschenbusch covers the whole subject much more learnedly and adequately than it can be covered in a brief paper.

The capitalist system of economics can best be compared with the ethics of Jesus by taking certain of the outstanding characteristics of capitalism and measuring them side by side with the sayings of Jesus, such characteristics as:

1. Its emphasis on the importance of material possessions;
2. Its reliance on competition as a beneficial social force;
3. Its exploitation of the weak and the defenseless, and
4. Its coercion, through the capitalist state, of its citizens.

Capitalism is based on the assumption that a man's happiness and well-being depend upon the extent of his material possessions. To be rich, in the capitalist world, is to be successful. Consequently men and women strive madly for wealth—giving body and soul alike in exchange for its possession. Yet, "what shall it profit a man if he shall gain the whole world and lose his own soul?"

THE SUCCESSFUL FEW

The struggle for the possession of wealth has at last centered great funds in the hands of the successful few who, in the mad scramble, have survived, and emerged with everything upon which they could lay their hands. Perhaps never before in the history of the world has there been such a difference between the economic position of the rich and the poor as there is today in the great capitalist centers of the world. According to the income tax returns in the United States, there were in 1918 sixty-seven persons who reported an income of at least \$20,000 a week. One income ran to nearly a million dollars a week. In all, there were 159,606 persons in a population of one hundred millions, who reported an income of as much as \$200 a week. Among the very rich, more than nineteen-twentieths of the income was derived from rent, interest, dividends and profits. In other words, they were not actively engaged in rendering any service to their fellows, but merely because they held titles to property, they were able to receive fabulous sums, which poured into their coffers in a never-ending stream.

Meanwhile, the masses of the wage-earners were being

paid less than \$50 a week. The wage statistics published by Massachusetts, New Jersey, and New York, for this same year 1918, showed that there was practically no such thing as a wage-earner making a regular income of \$100 a week; that on the contrary, in a year when the experts reported that \$55 per week was the minimum necessary to maintain the physical health and social decency of a family, the great majority of male wage-earners were receiving less than this amount.

The recipient of \$10,000 per week is looked upon as successful because he has succeeded in amassing an amount of property which enables him to live without working. The mechanic earning \$50 per week is looked upon relatively as a failure, because he must earn his bread in the sweat of his face. Under the capitalist regime, a man's life consists in the abundance of his possessions. It is hardly necessary to point out how completely this contravenes the Christian precept: "A man's life consisteth not in the abundance of the things that he possesseth."

PRIVILEGES OF WEALTH

Neither is it necessary to go farther and point out that in capitalist society the rich have all the world at their disposal. They enjoy the first fruits of everything because they are rich. The destruction of the poor is their poverty, under capitalist society as under every other form of social organization. "The Son of Man came to seek and to save that which was lost." Capitalist society heaps its rewards at the feet of those who are already replete with this world's goods.

Capitalism is built on the competitive theory of life. The doctrine of the English common law was *caveat emptor*—let the buyer beware. It was the business of him who purchased to see that he was not cheated in the commodity that he secured. Every transaction was an opportunity for the seller to defraud the buyer. The same thing has been true of the whole structure of capitalism. Every man has been for himself. He has not been in business for his health. On the contrary, his purpose has been to acquire the largest possible amount of wealth. Profit was his goal, and if in the pursuit of this objective, it was necessary to wreck a competitive enterprise, or to destroy a competitive organization, he did this as a matter of course and was regarded by his business associates as a hero in proportion as he was able to carry at his girdle the scalps of his business opponents.

"Do unto others as you would that they should do unto you" can have no part in a competitive order of society. "Love one another" falls on deaf ears in a system of social organization which raises every man's hand against his neighbor. Capitalist society is built on competitive lines. Christian ethics pre-supposes co-operative activity. The two concepts are quite at odds the one with the other.

THE OWNER AND THE WORKER

Under the capitalist system of society each business man competes with his fellow business man. There is however under capitalism an even more fundamental form of struggle, that is, the conflict between the owner of the machine and the worker. James Madison noted that one of the most frequent sources of strife had always been the vari-

ous and unequal distribution of property. Under the capitalist system, a few own the means of production, with which the many must work in order to live. A few, because of their ownership, take a part of the wealth created by the workers and live on it without themselves performing any useful service in society. This exploiting class is therefore a parasite class accepting the service of others, but refusing to render a like service in return. The parasite class is rich, and powerful because it is rich. The workers are poor—poor because they are workers. Because they are poor they are weak, and because they are weak the capitalists oppress them, using all of the machinery of organized society to keep them in subjection. Thus, one of the leading spokesmen of capitalism in the United States, Roger W. Babson, writes in April, 1920:

"The war taught the employing class the secret and power of widespread propaganda. Now, when we have anything to sell to the American people, we know how to sell it. We have learned. We have the schools; we have the pulpit. The employing class owns the press."

The machinery of society is on the side of those who own the material possessions upon which capitalism lays so much store. Blessed is he that is rich under capitalism, and cursed is he that is poor. The beatitudes of this system find no parallel in the fifth chapter of Matthew.

CAPITALISM AND PATRIOTISM

Capitalism is organized in national units—Great Britain, Japan, the United States. Within each of these national units, a consistent propaganda is maintained to make the citizens "patriotic," that is, they must believe that their country is the greatest country on earth, and they must be prepared to prove their greatness by destroying the life and property of any other country which challenges them. Hatred and fear are two of the weapons upon which capitalism chiefly relies to maintain its civic standards. Poisonous gases are manufactured, tanks are fabricated, warships are built on these two primitive human emotions.

"Love your enemies." "If thine enemy hunger, feed him; if he thirsts, give him drink," are the behests of Christian ethics. Yet those who attempted to live up to these standards during the years between 1914 and 1918 were jailed and tortured and shot for their pains.

"Thou shalt do no murder" was the essential part of the teaching of Jesus. Between 1914 and 1918, every great capitalist nation in the world conscripted its citizens and punished those who refused to shoulder a gun and go out to slaughter their fellows. The United States today has upon its statute books a conscription law which goes automatically into effect, the moment a war is declared.

During the war, an event of momentous importance occurred. The Russian people threw off the yoke of czarism and attempted to free themselves not only from political tyranny, but from economic slavery. Here was a people which had been suffering under the most bitter forms of oppression for generations. What was capitalism's answer to their efforts for liberation?

First, there was war at Archangel and at Vladivostok. Second, there was a "sanitary cordon" of specially made states, created for the purpose of preventing the Russians from reaching the outside world. Third, there was the

blockade, under which even such fundamental necessities as medicines were refused to the Russian people. Fourth, there was the public financing of insurrection and counter-revolution under Yudenitch, Denikin, Kolchak and Wrangel. Fifth, Poland and other states were financed and their armies were officered by money and by representatives of the great capitalist nations.

"Whosoever offendeth one of these little ones that believeth in me, it were better for him that a mill-stone were hanged about his neck, and that he were cast unto the depths of the sea," compares strangely with the iniquities of the Russian blockade.

END OF A CENTURY

The world has had a century and more of capitalism with its pursuit of material wealth, its competition, its exploitation, and the coercive power of its nationalistic organizations. At the end of this period, it terminated in the world war. Millions died on the battlefield, other millions at home were destroyed by famine and pestilence. Poverty stalks in the centers of capitalist civilization. Mountains of debt are heaped up. The ruling classes in the various capitalist countries continue their course of army organization and navy building, of competition for trade, for markets, and for investment opportunities. Even the stupendous cost of the world war has not taught them, could not teach them, because they are committed to the system that logically produces these things.

"All ye are brethren," has no place in a world divided between competing nationalities. The capitalist state sets up a flag which is the boundary of fraternity; beyond the reach of that flag men are enemies, not brothers. "Suffer the little children to come unto me and forbid them not," can find no acceptance in a civilization where the goal is material possession and the means is profit secured without labor through the exploitation of fellow human beings.

BUILDING A NEW SOCIETY

Men cannot serve God and mammon. Either they believe that life consists in the abundance of material possessions, or else they believe that life consists in the richness of service and in the outpouring of sympathy and understanding. For those who are ready to serve mammon, and who have even a moderate measure of ability, the present order of society offers handsome incomes and choice investment opportunities. Men can get richer today than ever they could in the past. This rule holds good for the few. For the masses, the machinery of present-day society presents a form of mechanical slavery that has rarely if ever been paralleled in its intensity. The ethics of Jesus not only have no place in such a society, but anyone who professes them or undertakes to live up to them will be made the object of ridicule and attack.

No man who holds to the teachings of Jesus can support the present order of society for a day. The sooner this fact is made clear in the minds of the rising generation, the sooner will their youth and enthusiasm be enlisted on the side of a new society, built along kindlier lines, with a greater regard for the humanities than has ever been dreamed of under the present order.

The Lion in His Den

By Lynn Harold Hough

THE Lion was just saying—but I am forgetting that you do not know the Lion. He went to the college of liberal arts of a certain great university as John Melton Harper. His career as an athlete every college man knows. His brilliant work in his classes is remembered a bit wistfully by many a quiet professor who is giving his life to the tasks of technical scholarship. His social charm swept everything before it. And it was about the beginning of his junior year that he received the name by which all his friends know him. From that time he was "the Lion." And so it has been ever since. The one football game of his senior year which marks the climax of his athletic achievement is still the subject of yarns which old grads tell, and no freshman with a body as well as a mind is allowed to forget it. He used to slip away in the summer with great bundles of books and so in vigorous out door life and in wide reading his long vacations were passed.

After his graduation he was at Oxford for a year. Then he matriculated in the graduate school of the American Institution which does most notable work in research and in duetime received his doctor's degree, majoring in history. A month after that the accident occurred. And in a few weeks his friends knew that all his life he would be an invalid with no hope of recovery. The time might come when he could sit occasionally in an easy chair. But he would never walk again and he would never be capable of work which taxed the little remnant of vitality which was left to him. The first months were full of rebellion and terrible struggle. He said no hard or bitter word. But you could see that the fight was raging as you looked into his eyes. Then came the first indications that he had won his biggest battle. The old light gradually came back to his eyes. The old shrewd whimsical mirth played about his speech. And the day came when this helpless invalid gave you the impression of being more virile than most of the men you met upon the street. The vigor and masterful energy of his mind seemed to grow rather than to decrease.

More and more he was able to read the books for which he cared, and that meant a range as wide as human interest goes. And gradually it became possible for him to write a little and to talk with some of his friends every day. Every few years a book has come from his pen. And the world of scholarship has recognized their technical adequacy and their ripe human charm. But his talk has not been recorded. And it is here that he is really revealed. He sits as it were a little apart from life with the perspective of struggle, the insight of suffering and the outlook which moral and spiritual victory give. But he keeps all his hearty zest for every gripping vigorous activity. He admits that he still plays football. Only now he plays football with his mind. He lives at the heart of the world. Yet he has a poise and a spiritual serenity of which this tense and overwrought age knows all too little.

Well, as I began, the Lion was saying:

"I'd like to take H. G. Wells and Paul Shorey and rub them together until I made one man out of the two."

"They would both resist the process," I laughed.

"That's just the point," chuckled the Lion, "Of course they would both resist it. And yet it's precisely what each one of them needs. If Wells had the high humanistic spirit of fifth century Athens it would make a new man of him. He misses every defining thing in the treatment of the fifth century in his Outline. And if Professor Shorey could look out on the world with eyes which have glowed with the dreams of Wells it would be like Athens and New York joining in a promising and noble wedlock."

"That's just the trouble with you, Old Man, "I broke in, "You are all the while trying to join things which cannot be united. I believe if you had been Noah you would have tried to bring each beast into the ark in the particular company of its most deadly antipathy."

The Lion was suddenly serious:

"Don't take the wrong train out of the big station," he said, "You are heading for the wrong destination. If you stop to think for a moment you will see that as a rule every man's interpretation of life needs to be supplemented by some element in the view which he dislikes the most. It is only when we learn from our foes that we become really good fighters."

"There's a difference between learning from our foes and becoming our foes," I object, "I don't want to be rubbed into the man who is my favorite aversion until I become a part of him."

"You are forgetting that in the meantime he will become a part of you," replied my friend.

"And perhaps each of us will surrender the best instead of the worst of ourselves. Then how will you like the combination?"

"I hope you won't do that," said the Lion, "but if you do, the result will be a man who has at least ceased to be plausible. As it is each of you capitalize your insights in getting a hearing for your mistakes. If only the worst of both survive it will stand out for exactly what it is. And there is always the possibility that the best will unite and neutralize the worst and in that case you have done something for your country. You had better go and look up your favorite antipathy. He can do more for you than your best friend."

"But about Wells—" I interjected.

"Wells," said my friend oracularly, "Wells is mind divorced from moral struggle. He would be the greatest possible teacher for a world of clear and easy intellectual levels. There are no heights of awful aspiration. There are no terrible depths down which you gaze with shuddering awe. If you try to read Wells after reading Dante or even after reading Carlyle you know what I mean. He is crisp and nimble and he has the cool audacity of a mathematical mind. He has his own fine eloquence. But his Utopia would be the urbane home of depleted personalities. The Greek tragedies gave you abysmal gloom. But they gave you life infinitely rich in the experience which bends the personality to great issues. There is a mathematical modern Heaven where you have to pay for happiness by being eternally commonplace."

"But surely you don't mean to accuse Wells of that sort of thing?" I enquired.

"Of just that," said the Lion, "His bright originality

has all its quality of agile energy because you see it against the background of a richer world which he assumes but which he could not keep alive. If you think your way into a world dominated only by the principles and the relationships which belong to his mind in the messianic period of his writing you will see that such a world would be unthinkably dull. His dream of brotherhood is a great dream. But it must be realized along the path of a personal life whose moral and spiritual richness he does not even understand. Now the fifth century Greek tragedies could teach him—"

"Why not the first century Prophet?" I broke in.

"As for that," said my friend, "Wells is too busy with one or two principles of the first century Prophet ever to have seen his life or his teachings as a whole. He is so busy with a couple of leaves that he has never seen the tree. And the two or three leaves he knows are not enough for the healing of the nations."

Then I had to go. And the Lion lay back quietly in bed. I wondered if I had allowed him to talk too much. You never can remember that he is ill.

BY THOMAS CURTIS CLARK

To the Corsican

(Died May, 1821)

NAPOLEON, the glory of your name
In olden days was as the noonday sun,
But now, that proud autocracy is done,
The world casts scorn upon your storied fame.
Your words were steel, your presence made men cower—
And yet your soldiers loved you, stanchly true;
But when your realm into an empire grew,
Pride hurled you headlong from your seat of power.
In ancient times there was a lowly Man
Who with sublime affection loved His kind,
But to His dream the lords of earth were blind,
And Him they slew, with fierce and fiendish plan.
That Man still lives, and millions follow Him,
While you walk lonely, in the shadows dim.

Blind

O FALSELY pious, bound with somber vows,
You rail at joy, you hold it sin to smile;
'Tis all in vain the Maytime wreathes its boughs
With rose and snow—you hold your eyes the while
To musty books. How can you reconcile
Your dull, gray faith with these gold-sprinkled ways,
With this gay orchard beauty, mile on mile?
Your God is not the God of these ambrosial days,
When every bush and tree is filled with joy and praise.

The Dream

DREAMS are the stuff of which the worlds are made.
Before the sun and stars hung out in night,
There was a dream, the Dreamer of it God,
Who in the darkness brooded—and 'twas light.

The Layman's Professional Mind

By Morris H. Turk

THOUGHTFUL churchmen, both lay and clerical, have been distressed at the smug complacency that prevails in many ecclesiastical quarters in all denominations. The tendency to substitute religious professionalism for spiritual reality has become definite enough to be disturbing. One essential aspect of the situation has been well set forth in the recent article by Mr. Joseph E. McAfee in *The Christian Century* entitled "The Minister's Professional Mind." With interesting accuracy the clerical spirit has been assayed and found to be spiritually wanting. The professionalism of the ministry is seen to be the direct path to hopeless reaction in religion. Unless something can be done to bring a renewed and vital experience of reality in the functioning of the clerical office the church will continue to lag in the moral leadership of the world. Men of religious discernment in all faiths are gripped with the conviction that the ideals and principles of Jesus are alone competent to form a basis for the reconstruction of the world order. They are equally certain that the church must follow these ideals and obey these principles if it is to have any worthy share in building "the new heaven and the new earth." It follows inevitably that the church must depend upon its clerical leaders for guidance and inspiration in so momentous a task. And the professionalizing of the minister's mind is a deplorable fact that must be faced.

But Mr. McAfee's analysis, excellent and correct as to existing conditions, does not touch the deeper problem of the causes which have professionalized the mind of the minister. He reports the fact with merited exactness and interprets them with judicial fairness. But he makes no examination of the environment which has given rise to the conditions. Rather he seems to take for granted that the responsibility for the minister's professional mind rests with the minister himself; that his autocratic ecclesiastical attitude is due to his own self-satisfied assumption of religious authority.

THE LAY ATTITUDE

That the minister is chiefly if not solely responsible for the condition of the church is indicated in Mr. McAfee's assertion that "our law courts are not more absolutely dominated by the professional men of the law than are the institutions of religion controlled by the clergy. In neither is the lay voice or attitude more than a passing incident, to be noted and benevolently commented upon on occasions, but to be treated with the unaffected and unruffled complacency of superior and unimpeachable professional authority." As a report of the regime obtaining in the Roman Catholic and Greek Orthodox churches this statement might be regarded as approximately correct. But with the possible exception of the episcopally governed churches the statement is only partly accurate.

This inaccuracy, however, is due to the fact that Mr. McAfee's article explored but one hemisphere of the ecclesiastical world. Into the undiscovered fastnesses of the layman's professional mind he did not make any considerable excursion. But even a hasty survey reveals the

subordinate place which the clergyman holds when compared with the men of other professions. Every attorney or judge who is a member of a Protestant church knows that his pastor has hardly a vestige of the authority, either official or professional, that is accorded to men of the law. Every physician and surgeon knows that his advice to his patients has immeasurably greater authority than the advice of his minister to his parishoners. No attorney would continue to represent a client who disobeyed his instructions. No physician would retain as a patient anyone who refused to follow his treatment. The final authority of both lawyer and doctor is recognized, respected and obeyed. But when we turn to inspect the authority of the minister the situation seems to suggest mirth.

REVERSING THE ORACLE

An oracle of a forgotten day once declared "as with the people, so with the priest." This explanation of an ancient religious slump may not be without some suggestion for our current ecclesiastical difficulty. A priori it would seem that as now democratically organized the Protestant churches might well share with the ministers the responsibility for the present condition. With our traditional attitude of mind and uncritical habit of thought it is easy enough to jump at the conclusion that the clergy, assumed to be the authoritative leaders, are alone to blame for our religious inefficiency. But this hasty notion is little more than an instance of the irrational and immoral habit of making the minister the scape-goat for all sorts of ecclesiastical failures. And this, of course, is neither decent nor just. The laymen ought at least to share with the clergy the responsibility for the shortcomings as well as the triumphs of the institution of which both are organic parts.

For the essential democracy of the Protestant churches, in spirit and in practice, gears the clerical function closely into the very life of the church. The ministry is not some dictatorial authority imposed upon the church from without or from above. Protestant ministers are distinctly of the church, by the church and for the church. While the official conduct of the ecclesiastical machinery is vested largely in clerical hands, the sovereign authority rests after all with the churches which create the offices and bestow the responsibility.

PASTOR OR SERVANT

The pastor of a church is understood by the laymen who compose it to be the servant of the church. In all of the congregationally governed churches (like the Baptists, Disciples, Congregationalists and similar bodies) the minister has only such standing, authority and leadership as the church may wish or be willing to give him. There is not one prerogative which he can demand or claim as an intrinsic right. He has, it is true, certain functions sacramental and otherwise which the church has delegated to him. But the gamut of his ministry is derived

from the church which creates him and controls his service. Even in churches which are presbyterially or episcopally administered the minister has still only an assigned authority. And every student of recent church history knows quite well that there has been a wide-spread and positive movement to subordinate the minister, increasingly to the decisions and desires of the churches.

Even more evident is the practical working out of this tendency. To such extremes has this concept of clerical functioning gone that in the minds of many laymen and in the practice of many churches the minister is regarded as an employee to be "hired and fired" at the pleasure or displeasure of a majority of the members "present and voting." A leading metropolitan daily some time ago editorialized the abrupt dismissal of a local minister on the thesis that every church had an absolute right to demand that its pastor should preach only such sermons as pleased its members. The basis of the argument was that inasmuch as the church was paying for the preaching it had a right to the kind of preaching it wanted. "Bought and paid for" settled the matter. And this opinion is not by any means a solitary one. It is not even unusual. It is a pathetic commonplace in the thought and practice of many laymen and churches.

CHURCHES AND MINISTERS

The clear and undeniable fact is that the ministers who are now serving the churches are the kind of ministers that the churches want and demand. The minister's professional mind is the inevitable concomitant and inerrant result of the layman's professional mind. Of course the layman will be disposed to deny the soft impeachment. There is indeed an outward, and to a degree sincere, acknowledgment of the technical authority of the minister's ecclesiastical functioning, and a certain instinctive respect for the clerical office as divinely ordained. But there are few laymen who will hesitate to pass judgment upon their ministers' orthodoxy, whether in the realm of theology or the equally important field of Christian social ethics. Unconsciously the layman grows up with certain doctrinal concepts, the more or less inchoate deposits of Sunday school teachings and pulpit utterances during his academic years. These doctrines he easily identifies with absolute truth; and when the busy years of money-making fall upon him and dragoon his every interest and effort, he continues to hold without revision the doctrinal formulas of his youth.

Not all laymen have this experience, but many of them do; at least those who have not consciously continued to think a reverent way through the advancing problems of religious progress. The average layman is not much given to self-imposed religious thinking and almost not at all to theological reconstruction. He is commonly content with "the faith once delivered to the saints." Then when another minister arrives with enlarged and progressive ideals of Christian faith and practice he is quite certain to be judged in accordance with the static beliefs of the conservative member and counted a heretic with dangerous tendencies. This is nothing less than the expression of the layman's professional mind. He makes no claim to professional standing, it is true; but he does

consider himself entirely competent to decide upon the minister's orthodoxy.

With the steady, and in recent years rapid, development of democracy in the church, laymen have assumed an increasing share of real ecclesiastical authority. This is as it should be. But in many instances this authority, untrained and inexperienced, is unhelpfully used and sometimes it is abused. A considerable amount of lay floundering should, however, be charged off to lack of knowledge and practice. But after all legitimate deductions have been made, there remains a fairly serious indictment that many of the lay members of the church have not risen to the opportunities for service as might be expected.

IDEALS OF SUCCESS

The spiritual ideals of the church have not always been cherished as of primary and supreme importance. With his improved business administration of the church the layman has often brought also the worldly shrewdness of the office and the exchange, the outward measures of prosperity and the material standards of success. "All bills paid" and "large additions to the membership" have often supplanted concepts of real religious service and the larger enthronement of Christ in personal and social living. The lay ideal of ministerial success not infrequently descends to the approval of vulgar popularity, with a minimum of regard for intellectual honesty, spiritual reality or the Christianizing of the community. Devotion to outworn creeds, allegiance to irrational customs and emphasis of trifling issues have kept many laymen from sharing largely in the great and heroic tasks of the Kingdom. So far as the forward work of the church is concerned, so far as the leadership of the pastor is involved, it is a safe estimate that at least fifty per cent of the book membership of our Protestant churches is a liability and not in any sense an asset.

Under these conditions it would not be expected that the church would always desire and seek the men who could best serve the challenging ideals of the living Christ. The standards of ecclesiastical prosperity that dominate in the minds of the laity are the standards to which the minister is expected to conform. A large and well known city church of featured conservatism had occasion to call a new minister to its pastorate. The lay leaders who dominated the life of that church deliberately selected a young man whom they could manage. They did not want a progressive leader; they wanted an obedient servant who would eat out of their theological hands. Another church specified that the new minister must be a conservative in theology and not interested in social questions. Every minister knows how common are these two specifications on the part of pastorless churches.

ECCLESIASTICAL FIDDLING

Another large church, heedless of the great work that beseechingly faced it, called to its pulpit an inexperienced youth just because he had a pleasing way about him, although he had little ability and no adequate preparation for a heroic task. That church is still engaged in ecclesiastical fiddling while its great work remains undone. Many churches require first of all that a prospective minister

should be "safe"; which being interpreted means that he must be a stand-patter in theology, a side-stepper in Christian social ethics, a sentimentalist in the pulpit and a soft-handed coddler in his parish administration. The fact is that most churches call the sort of ministers they wish. Wisely or not, the individual church largely determines the character of the ministry of its chosen leader.

All of which is not to be construed as a blanket indictment of the whole church of Christ. No such intimation is even shadowed. The criticisms suggested refer to tendencies in the church at large, to individual churches and to personal members. There are hosts of churches which are unreservedly devoted to the compelling ideals and redemptive dynamics of the world's only Saviour. Multitudes of loyal laymen, consecrated men and women, are striving with utter sincerity and tireless zeal to obey all the teachings of Jesus. Pew-holders of humble but heroic spirituality are daring to adventure far and fearlessly with the conquering Christ. Unnumbered disciples of every faith and creed are making glorious sacrifices, even unto the uttermost, for the sake of the love-crowned Cross. There are many churches superbly like unto the shining standard, "a glorious church, holy and without blemish." But there are also unworthy churches and un-Christian members; and these defective and delinquent elements in the total life of the church are a menace to the very life of the church itself.

The churches can have virile, progressive, heroic and sacrificial leaders in the pastoral office just as soon as they demonstrate a genuine desire for such men. Whenever the laymen demand preachers of large intellectual calibre, social vision and spiritual ideals, all shot through with a veritable passion for the religious authority of Christ, there will be no lack of able and devoted men eager to serve the churches. It is not the slender wage alone that keeps the best men from the pastorate. The real barriers are the fossilized customs, the piffling sectarian limitations, the cheap and unheroic ideals which the church holds as the norm of ministerial activity.

STRAGGLING FOLLOWERS

There are hundreds of the noblest and largest men in our colleges and universities who would gladly devote themselves to the high service of the church if they dared. But they are unwilling to subordinate their allegiance to the truth that makes men free to the reactionary opinions of the straggling followers of the gleam. They can not trust their finest gifts into the hands of men who are more concerned for an outward show of ecclesiastical prosperity than they are for the establishment of the kingdom of heaven among all men. So these brave knights-errant of the chivalrous cross give their glorious lives to holy service in distant lands. "I have no difficulty," said a noted seminary president, "in getting recruits for the foreign field; but I find it almost impossible to enlist our best men for the home churches."

The greatest spiritual tragedy of our day is the apparent incapacity of so many of our churchmen to comprehend the superb challenge which Christ is striving to bring to vision in the soul of his church. Only by daring loyalties can the church be made so strong that neither

the gates of hell nor the threatening tides of an infamous materialism shall prevail against it. The church must have ministers who are unfettered and unafraid; men who in thought and work will be found wherever the living Christ is making holy adventure for the redemption of the race. If the church is to continue to function as the body of Christ it must forsake its ease, its selfishness and its backward look, and call to its exalted service men who in personal calibre and valiant consecration are fitted to be the spiritual path-finders and moral pioneers of our struggling day. In the tremendous tasks of our changing world, in the august spiritual issues of the most crucial hour since Calvary, the Christian ministry ought to be the supreme place of outstanding leadership. Young men of spiritual discernment and religious passion are eager to devote themselves to the moral rebuilding of our broken world. But they are reluctant to subject their sacred gifts to the hazard of the layman's professional mind.

The Crucifixion

"AWAY with him! Away!"
We hear the rabble say.

Let him and all who are allied
With him in thought be crucified!
Away with him! Away!

Away with him! Away!
What are the charges, pray?
Why, he would have God's will be done
On earth and all his peoples one.
Away with him! Away!

Away with him! Away!
Can naught their vengeance stay?
Oh, no! The money-mad and those
Who make short shrift of others' woes
Have staged their final play.

Away with him! Away!
Will Justice speak some day?
Oh, yes! God is not wholly dead,
His thunders mutter overhead,
His vivid, livid lightnings red
Will make us pay—we'll pay!

CHARLES R. WAKELEY.

Contributors to this Issue

SCOTT NEARING, Ph.D., Lecturer Rand School of Social Science, New York City; author "Woman and Social Progress," "Social Religion," "Poverty and Riches," etc., etc.

LYNN HAROLD HOUGH, D.D., minister Central Methodist Church, Detroit, Mich. Author "Productive Beliefs."

MORRIS H. TURK, D.D., Congregational minister Natick, Mass.

The Community Church

THE community church is the subject of much discussion. It is not yet a clearly defined issue, but that does not prevent hot criticism of it nor deter some from shouting its virtues from the house tops. The backward looking are sure it is something bad or it would not be; it is new and that is enough. The cynical grouch at it with ill concealed satisfaction just because they are cynical. The cautious are waiting, in rather clamorous silence, for it to define and prove itself. The radical minded know it is just the thing simply because it is new. Critics of all that is, just because it is, see in it a sign and hope and a promise. Sober minded men who know that few things are as good as they may become and who believe that even the good can always be made better welcome the enterprise, study it with open and helpful minded care, and advocate all they find of promise in it.

It is that there are thousands of communities where religion is largely in the discard because of over churching. The zeitgeist today is for democracy and cooperation. True, there is a resurgence of all that is narrow and autocratic as a temporary result of the war, but this is only reaction from an over plus of idealism and sacrifice stimulated by artificial conditions. The gratifying thing is that men go to the cross for ideals today without flinching, and that the submerged democracy is doing heroic battle for its right to recognition. Truth's scaffold is like Haman's in such times: tomorrow the men and things that pass sentence upon it will be hanged on their own gibbets.

The fundamental unit of democracy is the local community. A nation of a hundred million people can live by democratic principles only when ten thousand communities within it live in democratic simplicity. The New England town meeting was the cradle of our democratic government. It was the spontaneous response to democracy. There the spirit of democracy blossomed, and yielded to other forms of expression only for administrative ends. There is today, throughout the length and breadth of the land, a revision of community life in terms of economic, educational and religious things, and the community church enters the field as the forerunner of a new and better era for Christianity.

* * *

What Is the Community?

The community church idea is in a state of experimentation. The academicians are attempting to define it before it is really in existence. It is an ideal more than a realization as yet—an ideal in the process of realization. It must define itself, and time and the trying will do much better at that than will theory. A meeting of community organizations held recently in Washington took both time and experiment by the forelock and decided that the term "community" should be used to cover only those things which, like the New England town meeting, took in everyone who dwelt within the community. Therefore, we surmise it should also include every interest of everyone in the community. Then we are more appalled than perturbed over what it is, for all the interests of all the people in any community are as multifarious as the stars in the heavens. The writer once approached a university professor with a proposition to make a rather comprehensive series of community surveys. Our academic friend refused to cooperate unless it could be made a complete technical survey. But where could we stop? There seemed no place to stop for there was no human interest that could be left out in "a complete technical survey." "An academic nut," said the professor of educational psychology.

One says the community church must therefore include every person living in the community; unless it does it may be a church but not a community church. But where are the boundary lines of the community? Then if it did include

everyone, where would be the church? It might be a community organization but unless there was a definite commitment of each and every one in a genuinely religious and moral manner it would not be a church. The fact seems to be that the few organizations, or centers rather (for there can really be no organization unless everyone enters voluntarily) are anything in the world but all inclusive of the community population; they are rather lone prophets in the wilderness of popular incomprehension. Yet they might lay claim to being a community church in that they take every one into their program, even though he refuses to come; in other words, they are community wide in function. The community is an elusive thing but it is very real; it defies exact definition but it clamors for recognition as a definite entity. We all know where it is but none of us can tell where it begins or ends.

* * *

What Is a Community Church.

The community church is an ideal in process; it will define itself in due time. For the present it is a protest and a promise and it is very real. It is a protest against sectarianism made vocal in a manner more terrible than words and much more constructive. It is a promise of a more adequate and effective expression of Christianity in its institutional forms. It is so real that more than four hundred communities in the United States have effected the innovation of organizing it with all the protest of tradition and the dominant ecclesiastical powers and all the inertia of provincialism against it. It is not a question of what academically or theoretically it should be but of what it actually is. To paraphrase the saw about modern philosophy—we don't know where we're going but we know we're on the way. It is an evolution we are describing, not a finished creation, and in that lies the hope of success.

The question then is, what are these four hundred churches? Some are denominational churches that have thrown down the limiting line of sect and creed and welcome to their fellowship any Christian who is willing to come on the simple Gospel basis of acceptance of Jesus as Christ and Savior. That much is necessary to make them evangelical. Some are federations of churches that are willing to live and let live in all matters of opinion and of conviction on things less essential than the acceptance of Jesus as Christ and Savior; thus they organize on the basis of things common and essential in their faith, each respecting the others, divergences in both faith and practice, and each keeps his overhead denominational connection. Others are straight out organic unions, cutting all local and overhead denominational ties. Then there is also the utterly latitudinarian experiment of setting up a pulpit and a program that asks no bond of membership, but invites all the community to come in, or more properly counts them all in whether they will or not. This, we protest, is self contradictory; it may be useful and even prophetic but it is not a church because it is not an organization; it is less a community church than a voice in the community.

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Functional Definition of Community Church

The community church then is defined by function rather than by geographical lines or by creed or any fixed formula; it is a church that opens its doors to all Christians in the community who will unite for the sake of the agreed upon ends of Christian living. Its bond of union is one of minimums—the minimums of the fundamental essentials to a Christian fellowship, viz., a common acceptance of Christ as Lord and Leader. There can never be a union on maximums simply because there is no place to limit maximums. Christ's Gospel is too rich and multifarious to permit that. Jesus laid down his own minimum in Peter's confession, but the avenues to the more

abundant life are as infinite as the life of God. The community church lays down a definite platform—one as wide and strong as our Lord's life and word; but it builds no enclosures around it in terms of creed or tradition. Its common ground today is that of functioning in its community to draw all Christians together in a common fellowship for the sake of building up their own lives and to make the community a more Christian place to live in; it serves the community and all who dwell there in all things good instead of building up a sectarian enter-

prise out of the community. What the turn of its development will be none can do more than speculate or prophesy, but it is here to stay because it is a genuinely religious and social expression of the new community consciousness of our time. It gives over-churched communities a real church; it moves on the lines of least resistance and in a constructive manner, and it answers in organized force the yearning of men's souls for a working Christian unity in place of a divisive sectarianism.

ALVA W. TAYLOR.

CORRESPONDENCE

"Seven Thousand Progressives"

EDITOR THE CHRISTIAN CENTURY:

SIR: In "The Threat of Millennialism" Dr. Obadiah Holmes reminds one of the old prophet Elijah in his imaginary, not to say grotesque, fears that truth and righteousness were about to be stamped out by the enemies of God and true religion. In the despair of his soul at reactionism the old prophet complains: "I have been very jealous for Jehovah, the God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life to take it away." When Elijah had finished his little speech to God, God made a great speech to him. In substance, it ran "Go back to your enemies. Continue your work. Get ready for the triumph of a more progressive, a more modern and a more vital religion than stand pat conservatives ever heard of. There are seven thousand progressives in Israel who have not bowed the knee to the god of reactionism." After this heartening message from the great head of the progressive movement in religion. Elijah went back with more faith and hope.

The story illustrates for us the difficulties of every progressive movement in religion. Progressive religion has always had its difficulties, and we need not be discouraged at the same today. Dr. Holmes begins his article: "Heresy-hunting has been revived." Of course it has; it has had many revivals. There have been as many revivals of heresy hunting as there have been advance steps in religion. Abraham, a progressive, sought religious liberty out west. Moses, a progressive, had heresy hunters on his trail. It is even possible that he was burned at the stake. At least his body was never found, which might mean that the heresy hunters took this means of covering up their hideous crime. Amos, Hosea and Micah were all progressives, and were as unpopular with the orthodox leaders as they were progressive in their message. In his summary of true religion Micah, in stinging phrase for the orthodox of all ages, asks: "Wherewith shall I come before Jehovah, and bow down myself before the high God? Shall I come before him with burnt offerings (in the orthodox way), with calves a year old? Will Jehovah (a progressive God of righteousness) be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God." Imagine how these words would brand Micah in the minds of the "fundamentalists" of his day as a "heretic." It is a significant fact that his summary of religion never gets into the creeds. Little things like Micah's "fundamentals" never form the creeds on which orthodox theology is built up!

Progressives have always been unpopular with heresy hunters. They have a way, in their clearer perception of God and religion, of destroying the "stock in trade" of creed makers. The creed maker is more interested in dogmatic theology; the

progressive in religion and life. It was the orthodoxy of the "fundamentalists" of his day that brought about the crucifixion of Jesus Christ, and the imprisonment of Paul. Jesus hated orthodoxy as the Jews hated the Samaritans, as the French hate the Germans. And in their religion the orthodox of Jesus' day were as autocratic and unprincipled as were the Germans under the kaiser. It is a trait which orthodoxy has too often shown.

We might as well admit that each school hates the opposing school, because each conceives that it is right and its opponent is wrong. The real problem of the situation for us today, as it has always been, is the problem of maintaining, in our differences of opinion, the Christian spirit toward each other. If I hate the system of orthodoxy which the "fundamentalists" contend for, I must not also hate my brother who holds that system. I must not by wire pulling, by political jugglery, by unbrotherly conduct, by any un-Christian act injure his character and his opportunity to serve in the kingdom of God. And if my orthodox brother would still be Christian, he must not defame my good name; he must not seek to harry me out of the kingdom, nor prescribe the way I may remain in it; he must not persecute me in my religious affiliation; he must not seek to bridle my tongue, nor in any way to deprive me of my religious liberty.

In an enlightened age of democracy there is room for both the progressive and the orthodox. Most denominations and churches have both. Present indications would seem to say that we shall have both for a long time to come. So long as one part of our population is more or less illiterate and without the scientific spirit, so long we shall have "dogmatic" religion, "plans" of salvation, "fixed systems" of theology, millennialists of the "post" and "pre" varieties, and other vermiform appendices. On the other hand, so long as learning abounds, so long as science is with us, so long as men think and free institutions endure, we shall have the progressive with us. The scientific spirit and method, already in our schools, higher and secondary, is here to stay. And it will as surely continue to permeate the very life and thinking of all classes. It is beyond the control of ecclesiastical bodies, and is free, with the teaching and spirit of Jesus, to work out the salvation of a new day in learning and religion.

Our orthodox brethren might as well recognize the facts in the case. No attempt to throttle it and no attempt to put into ecclesiastical position in any denomination those who oppose the new spirit will stay the movement. Nor would the progressives materially help their cause by seeking to put into like positions those of their own number.

In closing, a word of admonition may not be out of place. If we cannot live together as brothers while each is free to interpret religion for himself and teach it as he understands it, then we have ceased to be Christian and God will cast us both out and raise up another priesthood better than ourselves.

O. T. ANDERSON.

First Congregational Church,
Kane, Pa.

British Table Talk

An Appeal for Leadership

London, April 28, 1921.

IN these troublous times it is reassuring to remember that there is plenty of good stuff in people, and all that is needed is to make the right appeal to it. Experience shows that the severer the demand in a good cause, the finer the response. Through the press, the vicar of St. Martin's has been lamenting the lack of an adequate spiritual lead. "There has been no fervent summons to live nobly in any way to be compared to the passionate appeal to die nobly that the war produced." He is confident that the country is waiting for such a summons if someone whom it trusted would come forward and confirm its deep yet inarticulate consciousness that things could be righted at home, in Europe, everywhere, if the Christian ethic for each were discovered and ruthlessly applied. Mr. Sheppard wistfully imagines a member of Parliament rising and making such a speech that next day the newspapers would have to write: "The house listened with amazement while the right honorable gentleman based his speech on the Spirit of Christ, which he passionately maintained was the only remedy for the world's sickness." He singles out Lord Robert Cecil among our public statesmen as most consistently striking the note of spiritual idealism: some think Mr. Sheppard himself could meet the need to a considerable extent. "We ask that he shall be a 'non-compromise' man. He must be ready to apply the touchstone of Christian principles ruthlessly to every legislative and administrative act, to every detail of our foreign policy, and to every incident in the conduct of home affairs." Quite independently, other speakers have been making the same appeal. Rev. F. W. Norwood, minister of the City Temple, declares that the supreme need of the hour is a true priest and prophet: "Oh that there were a voice, any voice, that would make clear that the things of God and the things of man are one and the same!" The dean of St. Paul's pleads that the principles of Christianity be given a fair chance in our daily lives, our social affairs, our international relations. After experience of "the new expedients and societies of the last twenty years," Rev. Thomas Phillips, Bloomsbury, cries: "Give the simple methods of Jesus Christ a chance!" and Rev. F. C. Spurr warns us that if a grim fight between capital and labor is to be avoided, a serious attempt must be made on the grand scale to set forth the sound principles which govern humane industry, and that these principles will be found to be Christian principles. Dr. Orchard thinks that humanity is as near to being lost as it can be, and Canon Burroughs recalls Mr. Lansing's remark at the Mayflower celebrations at Washington last November: "I think the nations already have repentance; what they now need is faith—in ideals, in man, above all in God." Rev. Thomas Nightingale, secretary of the National Free Church Council, is firmly convinced that the churches are ready for leadership "in a new adventure of faith."

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Deeds, Not Words

Thus many voices are sounding the same note. What is now urgently needed is the actual application in daily life, in all relations, of Christian principles by all who believe in them. A resolute move in this direction would arrest attention and have far reaching consequences. There is danger of recognizing the need, even voicing it, but doing little to meet it. Deeds, rather than words, are now imperatively called for. Bishops and popular preachers vehemently denounce the injustice of modern social and industrial conditions—but does such denunciation greatly help the victims? The situation demands individual and combined action on definitely Chris-

tian lines. The least that organized Christian forces can do is not merely to demand a living wage for all conscientious workers, but to see that they get it, and not to rest content with anything short of the Christianization of industry. With the view of starting a national movement towards a Christian order of industry and commerce, an effort was made about a year ago to rally men of good will engaged in the administration of industry, commerce, and the professions for the application of Christian principles to industrial, commercial, and professional life, and a conference of business men in sympathy with the effort was held in London recently. The preliminary proceedings were of a promising character, and another conference will shortly meet. Four or five years ago Dr. Orchard produced a scheme for a new religious order, consisting of "men and women banded together to live an austere, communal, simplified life, with the motive of recovering simplicity of soul, communion with God, and the service of mankind," and help towards solving our social problem by increasing production, reducing material needs to the simplest necessities, and abolishing the master and servant relationship altogether. So far no attempt has been made to carry out the idea. It would not be possible, perhaps not desirable to get large numbers of people to live under the conditions indicated, and we cannot look for a complete solution of industrial problems along that line; but a movement of the kind described, sanely conducted, would undoubtedly do good. Meanwhile, certain choice spirits, led by Mrs. Stephen Hobhouse, are living under the simplest conditions among the East End poor, and invite the rich and well to do to prove the worth of Christianity by voluntarily adopting a life of poverty. In asking people to go and live in personal touch with the poor, Mrs. Hobhouse explains that "the central motive is to prove from the experience of an increasing number of individuals that voluntary poverty promotes the sense of our unity with the oppressed in a way that nothing else can be expected to do. We know that this unity has wonderful possibilities of joy—that there is an element of the experience of St. Francis which can be revived in an entirely new experience such as we suggest." Such brave attempts are not only of value in themselves but also an object lesson.

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Westminster Abbey's New Departure

One of the numerous signs of the increasing vitality of the church of England is a strong movement for improving its congregational singing. Mr. Martin Shaw has been a bold pioneer at St. Martin's and Kensington Town Hall, where every Sunday he conducts a practice of the whole congregation for half an hour before the service and during the service directs the singing with his baton. The dean of Manchester recently adopted a similar plan at the Cathedral, where the congregation numbers between 2000 and 2500. "Once granted that congregations should sing," says Dean McCormick, "why should they be content with making 'a joyful noise?' Preachers are expected to prepare their sermons, choirs their anthems, why not congregations their psalms and hymns?" The dean points out that, the psalms being poetry, and often dramatic poetry, the meaning of the words can be brought out by the simple plan of allotting verses or parts of verses to choir, to congregation, to a solo voice. Thus in Psalm xxiv the choir might ask the question, "Who shall ascend into the hill of the Lord?" A solo voice would answer, "He that hath clean hands and a pure heart." The congregation endorses it, "He shall receive the blessing from the Lord," and every voice in the church proclaims the spiritual conclusion, "This is the generation of them that seek him." "Icy coldness characterizes the services in most of our cathedrals,"

said a vicar recently, "but there are signs of a thaw." The thaw has set in at the Abbey, where the congregations are now invited to practice hymns, with the view of restoring the people's part in the service. On an April Sunday evening Mr. S. H. Nicholson, the organist, mounted the chancel steps half an hour before the service and asked the congregation to remain seated whilst he played the hymns that had been chosen for the service. He explained that sometimes certain verses would be sung by the choir alone, and others by the congregation alone, or the women would be asked to sing by themselves and afterwards let the men sing alone; and the congregation were to rise with the choir. He then took the congregation through several hymns, stopping them from time to time to point out faults and how they might be corrected. In the course of the practice he gave the following hints: Start each line firmly; don't drag at the end; if you want a breath, don't take it in the middle of a line; don't invent harmonies—if you know the proper harmony, sing it, otherwise sing in unison; it is fatal to rely on the choir and the organ. The example set at Westminster Abbey is being followed throughout the country. In this connection a story told by the late Dean Hole is recalled. Soon after "The strain upraise of joy and praise" appeared in Hymns Ancient and Modern, the dean asked his choirmaster to include it in the service. "Well, sir," was the answer, "we have had to go at it, and if I could only get Butcher Hodgson to cut his Alleluias a bit shorter, we could sing it almost any Sunday. But William, when he gets hold o' them Alleluias, he seems as if he never knew when to let go of 'em."

* * *

"Neo-Evangelicism"

Another sign that the Church of England is "thrilling with new life" is a pronouncement by a Birmingham vicar, Rev. F. Wellows, made after conferring with many people in various places, including clergymen, army chaplains, theological students, who "often feel choked when they get into certain evangelical atmosphere but want neither to form a new party or to go over to the modernists or ritualists." The movement is described by the ugly word "neo-evangelicalism," but its representatives prefer to be known as Modern Evangelical or Liberal Evangelical or simply Evangelical. Whilst he claims to represent faithfully all that the old Evangelical school really stands for, he rejoices to have been delivered from out-of-date phraseology, opinions, and practices. "He breathes a freer atmosphere, uses a larger vocabulary, and lives a fuller life." Mr. Wellows indicates some of the characteristics of the modern evangelical. As to services and ritual, he wants the church to be beautiful and furnished only with the best articles. He prefers to have a cross and flowers on or over the communion table, and has no objection to candlesticks, or even to lighted candles at the 8 a. m. service if the congregation wants them. He usually turns to the east in the creeds and does not mind taking the eastward position at the communion. He is willing to wear colored stoles, preferring white at weddings and the great festivals. As to language and message, he will not be tied down to the shibboleths of any party. Claiming to be truly catholic, he uses the word frequently. He readily speaks of "altar" and "eucharist," but feels that "mass" is un-Anglican. He accepts the conclusions of balanced and reverent Bible criticism. His message being addressed to the whole man, is not directed incessantly to the salvation of the soul. He preaches a social as well as an individual gospel. The evils of bad housing, inadequate wages, commercial tyranny, profiteering, ca' canny, etc., are attacked as readily and frequently as the personal sins of drunkenness, immorality, selfishness, hypocrisy, lust. He does not preach much about the glories of Heaven, but he does picture with vividness the glories of the Kingdom of God on earth. He is out for "Justice, brotherhood, and the infinite and equal value of every human personality." The church to him is for "service" rather than for "safety." He is ready to acknowledge that God has spoken and does speak through the devout men of every nation, color and creed, though the complete

revelation is in and through Jesus Christ and through Jesus Christ and His Holy Spirit. As to methods of work, the modern evangelical is willing to cooperate with all who are endeavoring to preach and live the Christian faith. Gladly does he cooperate with nonconformists and heartily supports the efforts now being made towards reunion.

ALBERT DAWSON.

THE SUNDAY SCHOOL

My Neighborhood*

EVIDENTLY those who planned this course of studies had in mind the concentric circles of influence which ought to radiate out from a virile Christian personality. At the center stands a powerful, inspired, broad-minded Christian; he influences his family, then his community, then his nation, then the world. Is it too much to say that one man may project his influence to the outmost rim of the world? No, for your prayer and your dollar may be at work in Chu Chow today.

We have briefly considered the family, now let us turn to the Christian and his neighborhood.

Some years ago the churches in my community made a careful survey of the territory surrounding our institutions. In our immediate section of the city we found 57 churches and 57 saloons, a library, several schools, and to our surprise a number of destructive agencies. The Episcopal church arranged a map about 15 feet square on which all the various institutions were indicated by suitable signs. Upon the presentation of this map in the various churches, reform waves were started which eventuated in much good. Prior to this we had not known the neighborhood in which we lived and worked.

"Get the facts"—this is the contention, repeated over and over in Bishop McConnell's new book, "Public Opinion and Theology." There has been too much generalizing on too few facts. "What are the facts?" must be the first inquiry of every thinker. We are cursed by loose and soft thinking or near-thinking. Even statistics and surveys have to be balanced before they are used as the basis of action. The old "Pittsburgh Survey"—many thought it presented far more dark than bright spots. If I go into a rose garden surveying worm-eaten leaves and petals I shall find a book full, but the book would not show the whole truth—only a one-sided truth. In this country I can survey rattlesnakes or oranges or both!! It is our Christian duty to know our community—its churches and blind tigers, its schools and pool-rooms, its homes and clubs, its libraries and houses of prostitution, its policemen, its sanitation, its races and its taxation. Know your facts—*know* them, exactly; know them on both sides and then, if the cogs in your brain fit, you can reach some logical lines of action. Weak wishing and loose thinking curse our time. Vigorous action should follow strong mental effort based upon all the facts. Don't discuss theology until you know your facts. Don't plan reforms until you know your facts. Don't praise or blame a man or a church until you know your facts. Men and institutions suffer because lies have been told about them—*know your facts*. Never permit yourself to voice a judgment, particularly concerning a person, until you are positive that you have a well-balanced set of facts. It is a crime to do less.

When you have your facts about your neighborhood you must regard your community in the spirit possessed by the Good Samaritan, when he met the needy man by the road. Shaftesbury will always be a glorious example of the love of fellow-men.

No single church can save a large community—all the churches must band together for evangelism, for temperance, for education, for missions, for recreation, and for all the many types of service which federated churches may give to their sections of the city or country.

The formula reads something like this: Facts plus love plus action equal a saved neighborhood. JOHN R. EWERS.

*Uniform Lesson for May 29, "Making the Neighborhood." Scripture, Luke 10:25-37.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Dr. Foster Says State Universities Are Full of Materialism

Dr. Foster in his address before the Disciples Congress in Springfield, Ill., indicated that the state universities of the middle west are full of materialism and adverse religious influences. He asserted that the departments of liberal arts were increasingly unpopular with the students. The dances and recreations of state universities came in for vigorous treatment. In the discussion that followed this address there was a series of rebuttals on the part of different people acquainted with the religious situation in state universities. Dr. A. M. Haggard, of Des Moines, who has been for many years connected with Drake University, a Disciples institution, asserted that the University of Iowa was not to be counted as in any sense an institution unfriendly to Christianity. Of the 4,400 students enrolled this year, over 96 per cent have a definite religious preference. Over 75 per cent of the students are church members, a much larger percentage than in the general population. In the discussion of Dr. Foster's address, Dean G. B. Edwards reported the efforts of the Missouri Bible College, adjacent to the University of Missouri to broaden out into an interdenominational school of religion.

Book Concern Vacancies Arouse Controversy

The annual session of the book committee of the Methodist Episcopal church was held in Cincinnati April 23. The sessions were enlivened by the fact that an important ecclesiastical post had been made vacant by the death of Dr. E. R. Graham. Rev. W. F. Conner, chairman of the committee, presided throughout the sessions. The chairman held that the discipline book of the church provided for an election in case the agent of the committee died between the sessions of General Conference. An appeal was taken from the ruling of the chair on this point and the appeal was sustained. As a result the committee transferred to Dr. Race the supervision of the New York house. Mr. Hughes was assigned to the supervision of the depositories. The Book Concern declared a dividend of \$275,000 for use as pension money among the aged ministers of the Methodist church.

One of the Oldest of the Parish Papers

Most up to date churches have a house organ these days, a parish paper which sets forth the news and the announcements of the local church. Many of these papers are mailed to the entire membership once a week and form an invaluable means by which widely scattered members are kept in touch with their church. This parish paper has greatly reduced the amount of parish visitation which is necessary on the part of the minister. One of the oldest of these journals is the Christian Worker of Des Moines, published by Central Christian Church. It recently celebrated thirty-five years of history. It is a four column journal of

sixteen pages and contains some national news as well as news of the local field. It was founded by Dr. H. O. Breeden, and is now edited by the present pastor, Rev. W. A. Shullenberger. Unlike many parish papers, it has a definite subscription list which provides a large part of the funds necessary for publication.

Buddhists Under the Stars and Stripes

More people of the non-Christian religions live under the stars and stripes than is commonly understood. Recently Rev. U. G. Murphy, who is a special representative of the American Bible Society, completed a tour among the Japanese of the Hawaiian Islands. He found 115,000 Japanese in these islands, of whom at least ninety thousand are Buddhists. At least eighty per cent of these Japanese have never heard an address on Christianity. The report of the Bible Society worker has aroused such interest that a man will be sent to the islands at once to continue the work so well begun by Mr. Murphy.

Church Federation Opposes Certain Immigrants

The views of church people on the subject of immigration represent quite a wide variety. The following excerpt from a letter sent out by the Sacramento Church Federation in California indicates the attitude of certain Californians: "The pestiferous English sparrow, with high birth rate, is rapidly replacing our native birds who destroy for us native weed seeds and insects. In the same manner, similarly rapidly reproducing immigrants from southeastern Europe threaten with extinction the type which founded America." This statement on the part of the Sacramento Federation has been sharply criticized by the Christian Work and other religious journals.

Sunday School Leaders See a World Opportunity

The first annual meeting of the executive committee of the World's Sunday School Association since the Tokyo convention was held recently in Philadelphia. Hon. John Wanamaker presided at the meeting and spoke forcefully concerning the future possibilities of the Sunday School. Dr. William T. Ellis of Philadelphia spoke on the opportunity of the Sunday school, seeing in it a world force that would in the long run be able to overcome the racial hatred which is spread over the world at the present time like a plague. The committee considered cooperation with the evangelical movements in some of the new nations of Europe. A significant change in personnel is the election of Mr. W. C. Pearce as the associate general secretary of the World's Sunday School Association. Mr. Pearce is a Disciples layman of Chicago and he has met with rapid promotion in recent years because of his capacity for organization. He won his spurs as secretary of the adult department of the International Sunday School Association. He is

now in the line of promotion for the greatest office in the gift of the Sunday school world. A fine platform speaker, he supplements his office work with effective interpretations of the ideals of the Sunday school movement among the churches.

Presbyterians Make Great Record in Benevolence

The auditors are at work on the books of the various benevolent societies of the Presbyterian church and their report will be given out at the General Assembly of the Presbyterian church at Winona Lake, Indiana. The audit takes some time as money is received directly by all the boards and in addition the central receiving agency accepts contributions. The department of publicity of the Presbyterian church authorizes the statement in advance of the report of the auditors that the money for benevolences this year will make a grand total of very nearly ten million dollars. About one third of this goes through the central receiving agency. The increase in the amount of money received by the central receiving agency over that received last year, including the money received for interchurch underwritings of \$443,850.74 was \$1,009,063.13.

Kiwanis Club Entertains Disciple Orphans

The largest orphanage maintained by the Disciples of Christ is that at St. Louis. Recently the Kiwanis Club of the city entertained the children. The business men became so interested in the hundreds of little ones that they voted to supply the orphanage with up to date recreational equipment. The children now have a lot of things to remind them of this happy contact with the St. Louis Club.

Preacher Defends "Yellow" Journalism

During the sessions of the Disciples' Congress at Springfield, Rev. Burris A. Jenkins addressed the Mid-Day Luncheon Club of Springfield. Dr. Jenkins spoke on the relation of the church and journalism. He is himself at once an editor, a preacher and a novelist. He defended his "double barreled gun" not as being a serving of two masters, but the serving of one master in two different ways. He referred to the fact that his journal had been called "yellow and blatant." Discussing yellow journalism he asserted that it was not crime and scandal stories that made a paper yellow, but the soul of the paper. The publishing of crime and divorce stories is one of the means of deterring people from wrong, asserted the minister.

How Mothers' Day Was Observed

The observance of Mothers' Day has grown very quickly from a humble beginning to a nation wide practice. Seven years ago an act of Congress inaugurated the practice. It may have been based on an old English practice of "Mothering

Sunday." Many churches secured photographs of the venerable mothers of the congregation and printed half tones for public distribution. In some cases automobiles gathered up the mothers who could not get to church any other way. The ministers used the day as one in which to exalt the virtues of the Christian home and to protest against the low standards of family life which are working the divorce courts over time at the present time.

Presbyterian Boards Will Hold Preliminary Meeting

The Presbyterian General Assembly opens at Winona Lake, Ind., May 19, and the day previous the personnel of the various Presbyterian boards will meet in the big new Billy Sunday Tabernacle. Mr. Homer Rodeheaver, the singer, who accompanies Billy Sunday on his travels, has been released to lead the singing the day the Presbyterian missionary leaders hold their meeting. In the evening of that day there will be a stereopticon lecture showing pictures of the various Presbyterian missionary ventures. Following this is the 133rd meeting of the General Assembly of the Presbyterian church in America.

Chicago Continues to Fight Vice

Though not directly representing the church, the Committee of Fifteen in Chicago commands the unanimous support of church people. The epoch-making report of this committee, published in book form a few years ago, resulted in closing up all the segregated vice of the city. The committee held its annual meeting in the Hotel LaSalle on May 9. At this meeting, Dr. John Timothy Stone, pastor of Fourth Presbyterian church, spoke on "The Chicago of Tomorrow." The fight against the vicious element is by no means won in the city, but there is great gain in running the dives to cover.

Chicago Church Makes Big Gains in Membership

The reports on the church activities of the Easter season of the Chicago churches are now in hand. These show that a total of 16,619 new members were received in 540 churches reporting to the Chicago Church Federation. In 180 Methodist churches 6,500 new members were received; in 52 Presbyterian churches making reports, the new members totaled 2,923. There are only half the Presbyterian churches in this report, while practically the whole of the Methodist strength is set forth. Other denominations receiving over a thousand new members were: Baptist, 1,710; Episcopal 1,686; Congregational, 1,407, and United Lutheran, 1,253. There are 900 Protestant churches in the Chicago area and it is estimated by Dr. Howard Agnew Johnson, president of the Federation, that in these churches there was a total of 25,000 new members. This is the most significant increase that has ever come to Chicago churches since the records have been kept.

Soldier Preacher Enters on Civil Duties

The war produced profound changes

in many preachers that went to France. Some of them resigned their charges on their return home and took some time off to think it over. Some felt they could never preach some of the old doctrines again. Gradually these men are becoming settled in the churches and to a large extent they are a leavening force with their new ideas. Rev. Byron Hester, former chaplain, was recently installed as pastor of the Disciples church in Electra,

Tex. In his inaugural sermon he said: "The church that spends its time and energy fighting other churches, other divisions of the Christian army, in turning its guns on its allies, is guilty of treason. And I believe that the time will come when many churches will have to answer this charge before the great white throne, and will be pronounced 'guilty.' Christianizing the entire community of Electra is far more important than in building

Dr. Meyer's American Successor

MUCH meaning attaches to the appointment of Rev. William Charles Poole as successor of Rev. F. B. Meyer in Christ's Church, of London. This event has attracted wide attention on both sides of the big water. Christ's Church is said to be the most ecclesiastical building ever erected in London by nonconformists. Lincoln Tower is one of the significant features of the beautiful Gothic structure. On a highway that connects South London with Westminster, the crowds of men go by every day and look upon Lincoln Tower, which was erected in honor of the great emancipator of American history.

The ministers of this church have all been men of international fame. Rev. Rowland Hill lies buried beneath the pavement of this church. He was internationally minded, far visioned, beloved and honored at home and abroad. Then came F. B. Meyer, who has gone to the ends of the earth with a message that was mystical and loyal to the gospel of Jesus Christ. Some months ago Dr. Meyer resigned, for the weight of years was upon him. A younger man was sought who would be fitted to enter into the traditions of this great church.

The choice fell upon Rev. William Charles Poole, who entered upon his new labors on Easter Sunday. The life story of this man is a lesson in internationalism. He was born on the continent of Australia and later became an American citizen. He has the privileges of world travel and brings to his new task the international mind which is so much needed these days in the formation of public opinion in America and in Great Britain. He will be one more voice added to the many who are now counsellors of a friendly understanding between Great Britain and America. Christian statesmanship has fastened upon such

pulpit arrangements as one of the sure means by which the jingoists in both nations may be defeated in their unholy campaign of hate and suspicion.

The London press has greeted the new preacher with the most cordial welcome as some of these extracts from press notices will indicate:

"It is seldom easy to seize upon the dominant note of a preacher's personality at the first contact. In the case of Dr. Poole, it is almost impossible to miss it. He radiates optimism; it speaks in every line of his alert, business like presence, shines in his observant eye, rings unmistakably in every syllable of his crisp utterance. It would be difficult to convey an impression of his infectious buoyancy and enthusiasm. He positively radiated good health, good humor, and spirits. He sang more heartily, perhaps, than anyone in the church. He preached with extraordinary vigor, looking like some happy guest at a wedding feast. 'Let not your heart be troubled.' The preacher's theme was, 'The Way of the Untroubled Heart.' His first words showed that he was conscious of the incongruity between his text and a world full of trouble. But he reminded us that these words, spoken in the upper room, which has been called the spiritual cathedral of humanity, were addressed to a group of dejected, and desperately dismayed men, the light of whose life seemed to have gone out, and whose national hope was extinguished."

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up any one church here. It is far more important than building up all of the churches here. St. John in picturing for us the New Jerusalem says of it that there was no temple there. There was no longer need for one. The entire community was Christian. The *raison d'être* of an army is not to swell its own numbers and perfect its organization but to conquer territory. Our interests should center in the community. We should be more concerned in making the entire community Christian. The various churches are but squads and the various ministers but corporals in the one company under the captain of our salvation. As corporals we should be interested in equipping and training our squads but we should be more interested in the whole company and more interested still in conquering the common enemy."

Quakers Want More Missionaries, Fewer Soldiers

On April 10, the Quakers held a meeting in New York's new town hall. This meeting was largely attended and Dr. Rufus Jones presided. He said with regard to world conditions: "Ten thousand missionaries, teachers, editors, sanitary engineers and statesmen sent to Mexico twenty-five years ago, when it became evident that Diaz's policy was robbing the peons and unfitting the Mexicans for self-government—sent to help Mexico, not to exploit her, as the Americans who got the concessions from Diaz often did—would have done vastly more to make the border secure and to protect American interests than 100,000 soldiers on the border in 1916 or warships on the coast today."

Church Federation Stimulates Debates

In the view of the Church Federation of Wichita, Kans., the most important of our questions is the international one. This federation has prepared and mailed to different discussion groups in the churches ten questions in which the matter of war or peace is brought strongly to the front. Rev. Ross W. Sanderson is the secretary of this very aggressive federation.

Lay Churchman Receives the Congratulations of His City

Few lay churchmen have ever been honored as Mr. John Wanamaker was recently honored in a great banquet in Philadelphia. Over eight hundred representative citizens gathered together, and in their ranks were numbered the professional and business leaders of the city. The mayor of Philadelphia was accompanied by the mayor of New York. The supreme court of the state adjourned so the justices might be present. Cardinal Dougherty was present and sat by the side of Bishop Joseph F. Berry of the Methodist Episcopal church. The President and the Vice President of the United States sent greetings. For twenty years Mr. Wanamaker has been superintendent of the Sunday school of Bethany Presbyterian Church. Even when he was postmaster general he used to journey back to his home city every Sunday to direct

the Sunday school which was so dear to him. He has established personal relationships of the most endearing sort in the parish of his church, visiting the sick and in many other ways expressing his sympathy with the young life about him. It is not only because he is Philadelphia's leading merchant, but much more because of his Christian service in the community that he has been honored in this outstanding way.

Noted Church Leader Will Itinerate

Rev. Peter Ainslie is one of the most familiar figures in the councils of those who would draw Christ's followers together. As pastor of the Christian Temple of Baltimore, president of the Association for the Promotion of Christian Unity, as editor and author and lecturer, he has created for himself a great public. He will round out thirty years of service with Christian Temple in the fall and the

official board of this church have given him a year's leave of absence. He will spend this year itinerating among the American churches. He will hold evangelistic meetings, conduct devotional retreats and deliver special addresses of various kinds. In all of these addresses his enthusiasm for Christian union and world peace will find a voice.

Home Mission Work in America on the Increase

The Home Missions Council has recently gathered the statistics of home mission work in America done by the various denominational boards. Though it is recognized that very important home mission work is being done by the Sunday School organizations, the Christian Associations and many other agencies, it is impossible to bring the statistics of these organizations together at the present time. The figures that have been published recently for the home mission work

How Coca-Cola Resembles Tea

If you could take about one-third of a glass of tea, add two-thirds glass of carbonated water, then remove the tea flavor and add a little lemon juice, phosphoric acid, sugar, caramel and certain flavors in the correct proportion, you would have an almost perfect glass of Coca-Cola.

In fact, Coca-Cola may be fairly described as "a carbonated, flavored counterpart of tea, of approximately one-third the stimulating strength of the average cup of tea."

The following analyses, made and confirmed by the leading chemists throughout America, show the comparative stimulating strength of tea and Coca-Cola stated in terms of the quantity of caffeine contained in each:

<i>Black tea</i> —1 cupful.....	1.54 gr.
(hot) (5 fl. oz.)	
<i>Green tea</i> —1 glassful.....	2.02 gr.
(cold) (8 fl. oz., exclusive of ice)	
<i>Coca-Cola</i> —1 drink, 8 fl. oz.....	.61 gr.
(prepared with 1 fl. oz. of syrup)	

Of all the plants which Nature has provided for man's use and enjoyment, none surpasses tea in its refreshing, wholesome and helpful qualities. This explains its almost universal popularity.

The Coca-Cola Company has issued a booklet giving detailed analysis of its recipe. A copy will be mailed free on request to anyone who is interested. Address:

The Coca-Cola Co., Dept. J, Atlanta, Ga., U. S. A.

of the nation are largely those of the various evangelical denominations. A big jump in appropriations the past year is indicated by the figures. The 1919 appropriations were \$14,649,828.36, while in 1920 these mounted to \$23,135,601.14. In the same period the workers fully supported by the boards have grown from 3,369 to 4,473. The native workers have increased from 544 to 1,226. A year book of the Home Missions Council has been issued which contains 270 pages of very valuable information for the student of home missions.

Disciples Missionary Becomes Locum Tenens Professor

Rev. William Remfry Hunt, a Disciples missionary who has spent twenty years in China, is this year the locum tenens professor of Chinese literature and philosophy at the College of Missions in Indianapolis. In this school many of the native languages of the mission field are being taught with success. This coming autumn the school will graduate 43 students who will immediately accept assignments in the various mission fields of the world.

Lutherans Continue Conferences with Federal Council

The United Lutheran church has not closed the door to further conference with the officials of the Federal Council. Though feeling strongly that the Federal Council is deficient in the matter of dogmatic pronouncement, and that it has been unwise in the pronouncements of the social service commission, the Lutherans have not given up the idea that some mode of cooperation may be established. The committee on the Federal Council has been continued and enlarged, and it is hoped that cheering news may yet come from the deliberations of the Council.

Disciples' Campaign on Underwritings Goes Forward

The field workers who are helping to raise the Disciples' share of the Underwritings of the Interchurch World Movement held a conference in St. Louis recently and brought together their figures. The denomination must raise a total of \$600,000. Last autumn the offerings to this fund were \$71,952.22. Since then the official pledge card has been signed by church boards until a total of \$133,809.77 is to be added to the above figures. Many churches have written saying that they have voted the money, but have not signed the official card. These total about \$110,000. Such churches are sending in the cards every day. The field workers are having their difficulty in getting the support of the smaller churches where in many cases the matter has not yet been recognized as an obligation. A validating committee has been appointed composed of Mr. E. M. Bowman of New York, Mr. M. Y. Cooper of Cincinnati, Mr. Frank R. Henry of St. Louis, and Mrs. Maud D. Ferris of Taylorville, Ill. When this committee reports that the underwritings are all pledged the churches will be notified to send in their money. In many cases churches have waived the conditional feature of the pledges taken and have sent

in their money "to stop interest." While the campaign has moved forward without enthusiasm, there is everywhere a stolid determination that Disciples honor shall not be tarnished by any default with the banks.

Great Temperance Leader Recovering from Illness

The life of Rev. Edwin C. Dinwiddie has been despaired of in recent weeks, but he is now reported out of danger.

Persistent over work and the neglect of a "cold" finally resulted in a severe case of erysipelas. When the Volstead act was passed he resigned from the Anti-Saloon League, but was persuaded to go on for a season. He has been working in state legislatures for stronger enforcement laws and has in a number of cases been able to secure them. He hopes to be well enough to participate in the hearings on the supplemental amendments to the Volstead act.

Disciples Congress at Springfield

THE twenty-first annual Congress of the Disciples of Christ was held at Springfield, Ill., May 9-12. The congress is an open forum in which the problems of the movement are discussed, without attempting any legislative action. This institution came into being a quarter of a century ago largely through the efforts of Dr. J. H. Garrison, then the editor of the Christian Evangelist. It has never been a large body as it makes its appeal to the mind with intellectual interests rather than to the practical mind.

In the opening session on Monday evening Rev. Abram E. Cory discussed the various cooperative movements of recent years and asked "What Next?" In a very free and easy way he described the various enthusiasms which have possessed the evangelical bodies in recent years, culminating with the Interchurch World Movement. This was interesting, for Mr. Cory is the father of these movements. He originated the Men and Millions Movement of the Disciples of Christ, the success of which led other communions into similar enterprises. Mr. Cory's present mood about these campaigns may be tersely described as "Never again!"

Dr. Herbert L. Willett, western representative of the Federal Council of Churches and for years professor in the University of Chicago, writer and lecturer, brought to the discussion of the various union movements of recent years the ripe experience and balanced judgment that have resulted from his varied contacts. Dr. Willett looks hopefully to the work of the Federal Council as the next step in the practice of Christian unity. The address was marked with characteristic elegance and incisiveness.

The discussion of "The Apostolic Church: Its Organization and Its Relationships," was introduced by Dr. J. B. Briney of Crestwood, Ky., and Rev. Orvis F. Jordan, of The Christian Century staff. Dr. Briney is one of the veteran debaters of the Disciples. Though in the eighties, his mind is clear and he speaks with force. His sense of humor and his gift of repartee have made him more than respected by all of his polemical antagonists. He presented in a very satisfactory way the traditional view of the church held by Disciples. He defined the church as "a group of baptized, penitent believers who meet on stated occasions for worship." Dr. Briney holds that only immersed believers are Christians, but his critics pointed out in the discus-

sion that followed that he was not altogether consistent with the logic of this position. Mr. Jordan presented a modern view of the church. His organizing concept was evolutionary. Holding that we cannot go back to any apostolic church since there was no particular apostolic church that could be used as a norm, he held that it was the duty of the modern church to adjust itself to its modern environment and save its life, though confessing that all men are conservatives in desiring to retain as much as possible of the ancient customs and beliefs. In his address, he discussed the apostolic succession, the relationship of baptism to fellowship and a number of the other problems that separate Christian people, for he confessed that the bias of his paper was in behalf of the idea of Christian union.

Officials of the missionary and benevolent organizations of the denomination were at the congress to discuss their leading problems. The big word with these men these days is unification. The Disciples have already outdistanced all other Christian communions in the degree of centralization which they have accomplished in the matter of missionary and benevolent work. One society does all this work for the denominations now. Rev. Frederick W. Burnham, president of the United Christian Missionary Society, advocated the idea of bringing all the state missionary organizations of the Disciples, as well as the city missionary organizations, into organic relations with the United Christian Missionary Society. His position was opposed by Rev. Perry J. Rice, secretary of the Chicago Christian Missionary Society, who thinks that this is pushing centralization too far. Rev. George A. Miller of Washington, D. C., president of the coming international convention of the Disciples of Christ,

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was willing to go much farther still. He dreamed of buying up all the denominational newspapers and thus producing unity in opinion. The reply of Dr. Briney to this suggestion was characteristic of the great body of Disciple temper. He asserted that if the United Christian Missionary Society bought up the newspapers today he would start another one tomorrow. It was also suggested that the colleges of the Disciples should be owned and controlled by a central organization which would assign to each institution its function and providing only two colleges to give theological instruction.

The discussion of the educational problem of the church by Dr. H. O. Pritchard, secretary of the Board of Education, brought out much protest from the floor. Dr. Pritchard painted a picture of the church college over against the state university which was very unfavorable to the latter institution. A number of state university men in the audience resented the implications of this speech and asserted that the case of the small college was not to be made by such arguments. Dr. Pritchard startled his hearers with the information that at least six Disciples colleges are now facing a crisis in their finances, such as might eventuate in ruin.

The discussion of "The Contribution of the Disciples of Christ to Christianity" made a session full of interest. The two leading addresses were by Prof. Frederick D. Kershner, of Drake University, and Charles Clayton Morrison, editor of The Christian Century. Both speakers felt that the contribution of the Disciples had been in some ways considerably over-estimated. Some claims are completely fallacious. Dr. Kershner astonished his auditors by asserting that the Disciples had made no distinctive contribution either to the progress of Christian union or to the deeper spiritual life of the Christian world. He made an analysis of the personalities of President Garfield, Champ Clark and Mr. Lloyd George, whom he regarded as typical products of the Disciples spirit. Mr. Morrison discounted the popular view that the Disciples have made their contribution to Christianity in terms of immersion-baptism or distinctive fidelity to the Bible or peculiar loyalty to the authority of Christ. He pointed out that the immersion dogma was not originated by the Disciples, but by the Baptists, and he insisted further that the historic position of both Baptists and Disciples on immersion has not only made no gain in the past 100 years, but has positively lost ground. It is an issue that is becoming increasingly uninteresting to Christian minded man and women. Mr. Morrison set forth five positive contributions the Disciples had made.

The social service session was lively. Prof. Alva W. Taylor, the newly elected secretary of the Board of Temperance and Social Welfare, was in fine fettle. While stating the case of the workingman progressively and sympathetically, he asserted that the church must be a mediator rather than a partisan in the industrial dispute. He pilloried those churchmen, lay and clerical, who had hin-

dered the cause of social progress and had actually lobbied for anti-social measures. Mr. Arthur Nash, the well known layman of Cincinnati, was a man of peculiar interest to the congress since at one period of his life he was a Disciple minister. He is now a member of the Universalist church. His address on the application of the golden rule to industry, though much too long, was one of the focal points of congress interest.

In discussing the problem of ministerial shortage, President I. N. McCash made a statistical presentation. Dr. Clarence Reidenbach, a young minister of Indianapolis, insisted that there was a valid reason for a small supply of ministers. He suggested the nagging tactics of theological conservatism as one of the influences that hindered young men from entering the ministry. Prof. A. W. Fortune and Rev. George B. Townsend of Angola, Ind., presented different angles of the topic, "The Letter and the Spirit of the Restoration Movement as Revealed in the Writings of the Campbells."

Two ministers from outside the Disciples fellowship enriched the Congress. Dr. Frederick F. Shannon, pastor of Central Church, Chicago, gave a series of sermons at the noon hour of the three days, which were marked with mystical feeling and literary finish. Disciples are not frequently mystics, and this brought

into the Congress a new and wholesome note. Dr. William E. Barton, well known Congregational minister and writer, was in Springfield as chaplain of the Illinois senate, and he accepted an invitation to speak to the Congress at the tomb of Lincoln.

The sessions of the Congress were the more pleasant by reason of the beautiful church building in which they were held, the music of the great organ and the chimes, the hospitality of Springfield Disciples, which has its own unique quality. The discussions had more light and less heat than in former years. The ministers went home happy in the thought that they had been able to differ on so many important issues without any sign of tension in the good fellowship of the gathering.



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The
CHRISTIAN
CENTURY

A Journal of Religion

THE COMPETITIVE SYSTEM
AND THE MIND OF
JESUS

By Roger W. Babson

Edward L. Powell

By Joseph Fort Newton

THE PRINCESS SALOME

By BURRIS JENKINS

TO be able to reach into the dim past and touching it with the power of the written word, recreate it into living reality, is a gift that is bestowed only upon the chosen few. Dr. Jenkins in his new novel, "Princess Salome: A Tale of the Days of Camel-Bells," proves himself worthy of that distinction. Dead cities, resurrected, live again in all the mad, barbaric splendor of the past. Like a purple veil of witchery the languorous atmosphere of the East descends. The years between have rushed away behind, the present fading into unreality and unreality becoming real. One does not read, but rather lives and moves amid the scenes of long ago. This book by Dr. Jenkins, Kansas City's most popular minister and editor of The Kansas City Post, is a worthy successor to "Ben Hur" and "Quo Vadis."

The Chicago Daily News says of the book:

"DO you remember your first reading of 'Ben Hur,' and the second, maybe the third? Each time the lapse of a few centuries became an illusion and for a few hours the world under Tiberius was more real to you than the present. Here is a book, 'Princess Salome,' that takes us back with equal realism and ease to similar scenes. The foot race at Antioch may not be as madly thrilling as the thunder of Ben-Hur's chariot wheels, but it is equally vivid and no athlete can read it without a tightening of the muscles as for the start. And how could a tale of the days of the Caesars be complete without an amphitheater, dissolute patricians, and the tramping of legionaries in the background? And the people? They are most splen-

didly alive. Three pilgrims come to Antioch, the parting of the ways; Gomar, barbarian gladiator, hired out to Pilate; Stephanas, Greek-trained Jewish athlete, and a zealous young Pharisee named Shaoul, whose quest for the king had brought them to Antioch and would drive him on alone, for in Antioch was the Princess Salome and a race to be run for the winning of the great prize.

"In the character of Salome the author has trespassed most daringly on our credulity and been amazingly successful. In the few times that we see her she is by turns the most lovable, implacable and utterly tragic figure that ever toyed with the strings of fate, but when all is done the catch in one's throat makes one feel that she is real.

As the story goes on there are others: old, familiar names revived to fresh intimacy and life, for with scrupulous accuracy and reverent art the author has interwoven the Christ story time and the product of the loom is threaded with crimson thread of the great sacrifice. Even the tragedy of a dancing girl in the court of Herod is lightened by Salome's act of worship when Christ came before Herod. The broken life of Stephanas closes in a victory that will some day bring Shaoul to his king, and Shaoul, when he has said a last farewell to Mary, for the call of a great work is on him, faces the western sun while Gomar follows, driving the pack donkey, serving a 'man who is a man.' It is beautifully done."

OTHER COMMENTS

New York Tribune:

Make room beside "Ben Hur" for a worthy companion. "Princess Salome" is sure to receive a wide reading, for it presents the whole current of the great Christ-story in a simple, graphic and engrossingly interesting narrative.

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The Boston Herald:

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EDITORIAL

Is Christianity Too Difficult?

MANY people are beginning to think so. There is something like dread in certain minds lest the application of the principles of Jesus to modern life should mean the destruction of our civilization. The result is that the Master is regarded as a dreamer of impossible dreams. But first we must know what Jesus taught, and that is what Rev. Richard Roberts, of the Church of the Pilgrims, Brooklyn, sets out to expound in a lucid and forthright little book, "The Untried Door." The world has run up against a blank wall, or into a blind alley, while all the time an untried door is nearby, offering a way out. The purpose of the book is to inquire what Jesus actually taught—whether he had a coherent and self-consistent philosophy of life—and whether his teaching can be applied to our problems. It is admitted that Christianity is difficult, but not more difficult than the present policy of the world, and surely not more dangerous to the hard-won inheritance of the past. It is in fact an untried civilization, and since no one can say that our present civilization is a success, it is time to consider whether or not Jesus was, after all, right; and if so, whether we can translate his truth into life? It serves no purpose to call him Lord, Lord, if we do not or cannot do the things he commanded. The book is a token of the times, an example of the eager, earnest, clear-sighted thinking of an increasing company of gallant young preachers of all communions, who are beginning to see what Jesus actually meant, and who propose to preach "the gospel of the kingdom." Gently, firmly, and with relentless emphasis they mean to point out the truth as it is in Jesus, and follow in his way at any cost. Yes, Christianity is difficult; it is for that reason a challenge to the insight, heroism, and enter-

prise of youth—and it were better to attempt the impossible than to rot in the comatose contentment of a mere preservationism.

Infidelity in the Colleges

SOME educational leaders are anxious to stress the amount of infidelity to be found in non-denominational educational institutions in order to make a place for the tight little denominational college. A tract issued by the Christian Education Commission of the Methodist Episcopal church, South, gives the figures that were prepared by Professor Leuba. Taking these biased investigations at their face value, the author of the tract makes out a case that Leuba never thought of, a case for the strictly denominational college. Both Professor Leuba and the tractarian writer seem to think that the number of Christian believers in the colleges is less than formerly. A hundred years ago not a dozen Christian students could be found in Yale College. Infidelity was a rampant and noisy propaganda. Even if Professor Leuba is right, and only 50 per cent of our students leave college with a Christian faith—a condition which we do not concede for a moment—this is still a larger percentage than in any other period in American life. Unbelief used to result from repression. The surest way to make a young man doubt his religion is to resort to other means of defending religion than the open forum. He wants no faith that is not vigorous enough to stand on two legs, and battle for its life in the open arena. Just because of their freedom, many of the state universities have very high percentages of their students Christian. Just because of repression, some denominational colleges have secret clubs and cliques where the cult of unbelief is kept alive.

In the free educational institutions, the new apologetic for Christianity is being worked out. Every age has had its own apologetic and the twentieth century must have its own way of stating Christianity defensively. The cure for the doubter is the marshalling of the kind of evidence for which he will have respect.

"Corporate Expression of the Christ Goodness"

DR. J. C. CARLILE, President of the Baptist Union of England, in his annual address made a plea for "A New Expression of Religion," on the ground that it is futile to go on struggling with worn-out forms and endeavoring to recall faded visions. It was a thoughtful and thrilling address, in which he described the Baptists as "the most conservative people with the most revolutionary principles," having a living witness to a democratic age, but "so wedded to the past that it seems impossible to get into touch with the present"; which might pass for a photograph of most of our churches of all communions. The supreme need of our time, he said, is a new expression of religion. Our spiritual currency has become defaced in the using, and needs re-minting. The vocabulary of the pulpit has stereotyped into a collection of technical terms which the ordinary man does not understand, and does not trouble to understand. "It is not without significance that no sentence concerning the duty of right-living or social relations is found in either of the three creeds of the church." Without denying the creeds, we must go beyond them. Christianity has become an intellectual puzzle which many people have given up in despair. "Nothing short of a fresh expression of religion will save the church." And that expression must be not only intellectual, but practical, social, dynamic. It must be none other than "the corporate expression of the Christ goodness." The church is at once a living fellowship and the moral conscience of the community, and it must be a company of "experts in goodness" if our modern life is to be saved from moral rot and confusion.

"The New Preaching" in England

DR. ALEXANDER MACLAREN was once asked this question: "What is your opinion of contemporary preaching as compared with that of your generation?" His face relaxed and his eye twinkled as he replied: "The sermons of the younger men are like a delicate mutton chop, cooked to a turn; the discourses of the older men resembled huge roast joints of juicy meat from which you could carve all you wanted and then come again." One wonders what Dr. Maclaren would think of "the new preaching," which our English brethren "view with alarm," as illustrated by such a volume as "Food for the Fed-up," by Studdert Kennedy—"Woodbine Willie," as the Tommies called him during the war. It is indeed a new kind of preaching in England, as far removed from the massive eloquence of Dale and Parker as from the polished essay of the more modern type. It was discovered and developed in war-time, taking lurid colors from the battle-field and slang from the trenches; but it is at once

human and effective. Kennedy is a truly great preacher, and what he calls "Rough Talks of a Padre" are great sermons. And when to their forthright and vivid style one adds a rich Irish accent and a personality virile and winsome, it is not difficult to divine his power. We shall watch the development of "the new preaching" with interest, the more because the well-nigh incredible egotism, vulgarity, plagiarism and vituperation of a certain type of evangelism in America is impossible in England. But is it a "new" preaching? If we turn to the sermons of Chrysostom, or Hugh Latimer, or Luther, we discover that it is a return to a type of preaching which made the sermon, not an essay, but a religious stump speech.

A Sabbatical Year for Preachers

A DISTINGUISHED and successful minister in an eastern city is planning to take a sabbatical year, "to think things through and find out where I am, theologically and otherwise," as he described his purpose. In universities and seminaries, teachers are given one year in seven, on full salary, to refresh their minds, to pursue special studies, to travel and form new contacts, and in general to prepare for more effective labor—why should not this privilege be extended to the hard-working, sorely-tried, weary minister, whose labors are far more exacting and exhausting than those of a university professor? One recalls the case of Dr. John Tauler, who was visited one day by a strange layman, poorly clad, who asked him if he knew what he had been talking about. Tauler replied that he did. Whereupon the stranger began to ply him with questions, and it was not long before the preacher realized that he knew the truths of faith only from the outside. Deeply stirred, he left the pulpit and went away to meditate, and when he returned he was not the same man that went away, but a mighty preacher whose simplest word—and all his words had become simple—made the souls of men stand still. Our churches do not give their ministers time to be great preachers; they must be organizers, ecclesiastical mechanics, roustabouts. If we are to have great voices, men must know how to listen as well as how to speak; they must have time to brood their thought, and never more so than today when spiritual leadership is so difficult and so much needed. Give the preacher a chance to be a preacher! It is the greatest office on earth, at once an art and an incarnation, and nothing can ever take its place; but it must be preaching. As "Father" Taylor, of Boston, used to say: "When a man takes something hot out of his own heart and shoves it into mine—that is preaching!"

A Significant Missionary Advance

ANNOUNCEMENT has just been made that the Disciples of Christ will send out fifty new missionaries this year. The significance of this event is better appreciated when it is known that this is a force one-fifth as large as the entire number of missionaries representing this denomination on the field at the present time. The first missionary society devoting itself to foreign work

was organized in 1875. The force going out next fall is one-seventh of the total number sent since the organization of the Disciples Foreign Missionary Society. In recent years, the missionary administration has given more thought to the selection of the workers. A school of first rank was developed at Indianapolis, called the College of Missions. Since the consolidation of the missionary interests, there has been a department devoted to the recruiting of missionary volunteers. There are now several hundred young people in the colleges and universities of the land who have the foreign field under consideration. Whatever may be the merits of the candidates who have gone out in previous years, the church has never had available a better trained or more competent group of young people. The increased missionary giving of the Disciples makes it possible to send out the young people that have been recruited from the colleges. Twenty-five years ago the missionary secretaries were still delivering addresses in which they argued the right of the churches to form a missionary society for cooperation on the foreign field. Today the Disciples take a cooperative place among the Christian communions which seek to extend the gospel throughout the earth. While the forces of reaction and obscurantism make a lot of noise in the Disciples camp, this great missionary advance is an evidence that the denomination is sound in its heart.

Chicago the Theological Center of America

THERE are more seminaries in New York, Pennsylvania and New England than in all the rest of the nation. Once it was thought necessary to go to an eastern institution to secure a finished training in church leadership. But the situation has entirely changed in the past two decades. It will be a startling fact to many that Chicago is now the theological center of America. This statement leaves entirely to one side the Moody Institute and some other short course institutions of the hot house variety. Great denominational seminaries are to be found in Chicago. Around the University of Chicago the Baptists, Congregationalists, Disciples, Universalists and Unitarians are doing work in the training of ministers. Garrett Biblical Institute is a strong Methodist institution operating adjacent to Northwestern University. McCormick Theological Seminary supplies most of the Presbyterian ministers of the middle west. The Episcopalians and Lutherans have in this city seminaries for the training of ministers. When the men of these seminaries are assembled, they form the largest group of theological students to be found in any city of the nation. Not only is the Divinity School of the University of Chicago pre-eminent in the size of its student body, but without invidiousness it also leads in the strength of its faculty. The new faculty at Garrett Biblical Institute has been so strengthened in recent years as to make it the equal of any Methodist school on the continent. Some of these Methodist scholars are productive men, writing significant books. At the University of Chicago are theological writers who are doing the most constructive work now being done in the field of the science of religion. McCor-

mick Theological Seminary also makes a substantial contribution. Chicago has become the theological center of America without ever planning it. It has come to pass through the importance of the Mississippi Valley in the unfolding life of the American church. Great religious organizations are coming to realize that the religious capital of America is now in process of defining for itself a home in Chicago.

The Return of Street Preaching

FROM the days of Wesley and George Fox street preaching has been, until late years, a familiar form of evangelism in England, both for the friends and foes of Christianity. Many sermons are preached in Hyde Park, London, every Sunday afternoon. Unfortunately, in recent years, the extreme reactionary in theology and the militant atheist have monopolized the street corner for propaganda. Now, once more, the church has discovered that forum, and campaigns in the streets are the order of the day. Dr. Herbert Gray, author of that startling book, "As Tommy Sees Us," tells of a recent crusade, and how it was organized and conducted. Play-hours were arranged for children, clubs for boys and girls, and debates with sceptics were carried through, as well as preaching services on street corners all over the city of Hamilton, a great coal mining center in Scotland. The people were extraordinarily willing to listen, and the result was most gratifying. At first the miners said that the preachers were "sent by the capitalists to divert the attention of the miners"; but when they had listened longer they learned that the simple gospel of Jesus cuts both ways, and they became more attentive. All concerned felt that it may be that in this way the new day is dawning, and that by winning for Christ those who might else foment revolution both church and state may be saved, as in the days of Wesley.

The Sacerdotalist and the Literalist

THE modern spirit has no quarrel with religious people quite so sharp as the quarrel over religious narrowness. The man who claims for himself some peculiar standing in the eyes of God and who develops a pharisaic spirit toward his fellow men is an occasion for scoffing and mockery. There is a variety of religion which makes humble. It seeks fellowship and opportunities of service. This was the religion of Jesus. He built up no hierarchy, and arranged no mechanism of excommunication. The exclusive religionists are chiefly of two types. One is the sacerdotalist. For him the spiritual world is made up of cogs and pulleys. God has shut himself up to ritual and ordinances and successions. In this system there is no democracy, for some men hold favored positions with God to the detriment of other men. The priest holds the power of the keys, and may open and shut the gates of heaven. For the lack of a bit of ceremony one man is shut out from brotherhood though of clean and brotherly spirit, while another who is narrow and bigoted may be taken in. Against such perversions of spiritual values,

the true instinct of the man of the world protests. He does not know the underlying theories of religion, but he tests sacerdotalism with his heart and rejects it. The literalists hold no fellowship with the sacerdotalist, yet **he is twin brother to the priest.** He, too, makes distinctions between men on an artificial basis. If he is a Millennial Dawnist, he believes that he belongs to God's elect by **joining circles that meet somewhere** Sunday afternoons to learn the meaning of Pastor Russell's books. All others belong to a lower spiritual order. The literalist is not satisfied that a man be baptized. His baptism is not valid unless he holds to a correct theory of baptism! It is not enough to read the Bible with spiritual profit every day. One must believe in verbal inspiration, or be numbered with the lost souls. The modern world has tested the sacerdotalist and the literalist and turned away from their offerings with the disgust of indifference. If the future generation is to be religious, it must be fed on the true gospel of Christ, which has room in its plan for all sorts and conditions of men.

The Unifying of Religious Education

THE church is confronted at this moment with some of the most momentous issues which have ever engaged its attention and taxed its wisdom. In this situation lies much of the responsibility and exhortation of Christian leadership. Among these issues are a sane and constructive evangelism, a degree of social solicitude which shall promise a just industrial order, and the recognition of the obligations of American Christian citizenship of a plan for the reduction of armaments and the cultivation of a spirit of good-will among the nations. But to a striking degree the primary task of the American church is the promotion of a policy of Christian education which shall be built upon the assured foundations of ascertained educational theory, and shall devise some plan for the reduction of wasteful duplication among the agencies which are professing concern with the problem, and are undertaking to administer varying portions of the responsibility.

The contemplation of these numerous agencies is both inspiring and depressing. Eliminating all consideration of the Roman Catholic, Jewish and purely secular agencies now at work in this area, there are at least the following organizations claiming recognition from the Protestant churches, and depending upon their support, directly or indirectly, for their maintenance: The Sunday School Council of Evangelical Denominations, The International Sunday School Association, The International Sunday School Lesson Committee, The American Sunday School Union, The World's Sunday School Association, The Religious Education Association, The Missionary Education Movement, The Council of Church Boards of Education, The International Committee of the Young Men's Christian Association, The National Board of the Young Women's Christian Association, The Board of Missionary

Preparation, The Association of Theological Seminaries, The Association of Biblical Instructors in American Colleges and Secondary Schools, The Conference of Church Workers in Universities, the Educational Departments of the Various Young People's Movements, and The Commission on Christian Education of the Federal Council of Churches of Christ in America.

In addition, there are the various denominational boards of education, which are represented, however, in three of these organizations, the Sunday School Council, the Council of Church Boards of Education, and the Federal Council of Churches, and whose representation and authority as the most powerful of the forces dealing with Religious Education, would seem to be essential to the permanence and efficiency of any agency attempting to go far in this field. Of this widely varying list of instrumentalities, representative or volunteer, is the apparatus of religious education made up in the domain of American Protestant Christianity.

There is unquestionable value in variety and freedom of operation. Wide experimentation is possible, and is perhaps stimulated, by multiplicity of agencies. Yet it is open to question whether the duplication and waste resulting from such numbers of competing organizations does not far outweigh the possible advantages of variety. And that there is duplication no one who studies the present situation can doubt. For example, there are at least four areas in which effort is put forth. There is the area of general promotion, including popular propaganda on the needs and claims of religious education, popular education on the meaning and method of the subject, and specialized propaganda to secure a supply of trained lay workers, equipment and facilities, employed workers, and coordination with public education. Three other areas, equally important, are those of the applied methods of religious education, that of the scientific background of the subject, and that of the immediate work of religious instruction. Each of these areas has subdivisions as important as those included under the first.

Now the most superficial survey of the agencies already named will disclose the fact that there is not an instance among them in which either the primary or the subordinate purposes of the agency do not overlap and duplicate those of some of the rest. And not infrequently three or four of them are operating in the same field, and effecting all the evil results of duplication and waste. It is this condition which has become increasingly evident and alarming to Christian workers during the past decade. Some efforts at unification are being made, and with promising results. The International Sunday School Association discovered long ago that its volunteer and unrepresentative character made it increasingly ineffective as the agency of the churches, and that the more recently organized Sunday School Council of Evangelical Denominations was rapidly superseding it in their regard. This led to efforts to unite the two organizations, which are now proceeding with hopes of success. Other attempts either to combine duplicating agencies, or to discriminate more definitely the fields of activity, have not been without value.

And yet the present multiplicity of agencies and the rivalry inseparable from such diversities of effort has aroused the Christian public to some degree of disquiet, and a growing demand that an attempt be made to co-ordinate the existing organizations, and study the possibility of elimination or combination where there is manifest overlapping. During the past two years repeated requests have come to the Federal Council to use its good offices with the various agencies in the field to confer regarding the present situation, and suggest measures of amendment.

Accordingly within a fortnight, at the joint invitation of the Federal Council and the interested organizations already named, there was assembled at Garden City a very representative gathering of educational leaders—denominational, interdenominational, and institutional—to consider the entire problem, and propose plans for its solution. It was surprising to all who were present to what an extent the conviction was held that the time is auspicious for a fresh and careful study of the field and the forces, in the hope that some more favorable and harmonious issue may be provided than is at present in sight. One proposal was greeted with unanimous approval. That was that a special committee, representative of all the agencies at work in this area of religious education, be requested to suggest some tentative plan for the creation of an inclusive and directing body, that might be called an American Council of Religious Education, to include whatever agencies are now operative in this domain, in so far as they wish inclusion. This continuation committee was chosen, and will probably call conferences and conduct correspondence as may be deemed advisable.

It was frequently suggested that such a directing council might well constitute the Commission on Christian Education of the Federal Council of Churches. But it was thought by the officers of the Federal Council and by others most deeply interested in the plan, that while the facilities of the Federal Council might be drawn upon freely in the inception of the enterprise, it would be advisable to leave the Continuation Committee quite free as to methods and personnel in the development of its work. The conference closed with a sentiment of deep gratitude and quiet enthusiasm over the auspicious beginnings of a plan so ardently desired by the army of workers in the province of religious education, and so capable, if rightly and wisely devised, of offering a solution to one of the most serious problems now confronting the church.

The Outdoor Art Gallery

A Parable of Safed the Sage

I PASSED through the part of the city where dwell the people of Ethiopia. And the street had been cut down, so that the houses stood upon a bank about six cubits in height. And the steps were rickety that led to the top. And at the top of the steps in a certain place, I beheld a shack that bare a sign in Red Paint, Washing

Done Hear. And I beheld upon the Fence much Broken Crockery hung. And I ascended the steps, and I beheld a Wonderful Sight. For there upon the fence was a space of about five cubits with Plates that were Somewhat Broken, yet showing Pictures of Fish or Fowl or Other Things, and these were hung to the Fence by Nails and Wire. And the earth at the foot of the fence and the top of the Steps was hedged in with other Crockery. And upon it were Twelve Plaster Casts, and some of them were badly broken, as they had been picked out of the City Dump. And I suspected that the Dump had furnished the Whole Outfit.

And a voice spake unto me, saying. Do not go away. And the woman of the house came forth and explained unto me.

And she said, I have a taste for the Artistick. And I have not the money for Expensive Work of Art. Therefore have I gathered such as God sent unto me. And there be those of my neighbors who say that this is the Grave of my Mother; and that is not true, but I have rather come to think it is true, and to like the thought. But this is the expression of my Love of Art.

And she spake of the Statues, and she said, That gentleman at the head is Abraham Lincoln; and he hath the place of Honour. And that one that is broken off, with both heads gone, is a lady and her daughter, and I know not their name, but I think that they were Saints. And canst thou tell me the name of the man with the Curley Hair?

And I said, That was a musician, even Mozart.

And she said, I painted him black, for I thought with his Curley Hair I could make of him a member of mine Own Race. But he did not really look like a Coloured Gentleman, and the paint hath well nigh worn off.

And she said, Some of the neighbors think this is Right Nice, and some there be who say that I am Crazy. But I spend my days at the Wash Tub, and I weary of looking ever down into the Suds, wherefore do I sometimes look up unto my God, and then again do I look out at mine Art Gallery.

And I told her the names of certain of her other Plaster Heroes and Heroines, and what Great Men and Women they were; and I spake concerning certain of the Historical Events which were Emblazoned upon her Crockery, and I said nothing unto her that would make her think less of her Art Gallery. And if it made it more sacred unto her to think of it as her mother's grave, that, too, was all to the good; for I had no idea that her mother would rise up and rebuke her for the Shrieking Discord of her Post-mortem Decoration.

For thought it was as Absurd a manifestation of the Artistick Spirit as I have ever seen outside an Exhibition of Modern High Art wrought by the Impressionists, yet it did no harm unto any human soul, and to its owner it was a comfort.

Wherefore do I say unto all men and women, Look not ever downward into the suds of Business or of Worldly Things. Brighten some little spot of earth, and rest thine eyes by looking at it; yes, now and again, lift them higher.

The Competitive System and the Mind of Jesus

By Roger W. Babson

A STUDY of history leads one to believe that practically the same fundamental conditions existed 2000 years ago in Jerusalem as exist today in New York City. It is true that they then used camels instead of trolley cars, street criers instead of newspapers, and slaves instead of wage workers. The general principles, however, underlying agriculture, industry, and commerce in Rome and Judea, were practically identical with those in existence today throughout America. If anything, conditions were worse at that time and there was more reason for Jesus to "butt in," so to speak, and outline a new industrial organization. But history shows that Jesus did not outline any new system. There certainly was more need in those days for labor unions, socialistic organizations, and even bolshevism than there is at the present time, and yet Jesus made no class appeal nor did he outline a comprehensive system for the organization of society.

My personal opinion is that if Jesus were here today he would pray and hope for a socialistic order, but I do not believe for one minute that he would vote the socialistic ticket. I believe that Jesus would work for that spirit of socialism which naturally develops in a truly Christian community; but that he would not recommend government socialism. Statistics show most clearly that as the spirit of Jesus rules, socialism is not necessary, as the good results of socialism are then brought about in a very much better way. On the other hand, reports show that government socialism, not permeated with the spirit of Jesus, would be a most dangerous form of autocracy.

PRESENT SYSTEM FAILING

The present system is doubtless breaking down, due largely to its being based upon selfish competition. Monarchies are crumbling, while democracies are unable to carry the load. Hence we see the great growth of socialism, bolshevism, I. W. W.ism, and other new forms of government. The arrest, deportation, and persecution of these mistaken people will not remedy the situation. No one should know this better than the students of church history. The persecution which the church suffered and survived should prevent it from inflicting such trouble upon others. The fact is that our present rulers have failed to solve the problems of the day and the masses in their ignorance are turning to the Socialistic cults.

Many of the socialists are honest and conscientious. The need is to convert them rather than to make them more bitter. Men cannot be converted by abuse. Men can be converted only by appealing to their hearts and their intellects. With many people, socialism is a form of religion. Like some other dangerous beliefs, the effect of preaching it is often harmful. There are ten reasons why the preaching of socialism is harmful.

(1) Socialism directs people's minds from the production of wealth toward the division of wealth. The fact that there is only enough already produced to keep civilization going a few months shows that this is a very dangerous doctrine.

(2) Socialism sets class against class to an even greater extent than does the competitive system, although the solution of our industrial problems will come about only through co-operation.

(3) Socialism directs the thought of the people to the symptoms of the disease instead of the cause. It does not go to the heart of the difficulty.

(4) Socialism gives the underworld a dose of morphine to keep it feeling good when it really needs a surgical operation. The competitive system must be reformed rather than asphyxiated.

(5) Socialism tries to set aside the law of supply and demand which always has determined, which does, and which always will determine production and prices.

(6) Socialism gives a wrong reason for government ownership. The government should engage only in such activities and pass such laws as are necessary to give the individual the fullest opportunity for self-determination. To the extent that government ownership can give man more freedom of expression, to that extent government ownership should be encouraged; but when government ownership tends to express individual initiative and development, it loses its effectiveness.

(7) Socialism sets aside the only known method of selecting the fittest. Socialism tends to substitute votes for efficiency. Socialism would operate a horse-race by walking the horses back and forth in front of the grandstand and then would determine the winner by voting instead of by racing the horses.

(8) Socialism discourages thrift. Capital is only stored up wages. The only permanent way that men can create work for themselves is by investing their money rather than by spending it. The world needs more capital instead of less capital.

(9) Socialism stands for the pig-trough philosophy rather than for the work-bench philosophy. It may be Christian in its conception, but it is pagan in its operation.

(10) Socialism talks about the rights of people instead of the duties of people. The great need today is to preach duty and responsibility. The competitive system should not be cast aside until there exists a race with sufficient religion to get on without it.

BEWARE OF FALSE LEGISLATION!

Most new programs aim at approximate equalization of income and the abolition of competition in the struggle for life. Is this desirable, even if attainable? The real producing force is enterprise. This consists of planning, initiating, controlling the process, and assuming responsibility.

bility for the result. Can this factor, "enterprise," be induced to function to the love of workmanship or to devotion to the group, except it has the motive of either private profit or religion?

Socialism is a splendid structure without a power plant. There are but two known sources of human power. There are personal profit and religion. The present system of government and business is based on the personal-profit plan. This system has failed. The great opportunity before us all today is to present and operate a system based on religion. Absolute rights of persons and property are being swept away. Vested interests must be reconciled in terms of service. The teachings of Jesus must become the laws of finance, industry, and commerce. But this result must be brought about through the development of religion rather than through the passing of laws. When a vast majority are desirous of eliminating the competitive system, laws may safely be passed to force a small struggling majority into line; but not until then. There are no signs today that any such majority exists in America. Most of those who advocate doing away with the competitive system are actuated by hate or jealousy; they are too lazy or inefficient to compete.

Yet we must not be guilty of opposing socialism without providing some other solution for the problem. The difficulty with socialism is not in itself, but in that it depends upon religion to make it work. As already stated, without religion socialism would never be successful; and when people are filled with the spirit of religion, socialism will not be necessary.

Surely the competitive system is not a success. The church people of America cannot afford to defend capitalism. Capitalism is distinctly opposed to the teachings of religion and cannot logically be defended by consistent Christians. The competitive system develops those selfish qualities which are anti-religious. Hence, modern industry and commerce are based on selfishness in contrast with the teachings of religion which are based on service.

CONDITIONS ARE IMPROVING

Without doubt both industry and commerce are improving. Manufacturers and merchants are learning that to succeed permanently they must talk service, whatever may be their religious opinions. The dishonest practices which got by a few years ago are no longer successful. Advertising today must be honest in order to succeed; men must be honest in order to secure credit; and the tricks of the trade no longer make profits as in days gone by. But it is still profitable to advertise things which people ought not to buy; and although banks insist on honesty, they primarily ask, how much property have you got? They do not yet ask a man how he got it, whether by manufacturing something which made the world better or which made it worse.

In the last analysis the successful business man today must, under the competitive system, outbuy and outsell his neighbor. The rule of trade is that a man must give as little to the other man and get as much from him as possible. Certainly the rule of trade is contrary to the Golden Rule. Religion teaches that we should ask little for our-

selves and give as much as possible to others. As a mother tries to do as much as she can for her children, instead of getting as much as she can out of them, so the religious business man should act toward his customers—so the religious wage worker should act toward his employer and those who are to buy what he makes.

EFFICIENCY AND DISCIPLINE

Some go so far as to say that religion should eliminate employer and employe so that cooperation should take the place of competition. This may be practical some day, but I rather hesitate seriously to recommend it today. Men are born industrial leaders just as truly as they are born musical leaders. The health, happiness, and prosperity of the entire nation demand organization, leadership, and discipline. To give the nation the maximum of necessities and comforts requires that same form of organization which enables an orchestra to give good music. Let us analyze these requirements.

1. Each player must play the part for which he is best fitted.
2. Each part must be played by some one who loves to play and who especially enjoys the instrument which he uses.
3. The players cannot all play the same instrument; some must take important and others unimportant parts.
4. This means that there must be discipline under a leader who employs the various players at their respective market rates, charging a fair price for his own services.

Formerly, when making a price for the use of such an orchestra, each one stated what he thought he should have, and these amounts—including the leader's—were totaled. This made the price of the orchestra to the public. There was then no labor problem nor was there the need of any labor union to protect the players. Probably this was due to the fact that music was then used mainly at public functions and in the service of the community.

Gradually, however, orchestras came to be mainly employed in theatres, hotels, and other places operated wholly for profit. The practice was then for the management to hire the players as cheaply as possible, and to take the difference for profit. This was the beginning of labor troubles in the musical industry. It is a fair illustration of the history of most industries. As the competitive profit system is introduced, the religious spirit wanes.

CAPITAL AND CAPITALISM

Capitalism must not be confounded with the accumulation and use of capital. This is a very common mistake made by the masses. Capitalism means operation of industry and commerce for profit; while capital represents the result of thrift and self restraint. While the former is essentially irreligious, the latter is distinctly religious in conception and operation. Not only is capital of great service in making people healthier, happier, and more prosperous, but its growth depends upon developing those religious qualities of self-control and abstinence. As self-gratification is at the bottom of capitalism, so self sacrifice is the basis of capital. Hence, business is justified in backing

the accumulation and use of capital, although some question may exist as to the wisdom of allowing it to be passed on from generation to generation without restriction.

This suggests, then, that an immediate problem is to develop efficiency, accumulate capital, and work toward other capitalistic ends; but by using some other force than the competitive incentive for profit. As neither socialism nor individualism is successful, it is up to the religious business men to discover this new force. Not only does the solution of our present troubles await this new force, but its dissemination would greatly increase the efficiency of production and distribution. Then the kingdom of God would truly come on earth, and "all these other things" could be enjoyed by the masses. Statistics clearly indicate that religion is this force which can take the place of both socialism and individualism. Religion awakes in men and women all the worth-while attributes of both socialism and individualism, both of which have their good features.

MISSIONS AND BUSINESS

The attitude of the church toward missionary work may suggest a religious method of approach to industry and commerce. The great missionary enterprises buy and sell, borrow and loan. They are individualistic in conception and operation, but the competitive feature is eliminated. They avoid the pitfalls of communism and socialism, but do not become selfish. They are subject enough to competition to develop efficiency; but they avoid those cut-throat methods which are wasteful and useless.

These facts have resulted in attracting to the missionary movement men and women with great vision and energy. These people are happy working in the mission fields for one-quarter the salary which they could secure in a profit-making business. This means that the elimination of profits enables an organization to secure better workers for much less money than a profit-making concern can obtain them.

The same truth is illustrated in connection with educational work and medical work. Men and women are today working in schools and hospitals who would not be there were they profit-making enterprises, operating under the competitive system. This does not mean that non-profit-making enterprises are justified in paying low salaries. They should pay the market price for wages as for commodities or money. The important point is that the fact that they are not being operated for profit is an asset rather than a handicap, and that for the same wages a non-profit-making enterprise can get very much better workers than can a profit-making enterprise.

The religious spirit makes better employers, better wage workers, and a better public spirit with which to deal. Furthermore, without such a religious spirit, all legislative, co-operative, and other plans are of no avail. Religion is to the world what a spring is to a watch, and the sooner it is generally recognized, the more people will be healthy, happy, and prosperous.

A HEALTHY SIGN

The same religious spirit is not confined to missionary, educational, and medical work. It is already breaking into

business. The wealthy manufacturer or merchant, although not yet ready to give his time to making or selling commodities in the community's interest, is willing to serve freely as a trustee of the savings bank, a director of the local library, or an officer of the hospital and certain charitable organizations. To each of these things he gives valuable time for which he would want many thousands of dollars in profits were they profit-making enterprises.

RUNNING BUSINESS AS TRUSTEES

May not the time come when these men may be willing to run their factories and stores—as trustees—with the same unselfish purpose? Certainly those of us who have money are not striving for more profits in order to have more to spend. We already have reached a point where we are losing instead of making friends by our method of living and the amount we spend. We surely are not seeking more profits for our children's sake. Many of us have accumulated for them more than is good for them.

This means that our only legitimate excuse for seeking profits is to secure the power and influence in the extension of our business which these profits give us. Hence, the real problem is to devise a plan which will select the best men, supply these best men with capital, and to induce these men to give their services for a reasonable wage. Perhaps this will be accomplished by the business men paying themselves a good salary, but putting these profits back into the business and distributing certificates of ownership to the full amount of these profits to the people—not necessarily to the employers from whence the profits come. Perhaps the adoption of some such plan as this by religious business men may some time be necessary in order to get the masses to consider religion more seriously.

Jesus certainly never defended the competitive system, and could not do so today. But Jesus never suggested the substitution of some other "system." Jesus saw what great modern captains of industry see today, namely, that although the competitive system is anti-religious in conception and operation, it must be reformed rather than destroyed and that this reformation can take place only as people are born again through the silent workings of religion.

Why?

WHY do we follow, like a flock of sheep,
Tradition with a crook,
Or leave the vastness of the calling deep
To paddle in a brook;
When on the hills of sunrise stands the Lord—
Triumphant with a lifted flaming sword?

Why, when upon our lips the great new name
Waits eager to be said;
When cloven tongues of Pentecostal flame
Burn over every head:
Do we build Babel towers to the sky
From bricks and mortar, who have wings to fly?

ROBERT NORWOOD.

Edward L. Powell

Fourth Article in Series on "Some Living Masters of the Pulpit"

By Joseph Fort Newton

WHEN a sermon is remembered for twenty-five years, and the very tones of the preacher still echo in the heart, it argues an unusual man in the pulpit; and thereby hangs a bit of reminiscence. In 1896, while a theologian in the Baptist Seminary at Louisville, I went with a number of my fellow students to the old Fourth and Walnut Street Church to hear the pastor, whom we greatly admired. It so happened that Dr. Eaton was not in the pulpit that day and, somewhat disappointed, we held conclave as to what we should do. Just opposite stood a plain, square, flat-roofed church without a spire, its wide porch and massive columns looking more like a Greek temple than a Christian shrine. Being in a mood for adventure, we strolled across the street, climbed the great stone steps, and entered the First Christian Church, to see what might transpire.

Of course we were severe critics, as young men are apt to be—especially theologians, who fancy they are wise—and our attitude of mind was biased, no doubt, by sectarian prejudice. Anyway, as there was no time to go to another church of proper faith and order, we took the risk, little knowing what revelations awaited us. What that day may have meant to others of the group I do not know, but it was one of the great days of my life, because it meant the discovery of one of the noblest preachers of our generation; a man as brotherly in private as he was brilliant in the pulpit, whose influence has been not only stimulating but emancipating, at once an inspiration and a benediction. The old Greek temple has vanished, along with the Fourth and Walnut Street Church, both having been removed from the center of the city, where they had stood for so many years bearing witness, each with its own eloquence, to the reality of the Unseen in the midst of time.

A VISION UNFORGETTABLE

The First church was crowded to the doors, but a kindly usher found chairs and tucked us away in a far corner, just as the preacher entered the pulpit. Not one of us had ever seen the preacher before, having for the first time read his name as we entered the church—a fact which gives the measure of our abysmal ignorance. Across the years I can still see Dr. Powell as he stood that day, in the prime and glory of his power—his slight figure, his huge head, his thin, light hair, his keen, searching eyes—not a graceful man, his gestures angular at times, his face aglow with unearthly light, uttering his high message in words vivid, full of grace, and surcharged with living fire. It was a vision unforgettable. He conducted the service less as a leader of worship than as a leading worshipper—it was all so simple, so reverent, so impressive. He read the Bible as one who was himself a listener at the portals of a book where "the sweet voice sounds and the vision dwells." The prayer was direct, tender, and far ranging in its sympathies, as of one who remembered only the sublime object of his office, to lift men out of the mire

of sin, materialism, and the bewilderments of life into the higher air of God. It besought the grace of God in that moral self legislation which each man must enact and execute, if he is to verify faith in character.

The sermon began quietly, all eyes fixed upon the preacher, some eager, some tender, all interested. It had to do with the holiness of God, taking as its text the vision of Isaiah in the temple, and surely no one ever forgot the terrifying vision of a universe ruled by an unholy God, where men sit by the poisoned springs of life, looking at polluted flowers, and lifting up hands to abominable hills. Man can endure an indifferent world. He does not lose heart when told that the flowers are heartless, and would as soon adorn a grave as a bridal altar. But a malignant universe is intolerable. Not only the value but the very existence of the soul is in jeopardy, and all our dear human world is cast into shadow, "pent up in the kingdom of pity and death." It made the very soul shudder, and there are times when a shudder is an argument. Then followed, by contrast, a picture of a lucid and wise order where righteousness reigns, where every mountain is an altar, and all the laws of life are God's ten thousand commandments: a picture appropriate to a Greek temple—the vision of a man who sees the holiness of beauty, no less than the beauty of holiness. He had not spoken two paragraphs before the spark caught, and the man, his theme, and his audience were alike transfigured. His slight figure seemed to tower aloft to the proportions of a giant; his voice vibrated with moral electricity; his burning words became a torrent, yet all was held in bound by a firm, directing hand. It was a revelation of "truth through personality," as Phillips Brooks defined preaching; what George MacDonald called "the rare speech of a man to his fellows whereby they know that in his innermost heart he is a believer."

THE POWER OF THE PREACHER

No skill of oratory could have produced that sermon; it came from no such art. It came from something beyond creeds, something far beyond differences of theology and methods of worship. It was that old, haunting, pathetic, subduing, thrilling voice heard in all ages of the church, amidst the splendors of mediæval superstition, as in the fiery appeal of modern revivalism. Older than Christianity itself, it is more vivid than music and more eloquent than architecture, and its spell is as mysterious as the wind in the trees. Such words have stirred the souls of men in every age, winning restless, wayward spirits by their divine passion, and turning bloodshed and rapine into righteous crusades. Whether spoken on bare hillsides beneath a crucifix, or in a plain white country meeting house, such words can never lose their power while human nature is the same. This quality of spirituality, so rare in men of great powers, inspires a kind of awe. Men bow to it, as a field of grain bows at the breath of the wind, feel them-

selves in the presence of the Unseen, and are touched, if only for a moment, by a sense of wonder and regret.

There is no need to say that I became a regular attendant at the old First Church, much to the scandal of my seminary, where I was reckoned a black sheep in the flock. It seemed to me that the sermon of that day was the achievement of a life time; but so far from being exceptional, I learned that it was typical of a preacher who always invested the facts of Christian faith with commanding certainty and practical urgency. As often as I heard Dr. Powell, he always seemed able instantly to realize that release of personality—what the old time Methodists called "liberty"—without which preaching is the hardest work ever undertaken by mortal man; harder than making brick without straw. Tales are told of his failures—as in Richmond one night when his sermon went from him entirely—but never once have I heard him when he did not transmute his thoughts into fire and light to kindle and illumine, and it was always light without smoke. Less scholarly than Broadus, less rhetorical than Gunsaulus—two of his peers now fallen asleep—he is more virile than Jowett, having none of that flowery emptiness which is the besetting sin of the "poet-preacher." Indeed, he knows nothing of the dainty, prettified, pietistic gospel so dear to the dilettante, and no doubt that is why he appeals so strongly to strong men, uniting a vivid faith with a vital, winsome, and enthusiastic manhood. Besides, judged by any test, Dr. Powell is one of the great orators of his day, though not the equal of his uncle, Dr. Robert C. Cave—the most perfect orator I have ever heard speak, alike in matter and in manner.

QUALITY OF THE SERMON

One has only to turn to a volume of his sermons—all too rare, alas—such as "The Victory of Faith," to know the quality of Dr. Powell and his ministry. They are the words of a man familiar with the most perfect fruits of culture and sensitive in high degree to the charms of literary form. Not merely in palpable allusion, but in the choice phrase, the brilliant epigram, the modulations of his sentences, and a most chaste verbal reserve, is to be discerned the master of speech. As sacred compositions they captivate as much by their beauty as by their forthrightness of insight and appeal. They are logical without any display of argument, and poetical without any sacrifice of directness and sincerity. Reason is appealed to all along, but the language of the appeal comes up all blossoming and fragrant with the heart. No one can fail to recognize their catholicity of spirit, their gracious aim, and their helpfulness to minds that recoil from the formal and arbitrary in religion. Only the commanding vitalities of Christianity and its heroic enterprise engage his heart and inspire his ministry. He cares nothing for hair splitting dogmas, but for those heavenly truths which overarch all creeds, and that life of the spirit, "mystical in its roots and practical in its fruits," which underlies all sects. As we may read, turning the pages swiftly:

"What is the preacher's world? Answer may be made that he is the messenger of religion; as Ralph Connor would say, he is the "sky pilot." But when we begin to think of what religion means—that it has to do with all life and therefore with all things,

that it claims all provinces of thought and activity for its territory—we begin to see that the preacher as a messenger of religion must be a many-sided individual, and must touch life in one way or another at almost every point. The religion of Jesus has to do with all men and all things, and with all of a man—body, soul, and spirit. And he who would proclaim that religion must be a man of the world in the best sense. The more he knows of life, the more effectively he can meet the requirements of human need."

"Should a preacher enter politics? Not as a profession, but in the proclamation of righteousness he must necessarily have to do with the politician and with the affairs of state, even as in preaching honesty, purity, love, he is declaring principles that touch every business and avocation in life. The preacher cannot be sidetracked during the week or given to understand that his business belongs to Sunday and the church. Every day is his day of opportunity; every realm is his field of service and duty; all places, if they be entered in the spirit of his Master, furnish him with a pulpit. To the extent that preaching becomes a mere profession—having to do with certain things that can be labeled and classified, the preacher is provincial. In the words of Wesley, the preacher has the world for his parish. I do not know any man who requires a deeper, richer or fuller life for his work than does the preacher."

"The imperialism of Jesus takes the whole life of man for its kingdom. His rule within the heart of man must manifest itself in every part of man's environment. He cannot govern the inner life apart from the outer. The whole frame-work of society is, therefore, involved in the imperial program of Jesus. Poverty, vice and crime are inconsistent with the present social condition of our great cities. The Bible, through and through, insists upon the redemption of the bodies of men, as well as their souls, and of the whole frame-work of human society. And so the regency of Christ contemplates the bringing of our homes, our politics, our trade—all the means, agencies and things with which we are connected—under the sway of Jesus."

"Consider the sweeter, nobler, conceptions of religion which are ours today. As life takes color from Christianity it is ennobled. Today life is happier, stronger, because of the things we have left behind. The church is journeying away from the falsities of medievalism, but carries forward the sweetness and light of Jesus. Gone forever the hideous dogmas that tortured our fathers. Gone the dogmas which confused Satan with God. The church is exchanging the worship of the past for the heritage of the present, the old philosophies for the new living Christ. We know more, and therefore we love more. The certificate of Christianity is something more than proved propositions. It is a helpful life. There has come a new conscience, which makes it impossible for men to be content to have, while their brothers have not. The physical misery of the world's disinherited is becoming the spiritual misery of the world's elect."

Happy is the city which has sent to it an authentic messenger of great truths; one of those elect spirits to whom religious cares and interests are what secular cares and interests are to other men. For thirty years Dr. Powell has labored in Louisville, at the gateway of the South—himself a Virginian gentleman of the old school—taking not only a city but a commonwealth for his parish, with a noble influence only equalled by his indefatigable industry as a pastor. Resisting all temptations to leave Louisville, he added year to year, decade to decade, with a continuity and cumulative momentum of influence, giving him a command of the higher life of a city such as few men have ever attained. Through all the years he has played well his part in practical affairs, but his life is not

there. The growth of the kingdom of grace is his prosperity, the application of Christian ideas to life is his supreme concern. Less a reformer than a former of the ideals and conscience of a great community, all through his ministry he has fearlessly dealt with public issues, and always from a Christian point of view. Never a pulpit scold, never falling into a pessimistic or denunciatory tone—like the Queen in "Alice in Wonderland," who said there was jam yesterday, and there will be jam tomorrow, but there is no jam today—by the weight of his character, by the wisdom of his practical suggestion, no less than by the power of his passionate eloquence, he has wrought mightily as a preacher and leader of righteousness.

THE FUNDAMENTAL MORALITIES

There was a time, years ago, when Kentucky was torn by a bitter political feud, becoming almost an armed camp, and the governor-elect was shot dead in the capital city. With triumphant tact, with unfaltering courage, Dr. Powell made it an opportunity for some of the greatest preaching of his life, rebuking iniquity, and pleading for the fundamental moralities of private and public life. Later, when the chief executive of the state was a fugitive in an adjoining state, it was the pulpit of the old First Church that spoke in behalf of forgiveness, making plea equally for Christian common sense and public decency. It was a difficult—nay, a disgraceful—time, but Dr. Powell dealt with it in a manner forever memorable, revealing the political function of religion and the strategy of Christian leadership. Fortunately the sermons, addresses, and articles of that period were gathered into a little book, entitled "Savonarola, and Other Addresses on Civic Righteousness," in which we may read to this day the heartache of a patriot and the testimony of a prophet. His ringing call to "Sleeping Citizenship," his fine appeal to "Public Men and Morals," his thrilling commentary on the Battle Hymn of the Republic—itsself a prose-poem of no mean order—and his noble interpretation of "The Divine Presence in Political History," the last two evoked by the Spanish-American war—show us how a Christian can be a patriot, and a patriot a Christian. In the same way, during the Great War, when his body was frail and his heart wrung with agony, his pulpit was an altar alike of Christian faith and patriotic fire.

For some of us Louisville is a city of many memories, not only of days that come not back, but of great scholars and dear teachers whose influence abides, and of fellowships which time cannot destroy. It is the city of Henry Watterson, last and greatest of the editors of the old days of chivalrous and brilliant journalism; the golden voice of the south and a national character. It is the city of Mary Anderson, and "Mrs. Wiggs of the Cabbage Patch"; of Madison Cawein, a lyric poet whose song was heard and loved in England, even before it won its way at home. It has ever been a city of great preachers, like Broadus, Boyce, Hemphill, Hamilton, Pickard, Dudley, Eaton, and Rabbi Adolph Moses, a stately, grave, and noble teacher. Many have fallen asleep but Powell remains, the peer and comrade of a goodly company, the best beloved and—excepting only Watterson—the most famous citizen of his city.

Religion and Business

By Roger W. Babson

MR. BABSON is known as President of the Babson Statistical Organization, and as an expert in the science of business. But he is also a sturdy believer in the possibilities of the church. Here is the closing paragraph of his book:

"It is not the purpose of this book to suggest details of a plan for redeeming the world, but rather to emphasize the fact that the world can be redeemed socially, industrially only through religion. Governments may succeed in protecting men in freedom of effort and rights of ownership; but only religion can energize men unto a maximum of useful service and make them content with a simple material reward."

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* * *

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* * *

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VERSE

Debtor

SO long as my spirit still
Is glad of breath
And lifts its plumes of pride
In the dark face of death;
While I am curious still
Of love and fame,
Keeping my heart too high
For the years to tame,
How can I quarrel with fate
Since I can see
I am a debtor to life,
Not life to me?

SARA TEASDALE.

The Lilies of the Field

WHEN I went up to Nazareth—
A pilgrim of the spring—
When I went up to Nazareth
The earth was blossoming!
I saw the blue flower of the flax
Beside a shepherd's fold!
Along the hillsides' stony tracks
I found the marigold!
The iris raised a shimmering spire
Of beauty at my feet!
The poppy was a cup of fire
Among the cooling wheat!

When I went up to Nazareth
I marked how time came down
With blighting dust and withering breath
Upon the hallowed town!
The years that buried Babylon
Were drifting to efface
The steps of Mary's Heavenly Son,
His dwelling and his race!
But still I read his permanence
By signs that never dim;
With all their ancient eloquence
The lilies spoke of Him!

DANIEL HENDERSON.

Resurrection

SOME say that when our bodies have been laid
Within the cool, sweet earth, and, purified,
Have mingled with the soil and have become
A part of springtime's grass and flowers, in some
New realm we'll live again, and there abide
Forever, knowing the mysteries that swayed
Our acts, the doubts that gave a timid heart,
Seeing the whole of which we were a part.

Perhaps; but this I know: a soul that died
When childhood's God was proved a myth, returned

To the rich loam that mothers the teeming life
Of men; became a part of all their strife,
Felt all mankind its atom multiplied,
And lived again, nor for a Heaven yearned.

CORA CLARK McELROY.

Our Thinking

TO think alone will save our souls, and save
Society, while not to think is sin,
And damns your fellow man as sure as fate.
The most atrocious crimes in history
Were perpetrated by "good" men, cock-sure
That they obeyed divine injunctions, laws
Laid down by fiat, which 't were sacrilege
To question. Bloody Marys, Torquemads,
The whole vile crew Inquisitorial,
Were pious to a turn, were sure they served
A holy God while butchering fellow men.
They stubbornly refused to think, or raise
A question of the right or wrong of deeds
That shook high heaven and made of earth a hell.
A race of thinkers is the only hope
Of progress, justice, peace, security.
A code of laws contrived to stifle thought,
And rob men of their freedom to speak out
What they may think, is wicked, monstrous, rank,
Unutterable crime, the measureless,
Unpardonable sin against mankind.
To think is universal human right,
The indefeasible inheritance
Of every human soul. Nor that alone.
To think is duty, highest, first, and last.

JOSEPH ERNEST McAFEE.

Quatrain

AS though all lovely women who have died
Had magically returned, with lips of rose,
To kiss earth's troubled brow into repose,
Behold the sunset flaming far and wide!

CHARLES G. BLANDEN.

Song

WHEN homeward comes the joyous May
From journeyings afar
In other summer lands of bloom,
She straightway drives away our gloom
And calls us forth to laugh and play
Where golden gardens are.

Can any heart be heavy now
With grief or discontent?
Can any weep for ancient wrong
When life is love and breath is song,
When every blossom-laden bough
Declares the winter spent?

THOMAS CURTIS CLARK.

The Church and Industrial Maladjustment

THE church's right to speak on problems of industry is hardly challenged. The investigation of the steel strike by the Interchurch Commission brought the whole issue into severe controversy. Those whose methods are adjudged incompatible with the Christian teaching denounce such undertakings with virulence; they could not be expected to approve. The more formal and conservative churchmen, even though they approve of the findings, object that such work does not fall within the church's function; once it is justified as a legitimate function of the church they will defend it as an inalienable right.

The less progressive employers denounce such investigation as inept and gratuitous and charge that ministers and editors and professors have no capacity for such work. The more progressive welcome it as a means of helping them obtain better labor policies. The answer of churchmen to the former is that they make no pretense to adeptness in the technique of machine processes or of business organization, but that they do presume to be expert in human relationships. Their investigations and recommendations have nothing to do with the expert and specialized things of material production but with the ethics and the humanity of labor policies. If church leaders are not expert, then they are unfit for their responsibilities.

Those who resent such interference demand that the ministry stick to its gospel. No forward movement or reform was ever advocated by pulpit or religious convocation that did not receive that advice from those with whom it would interfere. We once read many a sage editorial advising ministers to stick to their gospel and let civic corruption, the saloon and political graft alone. More than once too a militant ministry revealed conditions that brought their advisors into public reprobation.

* * *

Righteousness and Right Relations

Righteousness means right relationship. If it is the church's business to put the leaven of righteousness into society it cannot ignore any set of human relationships; and more millions of human beings are today vitally involved in industrial relationships than in any other. If, therefore, industry involves wrong to human beings—if the poor are oppressed, children denied inborn rights and opportunities, poverty increased, citizenship debilitated, inequities practiced and labor policies used that make the coming of the Kingdom of Heaven impossible in shop and factory, then it is not only the right but the imperative obligation of the church to probe to the heart of the wrong and to prescribe for its reformation.

Make men Christian, say some, and all these things will be added unto civilization. True, we answer, but there may be a wide difference between making men churchmen and making them such Christians as are required to make industry and business and politics and international relations so Christian that they show the marks of the Christ in their way of doing things. Churchmen have been found involved in every evil revealed in civic life, in business and industry and war and every other social wrong. They traded in slaves, owned brewery stock, were on the inside of political rings, directed insurance scandals, were kings of criminal high finance, just as today they are found among the owners and directors of industries in which little children labor, poor wages are paid, factories lack safety equipment, and where the twelve hour day, the seven day week and the long twenty-four hour shift are used.

Most of these men live up to the conventional demands of their church. Mr. Bryan once ironically said that Villa could not be a bad man because he did not drink, beat his wife or cheat

his followers. William Lorimer's neighbors defended him as a churchmember, as kind to his family, generous to the poor and as one of the best of neighbors. It is not a question of personal morals or respectability but of social conscience. A man may be personally pious, attend all the church services, contribute generously to every established cause, keep the ten commandments, be square in every deal made under the laws of trade, sit on college and missionary boards and wisely direct their affairs and still have no social conscience. Indeed yesterday he could derive his money from distilleries, rent slum tenements and take dividends from insurance exploitation; and today he may increase his income from child labor, profiteering (even in war contracts) and from the worst labor conditions to be found in industry. It is not a question of personal codes but of social conscience, and even good men need instruction in it.

* * *

The Limits of the Institutional

Established institutions cannot easily undertake new functions. Organizations tend to hold fast to old codes and to doubt the new; they are by nature conservors and therefore conservative. The church's fellowship has been gathered on the basis of certain accepted codes of morality and conscience; they are largely those of personal morals and fitted well the simple relations of the pre-industrial age. But steam and machine invention have changed the conditions under which men mingle and live together. The workman's cottage has given way to the crowded tenement, the simple relationships of master and man to the complex relationships of the great factory with its absentee owners and employed managers, the craftsmanship of hand work to the labor gang and the automatic machine, the village to the industrial city, and with it all comes the unescapable necessity of interpreting the principles of Christianity into these relationships. The old code of personal morality does not go through the new fabric; it leaves its most vital areas unpierced and without the moulding of Christian principles. The church as an institution clings to the formulas under which it has gathered its fellowship and looks upon the projection of its Gospel into this social field as an innovation.

The institution dreads innovations in things fundamental. It eagerly accepts them if applied with promise to accepted methods of activity, such as evangelism, church attendance or the financing of benevolent enterprises. Changes in theological formulas or in ecclesiastical polity have cleft the established church with schism. Lord Shaftesbury wrought as a Christian for the betterment of the conditions of child and woman labor in England but was denied the help of the church; indeed bishop and churchman expostulated that such things were quite outside the church's province. Less than a generation ago churches were closed to temperance reformers and while today most of them apply the temperance test to minister, church officer and even laymen, they were then disturbed by the innovation. After advocating abstinence for generations the church abolished the saloon and by bringing about a great social reform saved a thousand where it had formerly saved ten. It can do the same thing for poverty and industrial strife and for war and every other human wrong implicit in a social order only partially Christianized.

* * *

The Prophetic Functions of the Church

It is the function of religion to pioneer as well as conserve. It must keep prophecy alive as well as conserve the ways and

means found good by time and its trying. In less enlightened eras it was not resilient enough to tolerate innovators; it relied on creeds and rules instead of principles. Thus the prophets were stoned and the word reformer despised. Today with universal education and under a democratic regime the church should take its stand on principle and defend those who differ from established ways of doing and thinking; it should bind its fellowship to the fundamentals of freedom to think and to speak and to interpret the teaching of the Master. The local congregation or even the great convention may not be able to agree on methods or even upon those social and political formulas that best embody the Christian teachings but both can defend the right of good men and true to do so. The very test of an institution in a democratic age is its ability to tolerate and even to support investigation, or truth finding, and expression, or truth telling.

In a social age the test of the church is that of its social message, and when the industrial field is the focal center of social problems the church dare not shrink from undertaking the moral readjustments it requires. It is simply a question of

whether the institution that bears Christ's name will stand aloof until his principles are projected into this new field or lead in their projection and enlarge its own life through so doing, for either the principles Jesus taught will adjust the problems there existing or the lack of Christianity there will turn to rend the church. Until men can be brothers in business and industry and over the almighty dollar there will never be a brotherhood of man on this earth. The conflicting interests will not even remain in the church together. To project our Gospel there we must know the field; that implies investigation. Many a church leader is like a physician who knows *materia medica* well but cannot make an adequate diagnosis; he knows his Gospel well but has no knowledge of social problems. Jesus taught the Brotherhood of Man as well as the Fatherhood of God; his minister needs to know sociology as well as theology. If the church as a whole cannot speak it can support investigation and keep free the channels of expression; it can keep free the voice of prophecy and support the reformer and adopt into its future codes those things found good and true.

ALVA W. TAYLOR.

CORRESPONDENCE

Community Development and the Rural Church

EDITOR THE CHRISTIAN CENTURY:

SIR: Every progressive city has within its confines some definite organized endeavor in the form of an association of commerce or some similar organization in which the objective is primarily the furthering of mutual interest and the development of the community. Modern community effort, however, does not stop with the 'safety first' principle in commerce or industry, it extends to every legitimate need of the entire community and includes besides the industrial also the social, educational, sanitary, æsthetic and religious demands of the public. Community development has entered the advanced stage of sociological ethics and rests upon the broad basis of applied Christianity.

If at any time within recent years the community idea gave the impression of a momentary fad, which would soon pass, it must now be conceded, that the movement is one here to stay, it has found itself and presents a distinct program. It is somewhat of a revelation and looks like a re-discovery of the kingdom of God among men and the realization of Christ's conception of the meaning of that kingdom as a realm of moral forces, a society of good will and benevolent activities, a realm of brotherhood and unselfishness, in which men would count of greater value than machinery and where the fact of God and human society should be held as facts of transcendent worth.

Cooperation between the various groups of society furnishes an opportunity for the merging of forces and ideals in the general social life, embracing saint and sinner, and is a distinct demand of the rural nature today. This type of community endeavor makes the kingdom idea paramount and appears like a new type of revival not merely to save a few nor to revive the church activities in general for the sake of the church, it is rather the salvation of society and this is the logical course in the development of Christian thought. It carries an atmosphere of helpfulness into the social and industrial thought of the time and prepares the way for Christianity to discharge its social and moral mission. Thus the kingdom of God becomes a workable proposition striving constantly to create an ideal world, realizing salvation from selfishness.

But what part, if any, plays the rural church in the community development? The church is still a potential factor to be reckoned with and community development without the church seems well nigh impossible. In discussing the various phases of the rural church, it would be necessary to deal specifically

with the church situated in the open country or small town and the church in smaller cities not to exceed three thousand inhabitants. In our analysis of the rural church we shall, however, classify the small city and open country church under the heading of rural church. It is evident that the church has entered a new stage in her development. The individualistic viewpoint in Christian thought is going out of style. The old mischievous assumption of the distinction between sacred and secular does not cover our conditions today. The thought of the constant antagonism between soul and body, of the eternal cleavage between the activities of men where preaching, praying and singing psalms is considered as service to God, while earning an honest living as a mechanic, agriculturist or any other profession is secular, does not attract the public mind any longer. This sort of teaching is in a large measure responsible for the double standards of life, which gives to God about one tenth of time and influence and unblushingly appropriates nine tenths for self.

If the church desires to retain her position of respect and usefulness, she must readjust herself to the broad, big issues of the day, which have no immediate bearing upon soul saving. She must not only promote soul culture, but also physical culture, the necessity of manly sports, music, art and sciences. The church in the open country must consider the sacredness of agriculture, the divinity of hard labor, she must bring the message of needed encouragement and cheer in promoting scientific farming.

The church of the future in the open country will be a community church, in which the entire community will feel a lively interest which will present to the population the true aspect of primitive Christianity, instead of the features and distinctions between Calvinism and Americanism. The community church that makes Christianity paramount over churchianity, will be the only agency that may reasonably expect to overcome the anti-social attitude in denominationalism and society. The rural church which desires to assume this greater responsibility in developing all the religious and social forces upon the broad basis of community need for the achievement of ideal environment, must be strictly non-denominational and non-sectarian. It must be a working organism of human forces, free from fad and keeping in mind the ideal community as paramount, instead of denominational grandeur. Too often the church has put organization, creed or orthodoxy before life and spirit and non-essentials have dwarfed the vital in church life.

That the church of the future in the rural country will be a community church upon non-denominational lines is reinforced

by the fact, that leaders in all denominations are eager to exploit and capitalize the community sentiment for denominational ends. Wherever new churches are built or old ones renovated, they are dedicated as community churches. There seems to be an evident attempt to camouflage, for the time being at least, denominational ambitions. These attempts, however, are bound to fail, the public cannot always be deceived and the first essential for continued success in the life of the church must be community honesty, no community church endeavor built on deception can be permanently successful.

Taking the community church as a proper medium to function in our rural country, it is inevitable that some groups, now in the field, must subordinate and readjust themselves so as to make possible the community church. It is unfortunate indeed that the rural country has been abused and used as a breeding place for provincial denominationalism, which is the greatest hindrance to Christian union today and precludes in some sections any possibility for community effort. How to overcome this difficulty is the great problem in all federation and union efforts. The one potential obstacle, which spells defeat and failure, are the people in the rural country themselves, due to the teaching of a narrow religious provincialism, bearing strong on denominational loyalty, fostering a mistaken idea of the superiority of the church over and at the expense of Christianity. The awakened church sees the mistake, but the effects of such a culture for many generations, even centuries, cannot be effaced with one stroke. Before any commensurate results for union or federations may be expected, it will be necessary to inculcate a new spirit in ecclesiastical denominational education, a new appraisal of the value of denominational history, a new spirit of culture in church and Sunday schools. The new generation of church members should be tutored in the pure ideals of Christianity, and denominationalism as such will have to make a new public confession of its sins.

Community cooperation has grown principally on American soil and is a hopeful sign in our American life. It gives us hope to believe that the community church of the future will be strictly American. Practically every creed held in America today is an importation of either Europe or Asia, harking back to their founders, or a bitter contest over the analysis of credal dignity. This has caused isolation and produced self-satisfaction, bigotry and self-complacency, refusing to see big things, which is the cure for littleness even in religion. When America shall have freed herself from all foreign assumption in matters of religion and returned to the simple and sublime teaching of Christianity, when foreign ecclesiastical potentates shall rule the conscience of millions of innocent victims no longer, then may we expect Christianity to become supreme in America, which in turn will bring to us the full realization of a strong community church in every rural city in our land.

Fremont, Mich.

FREDERICK N. MAGDANZ.

Christian Charity

EDITOR THE CHRISTIAN CENTURY:

SIR: Will you kindly allow me to say a few words anent the article by Mr. Obadiah Holmes on "The Threat of Millennialism." What I say is said in kindly spirit, for The Christian Century in many ways is big and broad. We must, however, remember that there is a breadth that may tend to narrowness and death—the Sahara Desert, for instance. I believe as does The Christian Century that Christianity is something that can get to the very root of our entire life, socially, economically, and in every other way. It is the great antidote for all of our ills. A practiced Christianity will bring the Kingdom of God within us. But to this end one of the elements most needed is Christian charity. In my opinion the article written by Mr. Holmes was not written in this attitude of mind. Prejudice and spiritual conceit in his own knowledge made his article unbalanced, and unfair. Who among us is so infallible as to know it all, so that we can speak with such authority and

sureness that we are right? With all our knowledge what do we know? True knowledge leads to humility rather than to spiritual conceit. Verily the true scholar will walk as treading on holy ground, for, with the gaining of knowledge he comprehends the vastness of his ignorance. Let us be charitable enough to believe that those who may differ from us are at least honest. I desire no man to agree with me at the price of his honesty. "An honest man is the noblest work of God." The light of eternity alone will reveal who is right and who is wrong in some things; and what if we are wrong? The spirit of such articles as that written by Mr. Holmes does not tend to make the church of God triumphant in the eyes of the world; but rather makes us the laughing stock of those who would bear our present civilization upon our heads, which is intensely Christian despite views to the contrary. If I were editor of The Christian Century I would temper my magazine with a broader and more charitable view of things; and you in doing so will rise in the estimation of a vast number of your readers.

JAMES DEANS.

Grafton, Nebr.

"Thoroughly Right and Altogether Wrong"

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just read with very great interest, yet with a sense of steadily increasing protest as I passed from paragraph to paragraph, the vigorous and illuminating—and, in my judgment at the same time misleading—article by Dr. Peter Ainslie in your issue of May 12 under the title "The Denominational School." I wonder if you will permit me to say in your paper that Dr. Ainslie is thoroughly right and yet altogether wrong.

I agree with your distinguished contributor in practically everything that he says about the nature and purpose of education, especially do I agree that education "must deal with the wholeness of life" and that "education must be a unitary process or it is defective" but I would like to take very earnest exception to the implication which runs through Dr. Ainslie's article from beginning to end, to wit, that "the denominational school" is not a unitary factor but, the guardian of denominational traditions which are separative in character.

Certainly I would not suggest that so distinguished a leader does not know what he is talking about. Nevertheless, I think it altogether true that Dr. Ainslie does not make plain what he is talking about. It is evident that he is discussing institutions which have been founded and which are maintained for the purpose of conserving and promoting sectarian traditions, even sectarian shibboleths. Certainly there were such institutions once. If Dr. Ainslie says that some of them still exist he must know, or he would not make the statement. Indeed, I am willing to grant that there are schools and colleges which are predominantly sectarian in motive, but I would respectfully call your attention to the fact that the term "denominational school" or "denominational college" is used outside of the brotherhood known as Disciples, if not within, to designate any and all schools and colleges maintained by Christian churches of various denominations; I further respectfully protest that at least those schools and colleges maintained by the Presbyterian church are not supported because of a sectarian motive and are not dominated by any purpose to conserve denominational traditions or to be separative in character.

I feel quite sure that Dr. Ainslie was referring to a certain type of educational institution with which he may be more familiar than I am, though I suppose that institutions of this type do still exist. I am quite frank to say that I would not waste ten minutes of my time in efforts to perpetuate that kind of an educational institution; yet I am an officer of the board of education of one of the larger denominational groups. Why? Principally because of the belief that the church of which I am

a minister, and every other organized group of Christian men and women, has resting upon it an obligation to help provide an education which is really complete, an education which is really unitary, an education built upon the faith that "the soul of education is the education of the soul," and which, therefore, must include the religious element. To some of us at least the term "denominational school" or "denominational college" does not mean at all what Dr. Ainslie means when he uses that term. It means rather an educational institution supported by the church for the sake of providing a complete, instead of an incomplete, because materialistic education. It seems to me that this is not a distinction without a difference. The difference between a sectarian school and a denominational school—between a school supported for the sake of maintaining and promoting sectarian views and a school supported for the sake of producing true Christian citizenship—is a difference which is very notable and which ought always to be kept in mind.

JAS. E. CLARKE.

Editorial Offices

The Presbyterian Advance.

"Dementalized Textarians"

EDITOR THE CHRISTIAN CENTURY:

SIR: For some months I have been reading The Christian Century with pleasure and profit. I enjoy the freedom of its discussions. The article on "The Other Side" by J. B. Hunley in answer to Mr. Holmes prompts me to write you this letter. I have just read a book of more than 150 pages, double column, and scanned wierd drawings in connection with it. For once I could sympathize with Dr. Little of Garrett Biblical Institute. He used to say after going over our examination papers he needed a mental bath. The one who induced me to read the book believed, not only in the mechanical inspiration of the Bible as presented in the book, but he also believed in the inspiration of the author in his interpretations, and especially in his drawings. If he was inspired he was inspired to turn certain passages of scripture around to make them fit his plans; and not even a destructive critic would be more free in his handling of the scriptures. Context meant nothing unless he could make it by juggling bolster his plan.

I do not understand that Mr. Holmes meant that only a dementalized textarian could be a premillennialist; but that only such could go to the extremes that many are in their interpretation of the scheme. Certainly none of the men mentioned by Mr. Hunley held the extreme and un-Christian views that are being presented today. I have seen attempts by premillennialists to claim almost all of the great outstanding leaders of the past.

I should like very much to see the full and free discussion of both sides in your paper. But I am not sure of the wisdom of it. I am sure that no premillennial paper will allow the other side to present its views to its readers. I have had some experience along that line. After having one of the papers come into my home for three or four years I can't get even an answer by mail to my questions, to correct my supposed erroneous views. The fact is, as I see it, that they are afraid that to keep our hold upon God our faith must be supported by an infallible and unquestioned Bible. Then they must be inconsistent in interpretation to uphold this theory which no great branch of the Christian church has ever made an article of faith. I have many friends who hold, more or less, to this theory of inspiration; but among them he is the exception, even among preachers, who will read anything that presents the other side of the question. If both sides can be presented in your paper I will hail the discussion with joy. If theology will not stand airing I consider it of little value. If we can not differ in our beliefs and still love one another we are poor Christians.

GUY DEWHURST.

Roodhouse, Ill.

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British Table Talk

The City Temple Today

In common with many other institutions, the church made famous by Joseph Parker and R. J. Campbell is feeling the stress of present day conditions. Rev. F. W. Norwood (a Baptist from Australia), who on May 8 celebrated his first anniversary as minister, attracts large congregations and is personally popular, but he is confronted with a formidable financial problem which began to develop after Mr. Campbell's departure. Contrary to the general impression, the City Temple, though until recent years it always paid its way, has never been a rich church: the few wealthy men who at different periods have been associated with it were personal supporters of Parker or Campbell, rather than of the church as such. In the heyday of the latter's ministry 8,000 pounds was put aside, but this had to be drawn upon after he went. There is now a deficit in the church accounts of some 1,700 pounds—which is about the amount spent two years ago on the organ, which is much the worse for wear. It has been decided to buy for 1,200 pounds the organ now at Jesus College, Cambridge, and at a cost of about 2,500 pounds incorporate this with the one erected in the City Temple more than forty years ago—an interesting instance of Anglican and non-conformist fusion! In addition, there is a deficit of about 400 pounds on last year's current account, although the church's working expenses (including minister's stipend) are now lower than they have ever been. People have less money to give, and are apt to economize where it may be easiest. Under the leadership of a brilliant organist, Mr. Allan Brown, aided by the senior member of the choir, Mr. George Tidy, who has been associated with the church for forty-five years, the Choral Society raises 500 pounds a year for the church funds. An effort is being made to increase the church revenue by 800 pounds a year. In view of the national and even international character of the City Temple, the appeal is not limited to people directly connected with the "cathedral of nonconformity." Some time ago there was talk of substantial contributions from the United States, but none has arrived yet. The American and British flags still hang together behind the pulpit. The trustees have now taken power to mortgage the building up to 8,000 pounds, though it is hoped that most, if not all, of the money required will be given or lent privately. The Sunday congregations are excellent, the building being quite full in the evenings. None of his successors has been able to maintain the Thursday midday service at the high level at which Parker kept it for over thirty years. For some years Campbell exceeded Parker's numerical average, but in the latter part of his ministry the attendance dropped to a few hundreds and has never recovered. The hour of the service has recently been altered from 12 to 1 to 1 to 2. Rev. Charles Spurgeon, the surviving twin son of the famous divine, preached at both services in the City Temple on April 24, when collections were taken for the church funds and Stockwell (Spurgeon's) Orphanage.

* * *

A Church for Miss Royden

The long and weary search for a suitable building in which to hold the services conducted by England's leading woman preacher and her ministerial colleague, Dr. Percy Dearmer, and to provide a center during the week for the Fellowship Guild, seems at last to have come to a successful end. Unless there is a slip 'twixt cup and lip, which in this instance is not at all likely, by the time this letter has crossed the Atlantic negotiations that have been proceeding for some months will have reached a satisfactory conclusion. After scouring London and meeting with one disappointment after another, we at length lighted upon the Congregational church in Eccleston Square, near Victoria station, in the city of Westminster. This handsome structure was built about

seventy years ago by Mr. Seth Smith and presented to London Congregationalism. The church flourished for many years, notably during the long pastorate of the late Dr. Niles Nitchens, but, like alas! so many once-prosperous free churches, the "cause" gradually declined, until now the membership and congregation are very small indeed. The authorities of the church have shown throughout the negotiations the most fraternal and generous spirit, their one desire being that the building shall be put to the best possible use, and the London Congregational Union, in a disinterested spirit, has done all that it could to facilitate the transfer. The church seats about 1200 people, and there are a large hall below and other rooms. According to present arrangements, the Fellowship Guild will take possession in May and start its services there in June. Miss Royden will continue to conduct the evening service and Dr. Dearmer the afternoon "Five Quarters" (i. e., 3:15 to 4:30 p. m.). What will be done in the morning has not yet been decided. Miss Royden is very anxious to do as much as possible for the children of the locality. The various agencies now in operation—Sunday school, social and literary society, women's meeting, temperance society, etc.—will be taken over by the guild, and in time other activities will be begun. Miss Royden is surrounded by an army of bright young women eager for service. While Miss Royden and Mr. Dearmer are both members of the Church of England, the Fellowship Guild will continue to be an interdenominational body, uniting Anglicans and all types of nonconformists. Its new responsibilities will, of course, involve additional expenditure, and an appeal is made for 1500-2000 pounds to enable the guild to meet the initial outlay and immediate expenses. The Fellowship services, with their unconventionality, their combination of reverence and freedom, their delightful singing, their strong human note, are increasingly appreciated. Last Sunday in Kensington Town Hall people stood throughout the service and others sat on the floor. A collection was taken for the miners' children: "We must act," said Miss Royden, "fight our industrial battles on the stomachs of the children." After a month's rest Miss Royden has recovered her voice. In great demand on all sides, and always wanting to help good causes, Miss Royden is in constant danger of attempting too much. Her health has never been robust, and she is all the time fighting against physical disability.

* * *

"And the Sun Stood Still"

A new and ingenious explanation of Joshua x. 12-14 is put forward by Mr. E. Walter Maunder, F.R.A.S., formerly superintendent of the Solar Department of the Royal Observatory, Greenwich. He says that to the astronomer the words ascribed to Joshua, "Sun, stand thou still upon Gibeon; and thou, moon, in the valley of Ajalon," suggest two rough but definite astronomical observations. The sun to Joshua seemed associated with Gibeon, and the sun can be naturally associated with a place on the earth in either of two positions: it may be directly overhead to the observer, in which case he would consider it as being "upon" the place where he was standing, or he might see the place on the sky line and the sun, either rising or setting, just behind it. The Bible chronicler states that the sun was "in the midst of heaven," that is "overhead," in the "zenith." Next, the moon to be visible must be far from the sun; therefore it must have been low down on the horizon, in the direction of the valley of Ajalon, northwest of Gibeon. Hence the moon was setting and in its third quarter. The Amorites after their defeat fled towards the northwest, through the Beth-horons, then westward to Azekah and southward to Makkedah, where the battle stopped at sundown. It was at the moment, high noon, when the enemy was "discomfited," that Joshua, standing at Gibeon, made his exclamation. The Israelites had already been seventeen hours on foot, and a very long, arduous pursuit lay before them. The sun's heat must have been most distressing, and

Joshua desired it to be tempered. A great hailstorm swept up from the sea ("the Lord cast down great stones from heaven"), bringing with it a sudden lowering of temperature, and no doubt hiding the sun with thick clouds. This, Mr. Maunder has no doubt, is the meaning of the word that our version translates "Stand thou still," but which literally means (as is indicated in the margin) "be thou silent." The secondary meaning of the word is "to desist" or "to cease" and therefore in some cases "to stand still." But it is impossible to suppose that Joshua at noon in high summer, in the highland of southern Palestine, one of the hottest countries of the world, wished the sun to be fixed overhead for many hours still to come. He wished it to cease, not from moving but from burning. Seven hours later when he reached Makkedah the sun was setting. From Gibeon to Makkadah by the route indicated is some thirty miles, a full day's march for an army. But the Israelites had not clocks or watches, and the only mode of measuring time available to them was the number of miles they marched. So measured, that afternoon seemed to be double the ordinary length: "the sun hastened not to go down about a whole day."

* * *

The People's Theater

Visitors to London should not fail to make their way to the Royal Victoria Hall, familiarly known as "The Old Vic," opposite Waterloo Railway Station. It is remarkable that dramatic and musical art of high quality has for years flourished in the poorest and most populous parts of London. Here the flame of Shakespeare's genius burns brightly; here may be heard the great operas and oratorios; here at Christmas and in Lent Nativity plays and Moralities may be witnessed; here all the year round educational lectures are eagerly listened to by a very mixed audience. It is impressive when at the close of a Nativity play 2000 people stand up to sing *Adeste Fideles*. During its hundred years' history great actors, including Edmund Keen, Samuel Phelps, Junius Brutus Booth, and Henry Kemble played on the boards of this spacious Thames-side theatre. Dickens has described it in *Sketches by Boz*, and John Mollingshead in his *Autobiography* thus depicts a typical audience in those days: "The gallery of the Victoria was a huge amphitheatre, probably containing about fifteen hundred perspiring creatures; most of the men in shirt sleeves, most of the women bareheaded, with colored handkerchiefs round their shoulders. This audience was always thirsty and not ashamed. It tied handkerchiefs together until they formed a rope, which was used to haul up large stone bottles of beer from the pit and occasionally hats that had been dropped below." Forty years ago Miss Emma Cons, an art student, initiated a movement which in time converted what Charles Kingsley in "Alton Locke" called "a licensed pit of darkness, a trap of temptation" into a People's Theatre and the Home of Shakespeare. When she died, nine years ago, her niece, Miss Lillian Bayliss, who had been working with her, took charge and further developed the enterprise. Workingmen and school teachers come from all parts of London to study and enjoy Shakespeare faithfully presented, and the denizens of the immediate neighborhood are not slow to show their appreciation. At Christmas and Lent Miss Bayliss links up religion and the drama by inviting clergymen to introduce sacred performances with brief addresses. Shakespeare's birthday was celebrated by the presentation of *Hamlet* in its entirety, and three other of the Bard's plays were given during the festival.

* * *

Dr. Shakespeare Retiring

After guiding the destinies of the Baptist denomination with the vision of a seer and the genius of a statesman, Dr. J. H. Shakespeare announces that he wishes to retire next year when he will be 65 years of age, having been secretary of the union for nearly 25 years. During this period he has done wonders in consolidating and unifying the denomination and has been mainly

instrumental in raising about 750,000 pounds for providing the headquarters for ministerial sustentation and other purposes. His dream of a united free church has not been realized, but he has done more than any free churchman to promote reunion.

* * *

Personal

Dr. Randall Thomas Davidson, who was 73 on April 7, has been 30 years a bishop and 18 years Archbishop of Canterbury.—The Bishop of Chester wishes his new home to be called "Bishop's House"; he says "Palace" is apt to be a little misunderstood nowadays.—Mr. D. C. Lathbury, formerly editor of the "Guardian" and the "Pilot," is 90 years old.—Dr. Soderblom, Archbishop of Upsala, who is visiting England, in connection with the World Alliance for Promoting International Friendship through the Churches, says we need a new Confession of Faith and proposes the establishment of an Ecumenical Council "of the one holy catholic church throughout the world"—of which the "churches" are branches.—The Archbishop of Canterbury, in response to an appeal to his grace on a certain utterance of the Dean of St. Paul's, having said that Dr. Inge is "occasionally eccentric" and does not "represent the mind of the church of England," the Dean exclaims: "Heaven forbid that I should try to represent it! I have no axe to grind; bootlicking is not to my taste; and I strongly believe in speaking the truth, especially to those who seldom hear it."—At a lunchtime service in St. Paul's, Covent Garden, before a crowded congregation, Canon Adderley "arraigned" his friend and neighbor, Rev. H. R. L. Sheppard, touching certain modern methods employed at St. Martin's. Defendant, who gave a good account of himself and his proceedings, pleaded that he belonged to no school, and, please God, never would; he was a pilgrim in search of light and truth.—In the same church Mr. Ernest Bevin, "the Dockers' K. C.," stated the case of the coal-strikers.—"Do not permit old age to blind you to the movements of the day and hour; always think of yourself as young and go forward as one who is young," said Dr. Clifford at the annual meeting of West-

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bourne Park Church, where he ministered for nearly 60 years, whose membership is now 603 (38 added during the year) and which raised 6,285 pounds in 1920.—Dr. Jewett's health has improved in the South of France, and he returns to Westminster Chapel in May.—Dr. W. C. Poole, an Australian, under 50, has made a buoyant beginning (in a white waistcoat) as Dr. Meyer's successor at Christ Church, Westminster-bridge-road.—Mr. G. H. Shakespeare, son of the Secretary of the Baptist Union, has been appointed one of Mr. Lloyd George's political secretaries.—Rev. F. Chalmers Rogers, M. A., whose father, grandfather (Dr. Guinness Rogers) and great-grandfather were ministers, has become minister of East Hill Congregational Church, Wardsworth.—Son of Dr. David Thomas, Dr. Arnold Thomas, fifty years ago at his father's request preached in Highbury Church, Bristol, of which he has been minister for 46 years.—Rev. W. Legarton has begun the 50th year of his ministry at Brentwood.—At the age of 88, after 57 years as minister of Ecton Congregational Church, Northants, Rev. John Field has retired.—Dr. R. J. Campbell during July and August will preach in Episcopal and Congregational churches in San Francisco.—Dr. J. A. Hutton, Glasgow, will spend August and early September in America, taking part in the Northfield Conference, attending the Pan-Presbyterian Council at Pittsburgh, and preaching in Philadelphia.—Dr. J. H. Rushbrooke will attend the annual conventions of the Northern and Southern Baptists and afterwards go to Toronto.—Dr. R. F. Horton has arranged a reunion of the sixty members of the International Congregational Council who sailed on the Adriatic to Boston, and will convert his church room into a replica of the deck, the smoke-room, and the tea-room of the ship.—Rev. G. Stanley Russell and Mrs. Russell (a Canadian) revisit Toronto in July.—Dr. Charles Brown takes part in the jubilee celebrations in October of Bloor Street Baptist Church, Toronto.—Prof. Hugh Black is coming from America to England, via Paris.—Rev. S. Hugh Lennox Hodge, formerly of Sewickley, Penn., who supplied the pulpit of St. John's Wood Presbyterian Church, London, during the winter, will spend the summer in Scotland; in April he preached in United Free St. George's, Edinburgh.—Among American preachers expected in England this summer are Rev. Albert E. Day, Canton, Ohio; Prof. A. J. W. Myers, Hartford, Conn.; Rev. Ernest C. Wareing, Cincinnati; Rev. Miles Krumbine, Dayton, O.; Dr. Stalker, Ann Arbor, Michigan; Dr. W. H. Matthews, New York; Dr. Frank H. Hosmer, Greenwich, Conn.; Rev. E. M. Wylie, Montclair, N. J.; Dr. C. L. Kloss, Oakland, Cal.; Rev. Avery A. Shaw, Brooklyn; Dr. A. E. Harris, Philadelphia; Dr. C. W. Gilkey, Chicago.—Last year eighty Congregational ministers dropped out of the ranks by death or retirement, and only fifty-one men presented themselves at the colleges as candidates for the ministry.

* * *

A Misstatement

The statement made on this side that the secretaries of the Baptist and Congregational Unions both refused a request to grant five minutes in their May Assembly programs for the advocacy of Anglo-American friendship is entirely inaccurate and is the result of a most unfortunate misunderstanding. After the programs had been completed they received a letter asking them to find room for the question of interchange of preachers between the two countries, and they much regretted that this could not be arranged, the programs being already overcrowded. The international interchange of preachers has been advocated at previous assemblies, and it need hardly be said that everybody is heartily in favor of it.

ALBERT DAWSON.

Contributors to this Issue

ROGER W. BABSON, statistician; author "Business Barometer," "Selected Investments," "Religion and Business," etc., etc.

THE SUNDAY SCHOOL

Our Nation *

FIRST I must see to it that I am genuinely a Christian, then I must see that my family is Christian, then I must reach out to my community, seeing that its customs are Christian. My next circle includes my nation.

Forcibly, during the war, we had it brought home to us that we owed a duty to our country. Uncle Sam had the right to claim our very lives; taxation shows his right to our property. Now, that peace is restored, we owe our country honorable living. Two very important practical matters demand consideration at this point. First, our Christian obligation demands that we honestly pay our taxes and vote. No Christian can juggle with his income taxes. Any man or woman who cuts any corners or who plays any tricks in order to evade the full payment of all taxes, who lies about moneys in bank, or notes or mortgages or earnings may be a worldling, but he or she certainly is not a follower of Him who told his disciples to pay the taxes due. This is not a popular subject. Many who read this would rather have me discuss the "old gospel," but I am saying that a "tax-dodger" is a mean, contemptible, small-bore proposition and a disgrace to any church. I stick in the dagger and turn it around. Make the most of it. Not only must one pay taxes in order to vote, but one is not a good citizen of our noble republic who does not carry his share of responsibility in the choice of the men who represent us in the offices of power. To be a citizen of the United States is not only a privilege to be enjoyed but also a responsibility to be carried. Good tests for Christianity are honest response to taxation and intelligent discharge of the voting obligation. Second, our Christian obligation to our state demands reverent obedience to all laws. In the mind of at least one thinker, the most dangerous element in our modern day is the lightness with which laws are evaded or broken. Sometimes the one who breaks the law is a poor, uneducated fellow whose conscience is blunt, sometimes it is a rich man who hires a keen attorney to discover some loophole in the law. There is a law against the manufacture and sale of intoxicating liquors—but how jokingly it seems to be regarded by many! One of the causes of the wave of crime now sweeping our land is the common verdict that one can commit murder or rob a bank and "get away with it." One can gamble on the chances of evading the police, of escaping the court or of getting out of jail by fraud or by pardon. Criminals cannot be oblivious to these facts. The lightness with which many so-called Christians regard our laws is to blame for many of these appalling conditions.

Reverence for law and authority is a crying need. Fundamentally, this roots back in disrespect for parents. Children are tyrants in too many homes, and parents become only slaves and conveniences for young America. Some way or other, a wholesome regard for laws must be inculcated. Authority must be respected. It is not our province to decide which laws we will obey and which disregard. Roosevelt said the best way to get rid of a bad law is to enforce it—then people will legislate it off the books.

Let us not wander off into space in this discussion, but let us settle these fundamental things: Honest payment of national taxes, intelligent discharge of the franchise, reverent obedience of all laws. Demoralization must eventuate unless our laws are respected and enforced.

JOHN R. EWERS.

*June 5. Making the Nation Christian. Ps. 33:12; Prov. 14:34; Rom. 13:1-7.

BOOKS

Any book in print may be secured from The Christian Century Press, 508 S. Dearborn Street, Chicago. Give name of publisher, if possible.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Lutherans Interpret Attitude on Cooperation

The failure of the United Lutheran Church to accept membership in the Federal Council up to this time has led to much misunderstanding of their attitude. They regard the question of the cooperation with the Federal Council as still an open one. In the meantime Rev. C. M. Jacobs has set forth in the Church Review a statement of the Lutheran attitude toward church union and cooperation. He says: "There are four things which any church ought to be ready to do. The first is to declare what it believes, always, everywhere and to everyone. The second is to look upon other churches as Christian bodies. We must speak the truth, but we must speak the truth in love. The attitude of hostility, of jealousy and suspicion must give place to one of Christian courtesy and frankness. A church should always be ready to cooperate in works of serving love, so far as this can be done without surrender of its interpretation of the gospel, without denial of conviction, and without suppression of its testimony to what it holds as the truth."

Find Heresy in Princeton University

When heresy breaks out at Princeton, the times of the end must be near at hand, in the language of the premillennialists. This university has long been regarded as the haven of orthodoxy. Now the Presbyterian announces that Prof. Edwin Grant Conklin, teacher of biology in Princeton, utterly rejects the supernatural "as the uncaused, undetermined and unlawful." Other heretics are also mentioned, particularly one in the field of psychology. There is not much left for the orthodox student except the Bible Institutes in our various cities, since the last of the great universities shows signs of going over.

Rev. John Haynes Holmes Barred from School Buildings

Rev. John Haynes Holmes is a socialist, a pacifist and is too radical in religion to be a Unitarian any more. Yet he is to be counted among the leading minds of New York City, and his ideas are at least worthy of respectful attention. He has recently been barred from speaking in the public school buildings of New York because of his alleged heresies. Just when did public school boards begin trying ministers for heresy? We always thought that was one of the special prerogatives of the self-appointed hounds of the Lord in the church.

Devotes Whole Issue to the Movie Problem

The Congregationalist devotes its May 12 issue to the reports of various churches on the use of movies in the churches. Rev. Edward Archibald Thompson, of Quincy, Ill., asserts that in his church a small service of seventy-five people was changed to a congrega-

tion of three hundred and fifty, in which are large numbers of people who do not ordinarily go to church. His ideal has been to provide a service in which there was the same devotional quality as in the conventional service. He uses a great deal of music and closes with a short sermon distinct from the pictures. Rev. Robert G. Armstrong, of Spencer, Mass., uses films of great moral novels and dramas, such as "Les Misérables." He thinks the filming of the Bible dramas has been badly done, and prefers not to use these films. The two great difficulties encountered by the churches seem to be the expense and the difficulty in securing suitable films. Some churches prefer to restrict the use of the machine to the week-night recreational meeting, in which case there is very much more latitude in the choice of the films. Rev. Erwin J. Urch, of Philadelphia, reports a Friday evening exhibition which is attended by three hundred people and which finances itself by free-will offerings. Six companies, and perhaps more, are now making special offerings of film for church use. As these develop their lists of films, the question of film supply will be largely solved.

"Gloomy Dean" Coming to America

One of the most challenging writers of the Anglican church is Dean Inge. He is sometimes called the "gloomy dean" because of pessimistic utterances, but he has flashes of humor and is anything but a dull personality. He is coming to America soon for a tour of the country and will probably attract a wider hearing than some English visitors of the past year. Being charged recently with not representing the Church of England, he said, "Heaven forbid that I should try to represent it. I have no axe to grind. Bootlicking is not to my taste. I strongly believe in speaking the truth, especially to those who seldom hear it."

Unique Ministerial Cooperation

Church union is often hindered by the higher-ups of the ecclesiastical order, but in local situations great harmony of purpose is often wrought out by the ministers. The preachers of Morrill, Kans., are evidently good fellows. They have formed a gospel quartette and are touring the surrounding country singing the gospel into the hearts of the people. This device brings a good many to hear preaching who would otherwise not do so.

Cooperative Council Runs into Difficulties

The Cooperative Council of City Missions has for fifteen years been the clearing house for city mission comity in Chicago. Organized by Dr. Shailer Mathews, and for a number of years under his strong directing hand, it has in more recent years been having difficulties. In some cases denominational

churches that operate under a congregational polity have refused to accept the recommendations of the council, and there is no ecclesiastical authority to compel them to do so. The United Presbyterian denomination has recently resigned its place in the council and will go it alone henceforth unless won back by the special committee of the Council appointed to arbitrate with them. At the last meeting of the Council new officers were elected and Rev. Perry J. Rice is the new chairman of the organization. Mr. Rice is executive secretary of the Chicago Christian Missionary Society, a Disciples organization.

Lawsuit Against Church Leaders

An independent organization among the Disciples of Christ, known as the International Christian Missionary Association, with principal offices at Minneapolis, conducts a training school for Americanization workers in Minneapolis and collects funds for work among immigrants. This organization has brought suit against Rev. C. W. Cauble, state secretary of Indiana; Dr. H. O. Pritchard, secretary of the Board of Education; Rev. Milo J. Smith, secretary of the Board of Temperance and Social Welfare, and Rev. S. Grundy Fisher for libel. The Minnesota concern asserts that it was hindered in gathering \$100,000 for its work in Indiana by unfavorable interpretations of its work, and is suing for this amount. The incident is embarrassing, but will in the long run prove useful in defining the spirit and motives of the independent missionary organization.

Church Honors Its Old Men

First Christian church, of Litchfield, Ill., has three elders emeriti. Mr. William Allen is 88 years of age. He has been a lay preacher through the years, having served a number of churches in the vicinity of Litchfield. Mr. James E. Masters is 84 years of age. He has been an ordained minister. In 1916 he came to Litchfield. Mr. Leroy F. Wood is 80 years of age. He united with the Litchfield church in 1857, but for many years lived in Indiana. In 1883 he returned to Litchfield, and since then has been an occasional preacher for churches in the vicinity. These veterans help to put a wonderful spirit into the Litchfield church. The pictures of these men were in a recent issue of the parish paper.

German Lutherans Will Put Million Dollars Into a Seminary

The Synodical Conference is an organization of Lutherans of German descent with somewhat less of conservatism and exclusiveness than is characteristic of Missouri Synod Lutherans. Their work has been largely in the German language in the past but great progress has been made in changing over to English in the years since the war. This group of Lutherans announces that they will

shortly build a new building for Concordia Seminary in St. Louis at an expense of a million dollars. This achievement will be made possible by the energetic work of the Lutheran Laymen's League which has wiped out the synodical debt, and provided funds for a number of worthy purposes.

Women May Enter Bishop's Council

The Protestant Episcopal Church faces the insistent demand of its lay people for a modernization in government. The discriminations against women are a constant cause of friction. Bishop Lawrence of Massachusetts seems to be leading the church toward a more liberal policy. It has been ruled recently that women may become members of the Bishop's Council in that state. This is the highest lay position in the gift of the church. Other lay positions are withheld from women by reason of the canon law. This law may be amended by succeeding general conventions.

Unitarians and Ministerial Students

President Southworth of Meadville Theological Seminary tells the story of Unitarian enthusiasm for the ministry in these words: "In 1916 our four hundred and forty-eight churches in the year-book were sending to our schools of theology, Harvard, Meadville and Berkeley, to study for the ministry, two and one third students annually. It seemed, therefore, that it required exactly one hundred and eighty three churches to produce a single recruit for the ministry, or to put the matter in another way, it required a single Unitarian church one hundred and eighty three years to produce a prospective minister. There was a slump in candidates for the ministry after 1916. I suppose the situation is worse now." This year there are 15 students at Meadville, and two Unitarians at Harvard. This shows that the Unitarian students for the ministry have declined fifty per cent since 1916.

Christian Leader Studies Reform in Funeral Customs

Dr. Graham Taylor, in his foreword to a new volume just published by the University of Chicago Press under the title of *Funeral Management and Costs*, written by Rev. Quincy L. Dowd, says that "this unique investigation is a journey of discovery along the border-line between life and death. It traverses a no-man's-land which almost all of us in America must orient for ourselves, as one by one, or family by family, the living carry the dead across it." The book is a popular presentation of a subject which has been scientifically investigated, and deals frankly with funeral extravagances and cemetery profiteering. Case-studies are given of last-sickness costs, the expense of mourning apparel, and of burial among the poor. Undertaking charges and transportation are discussed at length. The Census Bureau, the author says, estimates that 2,000,000 deaths occur annually in the United States. On the basis of an average expense of \$150 for individual funeral and

burial, exclusive of graves, tombs, monuments, and last-sickness costs, the total undertaking bill yearly for America would be \$136,000,000. Among the chapters of special interest are those on cemetery management, the monument and mausoleum trade, burial in other countries, and the advantages of cremation.

Princeton Man Will Represent Bible Society in Levant

The American Bible Society has chosen Rev. J. Oscar Boyd, D.D., to be its representative in the Levant. He is at the present time pastor of the Church

of the Redeemer, of Paterson, N. J. In former years he served on the teaching staff of Princeton Theological Seminary, teaching Old Testament in that institution. He shared the editorial responsibility for the Princeton Theological Review for six years. He is a distinguished publicist and will bring to his work among the Arabic peoples a wide knowledge of their problems.

University of Chicago Continues to Use Great Preachers

The University of Chicago brings to its students the inspiration of the very

Fosdick Defends Industrial Creed

THE recent attacks of the Pittsburgh Employers' Association upon the Federal Council of the Churches of Christ in America for their industrial program drew forth a vigorous rejoinder from Rev. Harry Emerson Fosdick in a sermon at the First Presbyterian Church, New York, on May 8. Preaching upon the subject "Progressive Christianity" he said in part:

"One of the most amazing exhibitions of this same spirit (of opposition to new applications of Christian teaching to social conditions) has recently been given us in a letter published and signed by the Employers' Association of Pittsburgh. It was this same group of gentlemen who, a little while ago, attacked the Young Women's Christian Association because that beneficent organization desires, not simply to assure the young women of America a safe entrance into heaven, but to insure them decent conditions of living on earth before they get into heaven. And now this same group has attacked ferociously the Federal Council of the Churches of Christ in America, the organization that effects the cooperation of thirty great evangelical denominations in this country. Listen to this attack:

"The radical and bolshevik elements in the churches seem to be cooperating through the Federal Council of the Churches of Christ in America, and many of our members are expressing themselves as determined to discontinue financial support of their respective churches unless they withdraw all moral and financial support from the Federal Council."

There is no use wasting time answering a charge like that. You have in your hands today the "Social Creed of the Churches" of the Federal Council, a cautious statement of some areas in our public life that need a fuller application of the principles of Jesus. Moreover, the president of the Federal Council is Dr. Robert E. Speer, and only a hopelessly hysterical mind can picture bolshevik propaganda going on under his superintendence. But as this attack has been so widely published and so widely commented upon, it is necessary that the Christian pulpit should pay attention to it.

"For one thing, the persons who have launched this attack apparently propose to settle the matter of the social application of the principles of Jesus by money.

'Determined to discontinue financial support' is their proposition. 'We will buy you,' they say to the churches and, in particular, to the ministers of the churches. 'If you will do as we say, money: if not, no money.' May I be permitted to suggest that these gentlemen have somewhat seriously misapprehended the temper of the Christian ministry of America? I am speaking for multitudes of my brethren when I say, 'Before high God, not for sale!' Indeed, I suspect that there has been a crop of sermons on the social question preached throughout this country that would not have been preached if it had not been for this public attack, so that those of us who are interested in having such sermons preached might almost thank these gentlemen for their unintentional assistance. There would have been, I suppose, no Luther if there had been no Tetzels, and if there had been no George the Third, there would have been no George Washington. Action and reaction are generally equal and if anyone wants to make sure that the social teachings of Jesus shall be the centrally absorbing subject of the Christian pulpit in the next year or so, the easiest way is to offer to buy our silence for money.

"Far deeper, however, and more important is this serious matter: No thoughtful man can regard without anxiety the disruptive elements that are abroad in our social life today. That phrase 'social revolution' occurs with alarming frequency and carries with it ominous significance. Said one of our leading orators recently in New York City: 'The day of social evolution has passed and the day of social revolution has arrived.' Well, God pity us if that be so! For 'social revolution' now has a very clear and definite significance. It means that a minority group in the commonwealth, through organization controlling the indispensable necessities of human life, can by concerted action force their will on the majority, break down the fundamental principles and institutions of representative government, by violence seize the power of the state and use it as they will. That thing has already been done in Russia and upon the witness of a man like Bertrand Russell, a communist himself, has been attended by such incidental circumstances as loss of all free speech, all free assembly.

(Concluded on next page)

greatest preachers of the land. In an academic year the widest variety in message and personnel is afforded. The University Preacher at the University of Chicago on May 15 and 22 was Dr. Cornelius Woelfkin, of the Fifth Avenue Baptist Church, New York City; and on May 29 Rev. Frederic W. Perkins, of the First Church, Lynn, Massachusetts. Dr. John Kelman, of the Fifth Avenue Presbyterian Church, New York City, will preach on June 5. The Convocation Preacher on June 12 will be President Clarence A. Barbour, of Rochester Theological Seminary, who was president of the Northern Baptist Convention in 1916-17 and is the author of a number of books.

Young People are Interested in Discussion

One of the most successful young people's organizations in the country is the discussion club of East End Christian church, of Pittsburgh, where Rev. John Ray Ewers is pastor. Every Sunday evening a hundred or more of interested young people take tea together and discuss some topic that is significant to them. Some recent topics are "Baseball and Christianity," "Does Christianity Pay Dividends?," "Will the Church of Christ Regain Its Dominant Power Upon World Affairs That It Held Prior to 1914?" Some one leads the discussion and then the young people give expression to their views.

Seminary Modernizes Its Program

The Newton Theological Institute, a Baptist institution of Massachusetts, has recently taken steps to broaden the character of its work. On the recommendation of its president, Dr. George E. Horr, the trustees voted at a recent meeting to allow women to become students in the institution. This decision was taken in the facing out of a practical situation. The work of religious education is

creating a new body of experts in the church, and in many cases women are being called to direct the work of religious education. This leaves the men free for the work of the pulpit, and every denomination has a great lack of candidates for the work of preaching. Only women with baccalaureate degrees will be admitted. The women students will be housed in Sanborn House. Our grandfathers would have been horrified at the idea of women in theological institutions but already a number of seminaries have made provision for the reception of women students.

Church Federation Secretary Helps China

The China famine relief becomes the more urgent in view of the recent cablegram stating that in the province of Chi Li the spring crops are a failure on account of drought and that no relief can be hoped for now until the August crops are harvested. Dr. Howard Agnew Johnson, secretary of the Chicago Church Federation, has taken charge of a campaign in Illinois to sell five million China Famine Relief stamps. He has called to his aid the heads of the various women's missionary organizations.

Great Church Issues Its Reports

One of the strong and resourceful churches of the Disciples, with a nationwide reputation, is Independence Boulevard church of Kansas City. To this church Dr. R. H. Miller came eighteen months ago as pastor. A report was issued recently for the eighteen months. In that period there have been 399 accessions to the church membership, 161 by confession of faith. In two years the Sunday school enrolment has increased by fifty per cent. In the past eighteen months the church has raised for all purposes a total of \$125,740.64. In addition to the generous contributions to the various missionary funds, a community House is financed in Kansas City

which has a large ministry. This is the congregation of which Mr. R. A. Long, the wealthy lumberman and philanthropist, is a member.

Great Publicist Ends His Public Career

Among those who helped bring in the prohibition amendments, Mr. John G. Wooley is to be counted as one of the most brilliant of the publicists. He went up and down the land with public addresses which are now available in book form, and which have been pronounced by Prof. William Cleaver Wilkinson of the University of Chicago as a significant contribution to American literature. Mr. Wooley is now past seventy and is worn with the arduous duties of his long campaign for public righteousness. He will make a public end to his public career in a testimonial meeting which will be held in Calvary Methodist church, of Pittsburgh, June 5. At that time the Wooley Testimonial Committee will present him with a token of their love and esteem.

General Pershing Addresses the "Y" Men

The former Commander-in-Chief of the American Expeditionary Force, General John J. Pershing addressed the thirty-fourth annual meeting of the international committee of the Y. M. C. A. at the Waldorf-Astoria Hotel in New York on May 11. He used very plain words in dealing with the criticisms that were directed against the Y. M. C. A. during the war. In the meeting were a number of the most prominent laymen of the country. General Pershing was the principal guest at the meeting, which was arranged by a committee including A. C. Bedford, Cleveland H. Dodge, D. Hunter McAlpin, Herbert L. Pratt, William Jay Schieffelin, James M. Speers, William Sloane and Alfred E. Marling, who acted as toastmaster. "It was in the World War that we came in closest touch with the organization," said General Pershing. "Your representatives were already in the field when our advance troops reached France. They were ready and anxious to be of every possible service. Supported by your patriotic membership here at home and under the leadership of that able administrator, Mr. Carter, the organization began to expand at once to meet our needs. We all had our hands very full in those trying days. The army had to be organized, and a great general staff had to be built up to handle the multitude of details as to plans of operations, supply and transportation. It was in the midst of these preparations that I called up Mr. Carter and asked the Y. M. C. A. to take charge of the army canteens to follow our troops. He responded promptly and entered upon the work as a duty." Referring to the difficult transportation situation and other obstacles met by the organization, General Pershing said: "All these things were a tremendous handicap, and when its work come to be compared with that of other welfare organizations operating with far less responsibility and covering only special areas, there arose some unjust criticism of which other organizations too of-

FOSDICK DEFENDS INDUSTRIAL CREED

(Continued from previous page)

bly, all free publication, all free representation, all free transportation. Again and again, in Britain, with every great strike, the pendulum swings more dangerously near that fateful hour. But here in America we yet have the best chance left on earth to achieve, as the Social Creed of the Federal Council says, 'by orderly and progressive social reconstruction instead of revolution by violence' the ends we seek. Everybody who really cares for the institutions of America must pray for that. Every responsible organization from the Federation of Labor to the Chambers of Commerce really wants that. My friends, social revolution is too costly a way to get progress. For while it sometimes does mean the demolition of old evils it means the demolition of old gains too, that take long generations to build back again.

"Just because this is the case, one looks with fear upon an announcement like this from Pittsburgh, for this letter indicates

the surest and swiftest way to land this country in violent social revolution. Repress the endeavor to apply the principles of Jesus to the social order; repress the Young Women's Christian Associations in their interest concerning the life and labor of the young women of America; repress agencies that seek the amelioration of human relations in industry; try to keep the economic situation static in a dynamic world; and when you have long enough repressed the possibilities of orderly social progress you will get the inevitable consequence, disorderly social revolution. You cannot keep anything static in a dynamic world and when we forward looking, liberal Christians pray and work for the application of Jesus' ideals to our social, economic, and international life, we are not disruptive; we are salutary. The application in a thoroughgoing fashion of these social ideals of the Federal Council to American life today would be the best insurance we could have against social revolution."

ten took advantage. But as a matter of fact, this feature of the work of the Y. M. C. A. deserves great praise, and I should like to express here in this presence my deep appreciation of the results obtained. Finally, I wish to express the belief that this association will continue to grow in usefulness to humanity, and will clearly become a universally recognized force in our national life, against which the power of evil may not prevail."

General Assembly Faces Some Solemn Facts

On May 19 a very impressive report on moral conditions was brought in by Rev. Hugh B. McCauley, D.D., of Paterson, N. J., at the General Assembly of the Presbyterian church now in session at Winona Lake. Summarizing the results of a questionnaire addressed to stated clerks throughout the country, the committee finds their replies optimistic in spirit, but pessimistic in facts. "Many home ties were broken by the war. Many drifted away from the church. New standards of behavior are set up. Temptations swarm around the young. The crowds throng the corrupting movies. Foreign propaganda is strong, making us suspicious of our Allies. Divorce is easy and increasing. Crimes of violence are multiplied. The church has her troubles. Even the Lord's Supper reaches only 50 per cent of church members. In many quarters the prayer meeting is neglected, the Sunday evening service is failing, and family worship and even religion fading from the home. But on the other hand there is much to encourage. Patriotism is not dead. Brotherhood is not wanting. Charity is unstinted. Prohibition has improved communities, has increased savings, and kept down crime. Public opinion is awakening and men and women in church and state are calling for progressive legislation, for better enforcement of law, for higher type of men for public office, for moral reforms in society. The addition of women's influence in public life is a tremendous help."

Unitarian Minister Takes Mr. Bryan to Task

William Jennings Bryan is touring the country with a special address in which he speaks in behalf of prohibition enforcement and against Darwinism. This makes a difficult situation for his host of friends, for most of them agree with him about prohibition and disagree with him about evolution. In most of the cities where he goes the ministers are taking pains to explain to their public that the church of today is not engaged in a warfare against the evolutionary hypothesis. In Kansas City recently Rev. L. M. Birkhead, pastor of All Souls Unitarian church, replied to Mr. Bryan on the issue of evolution. He said: "Mr. Bryan criticizes Darwinism and evolution. Modern scholarship has discredited the story of Genesis as a reality. It is no longer possible to believe in the creation of the world in seven days 6,000 years ago. Since the old theory has been discredited we must accept the next most plausible theory, that is evolution. The story of the evolution of the world is recorded for

the most part in the record of the rocks. It is not a perfectly complete story, but enough of it is there, as anyone will discover by reading a good book on geology to make the story out. The higher critic is not trying to destroy the Bible; he is simply attempting to find out the truth about the date, the authorship, the mode of composition and the character of the books that make up the Bible. Of course, the higher critics have come to see that the old view of the Bible is now untenable. They have discovered contradictions in the Bible. They have discovered that God has been represented as childish and cruel. For instance, the story of creation in the first two chapters of Genesis is contradictory; in fact, there are two stories, one in the first chapter of Genesis and one in the second chapter of Genesis. In the first story the world was created in seven days, in the second story it was created in one day. In the first story, man was the last work of creation, in the second story he was the first work of creation. In the first story, man and woman were created at the same time; in the second story, man was created first and woman was created as an afterthought. The Bible teaches that the world is flat; that it has four walls about it, with a canopy above. The only place in Christendom where the Bible theory of a flat earth is taught is in Zion City, Ill., where Voliva leads."

Business Men Will Recruit the Ministry

The supply of ministers is a problem that is baffling the authorities in more than one denomination. The Congregationalists need 250 ministers this spring and will graduate 38 from their seminaries. Methodists north and south will need 4,000 men if all appointments are to be met. Not half of this number will be available. The northern Presbyterians

will need 380 new men this year and 168 will be graduated from the seminaries. The Episcopalians need 380 and at the present time can find only 170. The Baptists of the south have over three thousand pastorless churches. In the country at large the number of churches without ministers is 33,000. Recent conferences over the question of ministerial supply have resulted in the plan of sending out business men to recruit the ministry instead of having this work done by the ministers themselves.

Organize to Help the Prisoners

The American church is developing a new conscience with regard to the prisoners of the nations, who have long been neglected. The ministers of Atlanta, Ga., organized some time since for Christian work in the federal prison there. More recently the Christian forces at Ft. Leavenworth, Kans., have organized the Prisoners' Welfare Association. The usual forms of aid for prisoners and their families are planned, but one feature is unique. The organization will work for legislation by which the prisoners will be allowed to do useful work and thereby give partial support to their families.

Russian Writer Declares Religion Has Become Victorious

When the Bolsheviks first came into power in Russia they did everything possible to alienate the people from religion. "Religion is the opium of the people" was one of the watchwords. This endeavor is not a success, according to Boris Solokov, writing in a radical daily published in Paris. He summarizes the struggle in these words: "In a bloodless struggle the Orthodox church has defeated Bolshevism. But, having been victorious, it has been transformed itself. It has become more of a church, more

Chicago Disciples Lose Down Town Pastor

THE sudden death of Rev. Austin Hunter removes from the circles of Chicago Disciples the pastor of their largest Chicago church. Mr. Hunter was pastor of the Jackson Boulevard church, located near the corner of Western avenue and Jackson boulevard. While many other churches in this neighborhood have been closed up or have moved away for lack of a constituency, Mr. Hunter kept together for a dozen years a congregation of about eight hundred people. The fluid character of the population of the neighborhood will be indicated by the fact that Mr. Hunter received into the membership of the church more than 1,500 people, and yet the present membership is scarcely larger than when he entered upon his work. He recently led in the raising of a fund for an imposing parish house building and had large plans for the use of this building in education and recreation. Mr. Hunter was a graduate of Ohio Normal University, of Hiram College and of the Divinity School of the University of Chi-

cago. He held important pastorates in Cleveland, Indianapolis and Chicago. While in Indiana he was president of the Indiana Christian Missionary Society. In Chicago he was a member of the various church boards, and this year served as president of the Disciples ministerial association. He was popular in fraternal circles and was much in demand for special addresses all over the city. This wide acquaintance put heavy demands upon him for extensive pastoral services. His last public service was to deliver the address of welcome to the incoming dean of the Disciples Divinity House at the banquet held on May 16. Mr. Hunter was found dead in his bed on the morning of May 19. His funeral was held at Jackson Boulevard church on May 22 and on the following day interment was made. Mr. Hunter's spirit was genial and cooperative. His sympathies and outlook were thoroughly modern and his companionable nature endeared him to men of every kind of theological persuasion.

Christian, less canonically orthodox." Even the communists soon came to the place where they preferred to be married in the church. Men on approaching death asked for the ministrations of the priest. It was hardly to be expected that the most religious nation of Europe would become an infidel nation in a day. This miracle has not happened, and probably will not happen.

Presbyterians Face Many Overtures at General Assembly

The various presbyteries of America have sent in their demands to the General Assembly of the Presbyterian church now in session at Winona Lake, Indiana. Nine large presbyteries unite in asking for a change in the constitution of the General Assembly. At the present time this body is almost entirely different in personnel each year. The overture asks for a two year term for each commissioner, arranged in such way that at each General Assembly half the commissioners will be experienced men. The reorganization of the boards and agencies is one of the big issues at this session. The fate of the New Era Movement will be determined within the next few days.

Salvation Army Head to Study Unemployment

Commander Evangeline Booth who directs the operations of the Salvation Army in the United States is starting a country-wide tour of the nation to study the problem of unemployment. She spoke in First Baptist church in Boston on May 14. She reports that in spite of the wide-

spread unemployment there is but little distress. This is due to prohibition and the savings accounts of the nation. The high wages that were paid during the war have in many cases resulted in some savings for the rainy day.

Disciples of Chicago Welcome Dean Garrison

The largest social gathering of Chicago Disciples in recent years was the banquet of the Disciples Club of Chicago held at the City Club on the evening of May 16. The large dining room was filled to overflowing to welcome to the city Dr. W. E. Garrison as Dean of the Disciples Divinity House of the University of Chicago. A number of speakers from outside the city contributed to the program. Dr. Peter Ainslie, of Baltimore, president of the Association for the Promotion of Christian Unity, brought greetings. He spoke on the growing sense of Christian unity in the Christian world and referred to Chicago as "the capital city of our Disciples fellowship." Rev. W. F. Rothenburger, pastor of First Christian Church, Springfield, Ill., was introduced as "head of the cathedral church of Illinois Disciplesdom." He brought a number of practical suggestions for the financing of church work in great cities. Dr. Charles T. Paul, president of the College of Missions of Indianapolis, made a very telling speech on the growth of missionary conscience and administration among the Disciples of Christ, presenting statistics and interpretations showing great progress in recent years. Dr. H. O. Pritchard, secretary of

the Disciples Board of Education, spoke on the graduate training of ministers. In interpreting the strategic position of Chicago in national and world life, as well as in relation to the Disciples communion, Dr. Pritchard expressed grave doubt as to the wisdom of the recent locating of denominational headquarters at St. Louis. Rev. Austin Hunter, pastor of Jackson Boulevard Church of Chicago, expressed for Chicago Disciples a hearty welcome to the new dean. Dr. Garrison in responding went into the philology of the word "dean" and found it was simply a shortening of the term "deacon," a servant. He proposed to become in a true sense the servant of the churches in their educational interests in Chicago.

Much Effort Needed Yet in Underwritings Campaign

It has been reported frequently of late that the Underwritings Campaign among the Disciples of Christ has practically closed with success. We are assured, however, from the office of Dr. Cory, who has led in this great enterprise, that the work is by no means concluded, and that strenuous efforts will be required to avert difficulties in closing up the agreements with the banks. According to Dr. Cory's report, up to April first about \$72,000 had been secured to apply on the total obligation of \$600,000. Since that time cash and pledges have come in to the extent of \$133,809. In addition, assurances have been received that the sum of \$131,545 will be added to this, making in all \$337,304. Of this sum it is thought

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safe to depend upon \$320,000. This leaves \$280,000 still to be provided, and makes urgent Dr. Cory's entreaty that no effort be spared to complete the total task of meeting the suggested assignment in every church. The report that the sum needed is in hand or in sight is likely to slacken effort, and make more difficult the work of the campaign.

Western Unitarian Association Meets in Chicago

Unitarianism has an eastern and a western organization, since it is not numerically strong enough to have state organizations in very many states. The Western Unitarian Association met in Lincoln Center, Chicago, May 17. Among the outside visitors was Dr. Samuel Eliot, president of the American Unitarian Association. The local welcome was given by Rev. John Evans, pastor of Lin-

coln Center. Western Unitarians have been more radical in spirit than the eastern kind, many of them being in doubt whether they should acknowledge themselves as Christians instead of as apostles of free religion. There is a growing tendency, however, to hold that a Unitarian church is a Christian church.

No Profiteering in Bibles

While war profits are still being made in many lines, there has been no profiteering in Bibles. The making of the books costs two and a half times what it did before the war, but the prices have not been advanced by the American Bible Society for it was desirable to keep the books within the reach of the poorest person. As a result large losses have been sustained by the society which are being made up by public subscription.

come in time to Europe unless we in the United States make it possible, not a palliative through alms, but through real international friendship. Organized religion can help by giving leadership and voice to the understanding of our countrymen. Without leadership the ideals of one hundred million people in the richest country of the world must be ineffective. It is the great opportunity—the great responsibility, for religion.

"The world has spent much of its substance in war. The time for payment has come. It was easy to spend in war, but the road uphill—the road back to the plateaus of the civilization, peace and universal daily bread of 1913, that had been reached by endless struggle and martyrdoms—is unspeakably hard.

"A thrill runs through us even today as we remember the coming of the news of the armistice. The wild joy of the news that at last the terrible war was over! If we live to be a hundred we shall never forget the delirious scenes of the day the news arrived. Young and old, big and little, reverent and irreverent, restrained and unrestrained, were caught in the mad whirl of happiness at the thought that at last the horrors of war were over and peace and restoration would quickly come. And it was time. There are limits to human endurance, and those limits had almost been reached. Now the danger was over; so we hailed the news with singing and dancing, with spontaneous processions, thanksgivings and prayers. And we girt ourselves with patience, expecting that 1919 would in-

Christian Forces Demand Disarmament

"WAR is the business of some men who live on carnage and grow fat on blood, and disarmament will put them out of business," declared William Jennings Bryan at the Congress on Reduction of Armaments held in Chicago May 17-19. This meeting was also the sixth annual meeting of the World Alliance for International Friendship through the Churches. Five hundred people from eighteen states spent three days together planning for world peace as some men plan for war. The meetings were held in New England Congregational church, except on the last evening when a mass meeting was held in one of the largest of the city auditoriums, the Medinah Temple. The Chicago Church Federation was host to the gathering. Mr. Bryan has for years been an outstanding advocate of world peace. His lecture, "The Prince of Peace," has been given before thousands. As secretary of state he negotiated arbitration treaties with a great many nations, and these treaties still stand as a guarantee that no sudden action shall be taken to plunge the United States into war with the nations. Among the nations with whom we have arbitration treaties is Japan. Mr. Bryan further said at the meeting at Medinah Temple: "The United States is the only nation, it seems, that cannot get out of the war after the war's over. Although we can go into war by a majority vote of the house and the senate, it takes a two-thirds majority vote of the senate to get us out after the war's over.

"No one in the United States read the newspapers more carefully than I did during the peace conference and I was sorely disappointed when I saw that the treaty was going to be written in the spirit of Nietzsche and Darwin rather than in the spirit of Christ. The statesmen of the world seemed to follow the devil's advice and we had to pay the devil's price in the great war.

"I was willing to accept the treaty with the league, with or without reservations, in order that the United States might 'get in' and change things afterwards, for I believed that our counsel, which

is sorely needed by the world today, is worth more to the world than an army.

"There are three classes of people today with regard to the question of disarmament; first, the few who would wait and see what other nations will do with regard to the reduction of armaments; secondly, that very large group who would be willing to take a stand for disarmament provided the other nations would join in with us; and thirdly, that vast group who have faith and belief enough to come out boldly for leadership and would be willing to say to the world, 'We will lead the way alone in disarmament,' and let the world follow our lead."

The Wednesday evening meeting was addressed by Mr. Edward A. Filene of Boston, a director of the International Chamber of Commerce. He brought the testimony of the business man to the discussion. Mr. Filene will go to London next month to sit with the delegates of other nations in the study of the international questions arising in the field of economics. Mr. Filene said: "Besides the business and material reasons, it seems to me there are real ethical and spiritual reasons why we have got to go into Europe and help. We pray, 'Give us this day our daily bread.' Would any of us confine this prayer to bread for Americans alone? And daily bread cannot

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deed be a difficult year—a year of healing of war wounds, a year of gradual recuperation—but that 1920 would see a mighty progress toward restoration of normal conditions. Our disappointment has been tragic."

Rev. Edward Cummings, minister of South Congregational church of Boston, and secretary of the World Peace Foundation, spoke eloquently of the horrors of the next war, provided the nations are so foolish as to let it come. Late discoveries in the field of science will make the battlefield indescribably hideous, and there will be no non-combatants. He said:

"The Chemical Warfare Service of the United States government has discovered a liquid approximately three drops of which, when applied to any part of the skin, will cause a man's death. One plane carrying two tons of the liquid could deposit material enough to kill every man in that area by action of his skin. If men were not protected by gas masks, which would be the case if the attack were made on a city, the fatal area would be several times as great. The only limit to the quantity of the liquid which could be made is the amount of available electric power, as nearly every nation has practically an unlimited supply of the necessary raw materials. It would be entirely possible for this country to manufacture several thousand tons a day, provided the necessary plants had been built. During the Argonne offensive during the last war the entire first American army of a million and a quarter men occupied an area of 40 kilometers long by 20 kilo-

meters wide. If Germany had had 4,000 tons of this material and three hundred planes equipped for its distribution, the entire first army would have been annihilated in two to twelve hours. During the past war, gas produced over 30 per cent of our casualties. In the future, the percentage will be far higher. New methods of defense will be devised to meet this particular new development."

The program presented the cause of disarmament from three distinct angles, that of business, labor and religion. It was shown distinctly by the great representatives of these interests that it was for the interest of all that America should at this time lead the world in a great movement for general disarmament. Among the other eminent persons who spoke on the program were Rev. Charles S. Macfarland, Rev. Samuel A. Eliot, Rev. Arthur J. Brown, Mr. Fred B. Smith, Rev. Charles F. Aked, Mr. Amos P. Wilder, Mr. George Gleason, Mr. Earl S. Parker, Miss Jane Adams, Dr. Sidney L. Gulick, Mr. John Spargo, Rev. William Pierson Merrill, Mr. Edward D. Trowbridge, Mr. Francis H. Taylor, Mr. Joseph P. Chamberlain, Dr. George B. Winton, Rev. Ivan Lee Holt, Rev. Nehemiah Boynton, and Mr. Matthew Woll.

The number of societies devoted to the cause of world peace is already a large one and all of these were invited to participate in the congress. This hospitality to other organizations brought to the Chicago meeting the widest diversity of constituency. A great practical issue of

the congress was a call on the churches to observe June 5 as peace Sunday. If the churches respond this will be the first time in human history that Christendom has united on a single day in preaching the gospel of world peace.

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Nov. 3, 1920

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December 29, 1920.

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The Amazing Experience of Victor Jones

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The assurance of this speaker—in the crowded corridor of the Hotel McAlpin—compelled me to turn and look at him, though I must say it is not my usual habit to "listen in" even in a hotel lobby.

"He is David M. Roth, one of the most famous memory experts in the United States," said my friend Kennedy, answering my question before I could get it out. "He will show you a lot more wonderful things than that before the evening is over.

And he did.

As we went into the banquet room the hostmaster was introducing a long line of the guests to Mr. Roth. I got in line, and when it came my turn Mr. Roth asked, "What are your initials, Mr. Jones, and your business connection and telephone number?" Why he asked this I learned later, when he picked out from the crowd the sixty men he had met two hours before, and called each by name without a mistake. What is more, he named each man's business and telephone number, for good measure.

I won't tell you all the other amazing things the man did, except to tell how he called back, without a minute's hesitation, long lists of numbers, bank clearings, prices, lot numbers, parcel-post rates, and anything else the guests gave him in rapid order.

* * * * *

When I met Mr. Roth again—which you may be sure I did the first chance I got—he rather bowled me over by saying, in his quiet, modest way:

"There is nothing miraculous about my remembering anything I want to remember, whether it be names, faces, figures, facts, or something I have read in a magazine.

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"My own memory," continued Mr. Roth, "was originally very faulty. Yes, it was a really poor memory. On meeting a man I would lose his name in thirty seconds, while now there are thousands of men and women in the United States, many of whom I have met but once, whose names I can call in a meeting them."

"That is all right for you, Mr. Roth," I interrupted, "you have given years to it. But how about me?"

"Mr. Jones," he replied, "I can teach you the secret of a good memory in one evening.

This is not a guess, because I have done it with thousands of pupils. In the first of seven simple lessons which I have prepared for home study I show you the basic principle of my whole system, and you will find it—not hard work as you might fear—but just like playing a fascinating game. I will prove it to you."



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The old fear of forgetting (you know what that is) has vanished. I used to be "scared stiff" on my feet—because I wasn't sure. I couldn't remember what I wanted to say.

Now I am sure of myself, and confident, and "easy as an old shoe" when I get on my feet at the club, or at a banquet, or in a business meeting, or in any social gathering.

Perhaps the most enjoyable part of it all is that I have become a good conversationalist—and I used to be as silent as a sphinx when I got into a crowd of people who knew things.

Now I can call up nearly any fact I want when I need it most. I used to think a "hair trigger" memory belonged only to the prodigy and genius. Now I see that every man of us has that kind of a memory, if he only knows how to make it work right.

I tell you it is a wonderful thing, after groping around in the dark for so many years, to be able to switch the big searchlight on your mind and see most everything you want to remember.

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Since we took it up you never hear anyone in our office say, "I guess" or "I think it was about so much" or "I forget that right now" or "I can't remember" or "I must look up his name." Now they are right there with the answer.

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EDITORIAL

The Price of Peace in the Churches

THE fellowship of a number of evangelical bodies has been greatly disturbed in recent years by the clamor of a reactionary minority. With the threat of division this minority has frightened the leaders, and secured sometimes rather astonishing results. Disciples conventions for ten years past have been subject to periodic assaults. The Baptists, it appears, must face the "fundamentalists" again at Des Moines this month. The denominations with more ecclesiastical machinery have known better what to do with these noisy diverters of progress. The "fundamentalists" went to the Presbyterian General Assembly at Winona Lake like roaring lions. They have gone back home again entirely docile. In the more highly organized bodies there is a much larger lay participation. The General Assembly is made up of ministers and laymen in equal numbers, while a Disciples convention is made up chiefly of preachers and women. The latter usually leave when there is a scrimmage, and there is no lay arbiter for the combat that follows. Business men are not wiser in religious affairs than are ministers. Yet they are more likely to be not only fair but sound in judging a debate. It is this great jury in Methodism and Presbyterianism which swings decisions, and prevents ministerial radicalism from running riot. The churches are not likely to come to doctrinal agreement in many a day. The Presbyterians had their heresy trials in an earlier generation. They know just how expensive a luxury a heresy trial is. The heresy-hunter at General Assembly finds himself a most unpopular individual in recent years. Some of the other denominations will have to pay the price the Presbyterians did before they learn. Our mothers used to tell us, "Experience is a dear school, but fools will have no other."

Peace in the churches must at last rest upon tolerance grounded in love. So long as our religion is all a matter of the head, and not much of a heart at that, we shall hate each other. When we take Jesus at his word we shall all love each other as seekers after truth and righteousness, even though we be mistaken seekers.

The Church Accepts the Challenge

PITTSBURGH employers have not only been able to defeat the Y. W. C. A. financial campaign in Pittsburgh and boast about it, but they are also making considerable inroads into the finances of the Federal Council. It is evident that the church will either have to fight or run. Should it ever come to the ears of the big world that a group of factory barons were able to dictate the utterances of the church official bodies upon the subject of industry and social life, the influence of the church would not be worth a cancelled postage stamp for a generation afterwards. For a long time the working people have believed that the church was a "capitalistic" institution. The present persecution of religious organizations by the belated element in industrial leadership is the answer to this charge. Meanwhile with the business men of Pittsburgh withdrawing their financial support, better informed business men in other cities will need to double up on their pledges to the Federal Council activities. The church is not capitalistic nor bolshevistic. It is trying to preach justice to all and favoritism to no single social class. The broader-minded business men know that this is the only road to industrial peace. Meanwhile the church having begun to pay the penalty of her position should cease to hide her light under the bushel. We have no need for further resolutions. Let the church take her present testimony which has been ut-

tered timidly in committee rooms and ecclesiastical conventions and utter it on the housetops. Behind the social program of the churches should be placed the resources of trained publicists who will make effective a testimony which is needed by the entire Christian world.

Bigger Churches and Better Ones

STATISTICS of the various denominations tell a uniform story. We are to have bigger churches and better ones. While church membership continues to increase in most of the denominations, the number of churches tends to decrease. Many churches are perishing from local competition, and home missionary societies are less ready to come to the rescue of institutions that are not needed than they once were. The formation of hundreds of federated churches over the country also limits the number of worshipping congregations. How big should a church be? On this point there is a wide variety of answers. Some of the ultra modernists would assert that every church should be big enough to employ a staff of leaders for the various departments. Others would assert that we should have as many churches as possible, limited only by the ability of the worshipping groups to maintain a pastor and an organization without undue economic strain. The latter point of view holds that religion must have the variety that comes from small group organization, and that a church needs the greater intimacy of fellowship which the smaller congregation affords. Whatever be the solution of the problem in its academic form, no one is interested in seeing Polo, Ill., continue with eight churches in a population of fifteen hundred people. There is a country cross-roads in Illinois where there is one grocery store and three weather-stained church buildings, none of which ever had a corporal's guard at worship. Here we have denominationalism run mad and becoming at last suicidal. If the number of churches in America were reduced until every one remaining could have a located minister of reasonable ability, we should probably have more religion and better by reason of such a sacrifice of some thousands of churches. The evolution of the church is in that direction. The pastorless congregation will not survive under present conditions in American life.

Shall the Church Educate Her Leaders?

DR. E. P. HILL, speaking before the General Assembly of the Presbyterian church at Winona Lake, declared that the Board of Foreign Missions needed every graduate of the Presbyterian institutions this year. That would mean that the work of the church at home would have to be done by men trained elsewhere than in church institutions. So far as that means state university graduates, there is not much to complain of. This kind of man may not know as much of the church as he might, but he is broad-minded enough to learn and does learn. The chief danger is the influx of short course graduates from the hot-house institutions that can make of a high school graduate a minister in one year. The denominations have

been so driven for men in recent years that large numbers of these under-trained men have found places in the ministry. The Presbyterians are saved from the worst of this by their traditions as well as their polity. The Disciples have no standards for ministerial equipment. If a congregation calls a man to be its minister, that is sufficient to enter him in the year book. The Methodists have very low standards, only recently insisting that ministers be high school graduates. Standards among the Baptists are notoriously low. The highest standards are those of the Lutherans and the Episcopalians. The coming of the half-trained man into the ministry has meant a resurgence of conservatism in every denomination where he has come. He makes naive assumptions about the nature of revelation. He has memorized a pet system of dogma which is the beginning and the end of the truth for him. The church will have an increasing body of ills until she takes her men from theological institutions that competently train a ministry. These may well be the great union institutions attached to universities, or they may be equally scholarly institutions supported directly by denominations. In any case the educational standard must be raised to meet that of the communities in which religious workers carry on their activities.

Women Consider Women's Dress

THE Catholic women of Quebec, through their Christian Woman's League, have asked Protestant women to join them in action against the extremes of modern feminine dress. Ten thousand women in the province of Quebec have already joined. A like movement has also been inaugurated by Episcopalian women in New York. The Quebec ladies declare for no rigorous standards but for the elimination of the extreme that suggests indecency. They ask for modest garments in the church, not high collars but no low cut gowns, for skirts on the street of at least medium length, the taboo for gauze materials that expose the person, and for the avoidance of all suggestive exaggerations. The Episcopal women, laying the current extreme tendency to post-war morals, deplore the "habits of our women, young and old, as shown in insidious conversation, profane language, indecent dress, excessive drinking, gambling and a general indifference to reasonable safeguards of proper conduct." They declare that they will not shift the blame, for "as women we are all in a measure to blame, either through indifference, ignorance or a silent acquiescence." They see "no virtue in prudery" and believe the way to dispose of insidious evil is to counteract it with "whatsoever is true, honest, just, pure, lovely and of good report." They call on Christian women everywhere to join them in the formation of committees in every community to arrange (a) plans to arouse parents to the necessity for strengthening and safeguarding the ideals of American homes by maintaining Christian standards of life and training for the children of this generation. (b) For meetings with mothers and other thinking women for the consideration of the things which are tolerated today in society, with a view to eliminating the obnoxious features, such as indecent dress, the painting of faces, ex-

cessive drinking, improper dancing, joy-riding, vulgar conversation, swearing, etc. (c) For meetings with girls where the influence and conduct of women may be discussed in a sympathetic and intelligent manner. (d) For presentation of the evils of vulgar and suggestive moving pictures, promiscuous dance halls, immoral plays and literature, either in book or magazine form—for the purpose of forming sufficient public opinion to guard against these things, and to provide wholesome and attractive recreation and amusement. (e) For the formation of influential groups of women and girls in every community who refuse to sanction those things, which, according to Christian teaching, lower the standards of life and thought. Finally, we recommend that wherever there are organizations already considering this matter, the above committees act as far as possible in cooperation with them."

The New Volstead Bill

THE new Volstead bill for the tightening of law enforcement under the eighteenth amendment is working its way through committee and up toward a vote in the house of representatives. Wayne B. Wheeler, attorney for the Anti-Saloon League, presented the essential arguments for the bill. He cited the declarations of physicians against beer as a medicine and of the dietitians against it as a food, declaring the brewers themselves were advertising that their near-beer possessed all of beer's food values and other so-called virtues. He asked for the suspension of the importation of liquor and of its manufacture until the forty million gallons of whisky on hand is exhausted, citing the fact that there was more whisky in the bonded warehouses today than one year ago. He advocated the removal of all privileges to use brandies or any other intoxicant except alcohol for the making of patent or proprietary medicines. The amendment applies to the Philippine Islands, but there is no court jurisdiction to enforce it there. He argued that it was inconsistent to allow the Filipinos to live under a non-enforcible fundamental law and asked for proper means of applying prohibition there. Ex-Attorney General Palmer ruled that an application for a permit, if made legally, must be granted. There have been 75,000 permits issued and 11,000 revoked or refused renewal. Many localities have more than is needed and that, with the continued manufacture, makes law enforcement difficult. He argued that the Department of Justice should be given concurrent power to revoke permits as a means of reducing their number. He believes the new bill will make the Volstead law a strong prohibitory measure and he expresses his confident conviction that congress would pass it.

Georgia's Brave Governor

THE Christian world hardly knows what it owes to the brave governor of the state of Georgia. He has made investigation of the treatment of Negroes in his state, and found the story abominable. Without waiting for any outside interference, he has set to work to clean house. He is able for his task. As a preacher of civic righteousness he has declared "we stand indicted as a peo-

ple before the world." He says that unless conditions change "God and man would justly condemn Georgia more severely than Belgium and Leopold were condemned for the Congo atrocities." Making a study of 135 cases of lawlessness practiced against Negroes, he found that in only two of these cases was the traditional offense of the Negro against the white race even alleged. In all other cases it was purely a matter of race prejudice working its evil will. Four characteristic offenses are to be charged against that section of the white race in Georgia which practices lawlessness against the Negro. These are lynching, peonage, driving Negroes out by organized lawlessness and individual acts of cruelty. The governor has made an appeal to the Christian pulpit within the state to rebuke this unrighteousness. He rightly feels that the law unsupported by the public conscience is powerless to remedy the evils that have fouled the fair name of Georgia. He also advocates compulsory education for both races. Ignorance among the Negroes gives oppression its opportunity. Among the whites ignorance makes cruelty possible. Certain legal reforms are likely to come quickly as a result of the charge that peonage is being practiced. Peonage can be stopped by changing the laws relating to debt. The governor shrewdly proposes that a county which permits a lynching shall pay a money penalty. When the taxpayers have to support a fatherless family, they will perhaps pause in the joyous lynching bee to think things over.

Community Education in Religion

IN a number of cities over the country the religious forces of the community have organized week-day instruction in religion. This has been done because of an overmastering conviction that the work of planting Christian morality in the hearts of the young is not now adequately accomplished by the meager instruction given in the Protestant Sunday schools. The week-day instruction has been given by teachers of approved pedagogical standing. This at once sets up unfavorable comparisons with the Sunday school. In the latter the teaching is done by anyone who happens to be interested. If the children get all of their training in a community school of religion, will they grow up in sympathy with the church? Must we not educate them in church loyalty in some sense, if religion is to be propagated in the future? But as soon as one talks of church loyalty, it begins to narrow down to denominational loyalty. The week-day instruction is opposed by the sectarian preacher because it does not "teach all of the truth." Though a broad foundation is laid in interpreting the idea of God, in inculcating the ideals of Christian morality and in giving some literary appreciation of the Bible, the sectarian is never satisfied until his little "ism" is given emphasis in the instruction. Those who have had experience testify that there are some positive gains resulting from the effort of a whole community to teach religion. Some of them were hardly anticipated when the work was begun. There are parents who never send their children to Sunday school who will send them to the community school of religion. These

parents want religion for their children without the sectarian brand. They want teaching that is pedagogically adequate. They want to escape from the fear-thoughts that used to be implanted by the older orthodoxy, such as hell-fire and the idea of a personal devil. A community program of education on broad lines wins them. The task is still in its experimental stages. The successes and the failures must be impartially observed with scientific spirit. Some day we will have an adequate program of religious education, for the nation cannot live without it.

Greenville, S. C.

This letter represents a weak, struggling band of loyal Disciples who have great hopes of erecting a house of worship in Greenville, and by the grace of God, with the help of the other churches in the brotherhood and the aid of individuals, we are going to do it. A short time ago seven of us met at the local Y. M. C. A. to effect an organization. Since that time our membership has grown to twenty-seven and, thank God, they are live ones. None of them possesses an abundance of this world's goods, but they are immensely rich in faith and enthusiasm, willing workers and true to the cause of Jesus Christ. We are now worshipping in rented quarters. . . . One of our members has donated a building lot and we are anxious to erect thereon a building that will be in keeping with the other churches here. It is our desire to secure a liberal contribution from every church and individual and you may rest assured that not one penny of any donation will be used for any other purpose.

Greenville is located in the northwestern part of South Carolina, at the foothills of the Blue Ridge mountains. While its population is only 48,127, still it is the recognized religious and educational center of this great commonwealth.

Besides the five colleges here, there are fifty-two churches, including practically all denominations, but there is not a Christian church among them, yet we have a population of 80 per cent white and less than 1 per cent foreign. . . .

Extracts from a form letter received by the editor.

ACCOMPANIED by a blank check ready to be filled in and signed, the above letter was recently received at the office of The Christian Century with the request that the appeal contained in it might be given publicity in our columns. The unquestionable sincerity of the authors of the communication make it difficult to reply as, according to our conviction, it is our duty to do. In all gentleness, however, we are impelled to state three reasons why we can neither sign the blank check nor favorably commend the well-disposed project to our readers.

In the first place, it has long since become a conviction with informed churchmen that appeals of this sort should be made through the denominational home missionary society organized for the purpose, and not directly to the remote public which is in no position to get at the merits of the enterprise. Whether the church asking help deserves such help or not is a question for the settlement of which each denomination has provided a board or society with officers in whose judgment the churches have confidence. The fact that the present appeal bears no sign of approval by such a missionary organization arouses doubt as to its validity. But if it did carry an authentic seal of approval, and we were moved to contribute to it, we would prefer to send our gift to the appropriate mis-

sionary society instead of to the local group with whose personnel we have no acquaintance.

In the second place we are compelled to ask whether the little group of twenty-seven "live ones" made anything corresponding to a survey or analysis of the religious situation in Greenville, S. C., before launching their own denominational undertaking. The letter says there are fifty-two churches already in the city, which has a population of 48,127. Have these churches confessed their need of reinforcements in the form of additional churches? Is there a federal organization of these congregations, or even a ministers' alliance, which, having made a study of the religious needs of the town, now calls upon the group of twenty-seven "live ones" to create the fifty-third church and help their inadequate forces to "take the town for Christ"? There is no hint in the above letter that any such study of the actual needs of the community has been made. If it had been made and the present church building project were based upon it, some statement of the facts developed by the study would surely have crept into the letter, because such facts would be more appealing and decisive than any other consideration that might be mentioned.

The probability is very strong that the entire body of Christian judgment in Greenville, S. C., is unfavorable to the establishment of the church now asking aid. This judgment no doubt derives from mixed motives. There is an element of sectarian prejudice in it perhaps, an antagonism toward the particular denomination which the twenty-seven "live ones" represent. But there is also, and predominantly, a certain awareness—partly conscious and partly subconscious—of weakness and waste and scandal involved in the fact that Greenville's Christianity is already divided up into fifty-two churches, representing—shall we hazard a guess?—twenty-five, if not more, denominations. Is there a single field in Greenville which is not already overchurched? If there is such a field, is it the purpose of the twenty-seven to establish their new church in that field? Is the lot which one of their number has already given located in the unchurched area?

The time has come when a considerable body of Christian people in all communions believe that in the matter of establishing a new church organization in any community there is only one consideration that is basic and valid, namely, the consideration of the community's actual religious needs. The Christian Century shares this belief. We hold that it is now a violation of the will of Christ to establish a denominational church in any community where denominational churches are already overlapping and sapping the vitality of one another. The denominational impulse for self-extension has come to be not only an impertinent but a sinister force in modern Christianity. How blind and ruthless that denominational impulse is, how lacking in sensitiveness to the finer things of the Christian spirit, is indicated by the earnest and self-sacrificing purpose of these twenty-seven good men and women—no doubt the best people in the world—to further complicate and weaken the Christian forces of Greenville, S. C., by establishing another competitive church organization in the community. On the other hand,

we are disposed to interpret the absence in the letter of any word of approval by any of the denominational boards as an indication that a community of 48,127 people and fifty-two churches is not considered a proper place for such a board to invest the funds entrusted to it. If this inference is correct there is ground for encouragement.

The third reason why we cannot regard the present appeal favorably, even though it might have the approval of a denominational board, and even though a survey might show that there existed an area in Greenville, S. C., which was not adequately churched by its fifty-two organizations, is that we strongly suspect that the proposed church will stand for a type of Christianity which seems to us unfraternal, bigoted and essentially un-Christian. The mere fact that the twenty-seven are unable to find in the now existing fifty-two churches of the town a satisfying and inspiring fellowship and are therefore impelled to form a church of their own is in itself an indication that they are possessed by such intense denominational convictions that their church will be narrowly sectarian, uncooperative, intolerant and tending to set denominational dogmas and customs ahead of the weightier matters of the kingdom of God. In all candor, we have not the slightest interest in aiding in the establishment of another church of this sort. We are emboldened to speak the more confidently on this point even though we are totally unacquainted with the personnel or circumstances of the Greenville, S. C., situation, because of a statement contained in the last paragraph of the letter quoted above. It is as revealing as it is shocking. "— there are fifty-two churches, including practically all denominations, *but there is not a Christian church among them.*"

Here is a well-written letter, dated in the twenty-first year of the twentieth century, originating not in a backwoods village but in a city containing five colleges, fifty-two churches and 48,127 inhabitants. It is evidently not conceived in mere ignorance or intellectual provincialism. Yet it asks money with which to establish a church which, when established, will be the only Christian church in the city! We have not a single dollar nor a single word of approving publicity to give to such a belated and un-Christian project. Are not the Presbyterian churches of Greenville, S. C., Christian churches, just as truly *Christian* churches as this proposed "First Christian church" will be? Are not the Methodist churches and the Baptist churches and the Episcopalian churches and the churches of many other names just as truly Christian churches as this projected *only* Christian church in that city will be? The Christian Century joyously holds that they are. There is so much Christianity in the most sectarian of them, and so much sectarianism in the most Christian of them, that it ill becomes any of them to claim superiority over the rest of them.

There is one type of home mission work in Greenville, S. C., and in ten thousand other cities of our land, to which we would enthusiastically give our support. If there were so many as twenty-seven "live ones" in that city who clearly discerned that the religious life of Greenville, S. C., was already cursed with too many churches, all of them responsible not to the community nor even to

one another, but to irrelevant overhead organizations called denominations existing outside of the community and having no particular interest in the community save as the community lends itself to their exploitation—if there were twenty-seven Christian spirits who would band together to set up a pulpit or platform from which a prophet of God could tell the Christian people of Greenville, S. C., what ailed them and persuade them to shake off the impertinent control of their religious life by unmeaning sectarian organizations, reducing the number of their local churches from fifty-two to perhaps fifteen, we would gladly give such support as we could to their heroic pioneering efforts.

The Kid Finger

A Parable of Safed the Sage

MY little Grandson pinched his finger in the door, so that the Nail was Bruised, and came off. And there came a time when it was Hanging at one end but loose at the other. And his mother called me upon the telephone, and said, I desire to slip the Finger of a Glove upon it that it may be protected, but he feareth that it will hurt him, and he saith, Nay, but let Grandpa do it.

And I said, Bring him hither.

And I took him upon my knee, and said, First we will clip a part of the old Nail away.

And he said, Nay, for it will hurt.

And I said, Let us watch and see how far the pieces of Nail do fly.

And we watched, and it did not hurt.

But it was not easy to slip the Finger of the Kid Glove upon the Finger of the hand, for the Nail still hung and was tender. And his mother slipped it on by littles, while I sang unto him. And this is the song that I sang:

Oh, a little Kid Finger on the Finger of the Kid,
Will protect the little Finger and will keep the Finger hid;
It will heal the little Finger just the best was ever did;
Oh, the little Kid Finger on the Finger of the Kid!

Now if it be objected that this is not Great Poetry, I answer that it falleth into the category of Occasional Verse, like Coronation Odes, and it is, as I judge, quite as good Poetry as Alfred, Lord Tennyson, wrote for the Jubilee of Queen Victoria, and somewhat better suited to the occasion that produced it. For the little lad sang with me about the Little Kid Finger on the Finger of the Kid, and before he knew it the Kid Finger was on tight.

And if any one would know what Tune this poetry was sung to, it was the Classick melody of the Turkey in the Straw.

For that is Great Poetry which serveth poetickally in a great Need; and that is Great Musick which in the sphere of Musick functioneth greatly.

And if thou desirest to know my sentiments on the controversy of Art for Art's sake, thou mayest be able to infer it from these Few Remarks. For Musick and Art and all else is Good in proportion as it is Good for Something. And I have very little use for goodness which is good for nothing.

Can We Keep the Church Christian?

By William Adams Brown

WHETHER Christianity is a practicable religion for society resolves itself in the last analysis into the question whether it is possible to have a church which shall be really Christian. And this is not so easy a question to answer as it might appear.

It is understood, of course, that when I speak of the church in this connection I use the word in its conventional sense to denote the sum total of organized Christianity—the church that operates through sessions and presbyteries and general assemblies, parishes and dioceses and general conventions, conferences and councils, classes and congregations, the church that owns property, supports ministers, elects moderators and bishops and ruling elders, adopts constitutions, passes laws, and through the other recognized methods of institutional procedure has acquired personality in the sense in which alone that term is known to the law. There is indeed another sense in which we may use the term church which would render our question superfluous. If we mean by it what Paul means, the company of believers who are spiritually united with Christ, it is clear that the church cannot but be Christian, for it is only another way of describing all those who are Christian in fact. But no organized church—not even the church of Rome—has ever professed that all its members were genuine Christians, nor has it claimed to contain all who were. “Where there is a church,” said a wise scholar once, “there is always a little bit of the world,” which confirms the truth of what we were saying at the outset about the central place which the church holds in our attempt to demonstrate the practicability of the Christian religion. For to prove that Christianity is practicable for society as distinct from the individuals who compose it we must prove that it is possible to Christianize the world, and if there is a bit of the world in the church, this would seem to be the place of all places to begin.

THE INSTITUTION

But we are interested here not in showing that the church is not as yet wholly Christian, but in understanding why this is so, and, above all, why, when we see that it is so, it should be so difficult to change it. This brings us face to face with one of the most baffling of all the questions of social philosophy—the question of the place of the institution in society, its relation to spiritual ideals and social progress. What is an institution? It is a social ideal which has succeeded in getting itself accepted by a number of different people and which now faces the most difficult of all tests, the test of success. The church is Christianity so far as it has won its place in the world, become part of the structure of human society, uses the methods that men use in other organizations—law, tradition, social custom, a professional ministry, buildings, real estate, property in the largest sense of the word, in a word the whole paraphernalia of institutional life.

When I say that in the church Christianity faces the hardest of all tests, namely, the test of success, I do not refer simply to the obvious fact that the success of the

church attracts to it people who care nothing for its original purpose but use it simply as a means of assisting them in their quest for social prestige and power. I mean that for those whose motives are essentially Christian and who are trying according to their lights to live the Christian life church membership presents difficulties and damages of its own, the danger of complacency, for example, which makes us satisfied with what we have already done, the danger of inertia which blinds us to the new duties and opportunities which the future presents.

All organization brings responsibility and responsibility makes men conservative. The better one loves the church the more one realizes what it means for human welfare that there should be an institution standing for the thing for which the church stands—preaching, religious instruction, philanthropy, missions in the widest sense of that term—the weekly reminder that there is more in life than that which we can see and touch and handle, the more one tends to identify the present form of the church with its ultimate purpose and to deprecate change as unnecessary and not dangerous.

THINGS AS THEY ARE

And this satisfaction with things as they are leads us naturally to shut our eyes to the things that may be. We have grown so accustomed to thinking of Christianity as a part of the established order of things that it is easy for us to forget how our religion began. There was a time when the church, as we now know it with its elaborate institutions, had not yet come into being and Christianity was only a little group of men and women inspired by the Master with a passionate conviction that the world was wrong and needed to be made right, and that in the gospel of Jesus Christ they had the power which made that re-generation possible. We need to remember that the same spirit which inspired the revolution that we call Christianity is still active in the world and that it is even now at work in men and women outside the church as well as within, kindling their hopes with a vision of the better world even as it did in the days of the first beginnings. We must be on our guard lest our very loyalty to what the Spirit has said and done in the past blind us to the new possibilities of the future and deprive us of the new allies in whose fresh vision and undaunted courage we might find reinforcement in our struggle for a better world.

In all this there is nothing strange or unusual. It is only the working in this particular case of the law of institutional life, that the longer an institution lives and the stronger it grows, the more it tends to be content with its own achievement and to make its past the measure of its future. But this is to create for Christianity an impossible situation, for the one thing that the Christian cannot do is to be content with the past. Christianity is by its very nature a forward looking religion, conceiving its task in terms of an ever expanding life and setting for its goal nothing less than a completely Christianized world.

How, then, can we overcome in the church the inertia

which seems to be inevitable in the case of every institution? How can we keep the church Christian? There are some who tell us that we do not need to overcome it. While they recognize that the description which we have just given of the way institutions operate is applicable in every other relation of human experience, they deny that this is so in the case of the church. Here we have an exception to the ordinary operation of social law, a new, divine creation, supernatural in the strictest sense and hence needing no change in its structure or method of operation. The relation of the church to Christ, writes a leading representative of highchurch Episcopalianism (and by the church he means all baptised persons who accept the sacramental system in its episcopal and trinitarian form) is "organic, vital, structural and fundamentally static." All that needs to be done, therefore, is to use these predetermined relations as a criterion for repudiating all illegitimate claimants to the name and in due time the desired spiritual and moral results will follow.

The same uncompromising attitude meets us in Christians whose theology stands at the opposite pole from that of the highchurchman. I mean the extreme premillenarians. To them the church in its existing institutional form has so far surrendered the essence of Christianity as to become a kind of anti-Christ. For what is anti-Christ but the spirit of compromise which in a hundred ways and under a hundred names has abandoned the stern literalism of early Christianity and come to terms with the world? Between Christianity and the world, so they contend, there is now and must always be an internecine conflict. Not here in this world of imperfection and sin, but in the heavenly country still to be revealed, Christianity is to come to its own. For the Christian here God's word is still the old word that came to Christian in the City of Destruction: "Flee from the wrath to come," and to leave the world which is the object of God's wrath one must begin by turning one's back upon the existing church.

A PRACTICAL RELIGION

But for those who are neither highchurch sacramentarians nor premillenarians, the matter is not so simple. We believe, at least we profess to believe, that Christianity is a practicable religion for this world as well as for that which is to come, and this means that institutions as well as the individuals who use them must be Christianized. And first of all, and most of all, the church.

How then can we overcome in the church the inertia which seems to be inevitable in every institution? I answer in the same way in which we must overcome inertia wherever we find it, by a process of continual change in which the principles for which the institution exists are continually redefined and its methods of realizing its purposes continually revised in the light of the new demands of the changing situation.

This does not mean that we must surrender our conviction that the church holds in trust a divine revelation of permanent validity. Permanence and change may exclude one another in logic, but in life they go together. The only way in which a man can remain consistent is to vary his action from time to time to meet the new conditions which arise, and the same is true of an institution. The

true continuity of the church is a continuity of spirit, and the test by which its outward forms are to be judged is the extent to which they respond to the new conditions set by the changing environment.

The need of change appears, in the first place, in the fact that the persons who make up the membership of the church are constantly changing. One generation succeeds another, and each new generation grows up into a new environment, physical, intellectual and social. They face new situations; they are confronted with new tasks. They talk a new vocabulary. To the fathers who have worked out their own philosophy of life, or, what comes to the same thing, have abandoned the hope of doing so, the young folks seem revolutionary, destructive. They will not be satisfied with the old forms. They want new forms of their own. It is the familiar situation which our Lord described in his parable of the new wine and the old wineskins. The question whether the church can be Christian is the question whether we can devise a wineskin flexible enough and capacious enough to contain an indefinite supply of new wine without wasting the old.

IDEALS AND MACHINERY

The readjustment needed is in part a matter of the redefinition of ideals, in fact a matter of the remodelling of machinery. We see both taking place in the church of today.

It is in part a matter of the redefinition of ideals. Face to face with the new situation we perceive implications of the Christian gospel which in the nature of the case our fathers could not see. Old terms, like brotherhood or service, take on a new and revolutionary meaning when one is dealing with Japanese or negroes. To forgive one's enemy is one thing when that enemy is an individual whom you can see; quite another when it is a nation, or a class—Germany, for example, or the Soviet Republic.

So we see all about us today a mighty stirring of life—the effort to make earnest with the ideals of the gospel in relations of life to which in the past they had not been thought to be relevant. Foreign missions is a familiar illustration of such a readjustment. What we call the social gospel in its broader aspect another. The ideal of world peace, whether taking dogmatic form as pacifism, or more opportunistic expression in the plan of a league of nations, is a third. More radical social movements, like socialism and philosophical anarchism, however, dangerous and misguided they may seem to some of us—are symptoms of the same desire.

What is to be the outcome of this movement? Can we make place for it within the church? Can we relate it positively and constructively to those older ideals of brotherhood and service which find expression in the Bible and the creeds? This is the question which the new theology is trying to answer, and upon its success or failure will depend in part the decision whether we can have a church which shall be really Christian.

But a theoretical adjustment alone is not enough. We must find ways and means in which the new ideals can find practical expression in conduct. And this is a matter of ecclesiastical as distinct from theological inventiveness. Such experiments are going on all about us with greater

or less success. The interdenominational movement, in all its baffling and confusing forms, is a series of such experiments. Federal Council and local Federations of Churches, Young Men's Christian Association and Young Women's Christian Association, Salvation Army, and Young People's Societies of Christian Endeavor, Home Missions Council, and Foreign Missionary Conferences, Edinburgh Conference and Lambeth Conference, Social Service Commission and Continuation Committees—these are but a few of the many ways in which Christian people are trying to work out such changes in the machinery of the church as shall make it a fit vehicle for the expression of the Christian spirit.

A NEW AND BETTER CHURCH

What is going on on a large scale in the church as a whole is going on on a smaller scale in individual churches and in the denominations. We agree that the old organization is not adequate to meet our needs today. We are feeling our way—blindly, clumsily, wastefully—incredibly wastefully, it often seems—but yet surely toward a new and better church.

But here we meet a new and serious obstacle, and that is in the men and women who have grown so accustomed to the old that they do not see the need of change—some of them church members who have grown used to the old ways and do not like to have their habits disturbed—bourgeois minds, in Victor Hugo's sense of the word bourgeois, when he says that the bourgeoisie is "interest which has reached the point of satisfaction. The bourgeoisie is simply the contented portion of the population. The bourgeois is the man who now has time to sit down. A chair is now a caste." How many good people there are to whom the church is what Victor Hugo describes, a convenient place to sit down while the preacher says things they already know and approve.

Even more important and more difficult to deal with are the officials of the church, the ministry as we call them—those who earn their living by running the institution. A change in the organization of the church may imperil their jobs. And one need not be a selfish or irreligious man to feel that it would take powerful arguments to convince him that such a change was for the better. If the new church is to grow out of the old without a break, we must convince the ministry that the change is necessary, and this is a matter of education.

So we come to the fundamental problem of all social philosophy, that of education. It is not enough that a few should see what needs to be done, whether in the field of theory or practice. They must persuade the rank and file of the people with whom, in our democratic society, the power rests, that they are right. The question whether we can have a Christian church is in the last analysis the question whether we can have an effective system of Christian education.

That is the significance of such attempts as have been made in England by the Archbishop's Commissions and in this country of our own Committee on the War and the Religious Outlook. They are attempts to secure such agreement among the leaders of the churches as to the ideal to be sought as will set the standard for a system of

Christian education which shall unite Christians in general in support of a program which shall be truly Christian.

This then is the test by which we are to judge the church. Is it Christian in its ideals? Is it so organized as to make their realization practicable? Is its membership kept alive to the necessity of continually refining its ideals and readjusting its machinery by a system of education which is at once loyal to the values and attainments of the past, and open-minded to the new lessons and opportunities of the present and the future?

It is the test by which every institution must, in the last analysis, be judged, the state, the university, commerce, industry, the family itself. It is not a special or peculiar problem which we face in the church, we repeat—only the world-old problem with which mankind has been wrestling in every age—of the place of the institution in society. How can we conserve the gains of the past and transmit them unimpaired to the future, without losing the new insights and opportunities which the present brings? Christianity does not alter the problem, but only intensifies it, by bringing us a new vision of the greatness of the issues at stake—on the one hand, the magnitude of the gains already won; on the other, the boundless possibilities of the uncharted future.

CONSERVATISM AND PROGRESS

I say Christianity does not alter the problem. But it brings something new to the solution, and that is an abiding faith in the power of God through his transforming and recreating Spirit to win the world to himself, and make society over after the likeness of Jesus Christ. This is the gospel we are preaching every Sunday, and men look to the church, which is the visible outcome of our work, for the test of our preaching. The church is the one institution of all the institutions of society which professes to believe what Christ says, and to make earnest with his gospel. That is why it is so essential to have a church which shall be Christian in fact.

I come back to the question with which I began. Can the church be kept Christian? I answer, Yes. And the proof is that we see it becoming more Christian every day. But if you ask me when the work will be finished and the completed product ready for delivery, I must ask you another question, to which our Lord himself declared that he could give no answer—when God's plan for his world will be finished and his kingdom come. That Christ is coming to his own, in the church as in the world, we may confidently believe. "But of that day or that hour knoweth no one, not even the angels of heaven, nor the Son, but the Father only."

Contributors to this Issue

WILLIAM ADAMS BROWN, Professor Systematic Theology, Union Theological Seminary, New York City; author "Is Christianity Practicable?" etc., etc.

HAROLD E. LUCCOCK, in charge of publicity for Council of Methodist Boards of Benevolence.

Dead Languages

By Halford E. Luccock

THE question whether theological students should devote much time to the study of "dead languages" used to be a rather combustible one. On the one hand we were assured hotly that there were no dead languages, that Hebrew and Greek studied under a real master were tremendously alive, tingling with vitality. In spite of that, however, "dead languages" as educational necessities have fallen on evil days with few so poor to do them reverence. Perhaps the most unkindest cut of all is the recent thrust of so eminent a Greek scholar as Principal James Denney, in one of his letters to Robertson Nicholl: "We could teach a great deal more than would fit men to be ministers if we did not indulge the pretense of teaching through Greek and Hebrew instead of teaching in the mother tongue. . . I think it no better than a superstition to believe that every man who is to preach the gospel and do pastoral work must affect to be a student of Greek; as for finding the word of God in Holy Scripture and presenting it for the edifying of the church, the men who cannot do that with the English Bible, which is all that the church itself has to depend upon, cannot do it at all."

The truth of the matter is that there is only one dead language that any one need to worry about—dead English! And the goblins will get us if we don't watch out! A young student may be most carefully inoculated with Hebrew and Greek, without having them "take" at all. But there is a deal of dead English floating around the unsterilized nooks and crannies of the theological classroom and library and infection by it is perilously liable to become chronic. A theological education sometimes has an effect like that of Jacob's wrestling with the angel—it leaves a man to go halting all his days, so far as his speech is concerned. His listening flock, patiently trying to translate a strange, alien jargon into words of one syllable, shares the sentiment of Festus—"Much learning hath made thee mad!" All the preacher's little homiletical fishes (sometimes, they are hardly minnows) talk like whales! Among the many handicaps under which the church of Christ works, is the elementary, obvious one that between the technical dialect of the pulpit and the world of the street corner there is a great gulf fixed, across which must be flung a suspension arch of simple Saxon speech, before there can be any real communion of saints. Language has a very subtle influence on the thought it expresses, and when a preacher's words are complex, involved and cloudy, his message itself cannot long retain clearness and simplicity.

DEAD FROM OVERWORK

The writer has a vivid memory of Julius Caesar's exploits in indirect discourse, wherein the scoundrel Vercingetorix, instead of talking face to face like a man, mumbled out his story through a maddening maze of subjunctives and uncertain participles. Only two memories of the writer's school days are more painful—simultaneous quadratics and the dentist. Many ministers share at least

one trait with imperial Caesar. They frequently speak in "indirect discourse" which does not fly straight to the mark like a bullet but rambles around amid thickets and bogs, "down dark lanes that lead nowhere." Trying to follow the tangled threads of the argument is like wandering around the dark caverns of the mammoth cave without the friendly help of a guide and rope.

Much pulpit language has died from an honorable cause—overwork. It has been used and used again until it is a thing of shreds and tatters, all out at the elbows, hardly fit clothing for a Royal Proclamation. A stethoscope should not be required to show that life has long since passed from it. We are all interested in pensions for worn out preachers. They are richly deserved. But ought we not also to provide pensions for worn out ministerial phrases, as well, so that they could be relieved from active service? These worthy phrases have wrought righteousness, from weakness were made strong, waxed mighty in war and put to flight armies of aliens. They ought to be buried with all the honors of war instead of being rudely disturbed every Sunday morning. On this roll of honor we would give a high place to such overworked language as "over the top;" to the omnipresent "challenge" and "crisis;" to all "new eras;" new "ages" and new "days;" to "one hundred per cent Americanism;" to such pseudo-scientific lingo as "function" (who shall deliver us from that particular abomination?) "objective" and "reaction." Bishop Homer C. Stuntz cried out the other day in a healthy impatience, "no one thinks any more; they 'react.' Let's all quit 'functioning and go to work!" One whole communion, the Methodist Episcopal, was told with incessant reiteration from pamphlet and platform during a recent campaign that "Prayer releases Power." That is unquestionably true. But it is just as unquestionably true that saying so a thousand times in the same threadbare words releases nothing but a sigh of despair. Language dead from overwork never achieves any divine miracles of surprise. The hearers go away thinking the preacher has "said what he ought to have said" and that is the end of it. Instead of the bread of life, the flock has been given spiritual food that is more like a pretzel, "dry as the remainder biscuit after a voyage."

DEAD FROM STRANGLING

Frequently language has met a violent death—from strangling. Promising arguments and telling points get all tied up in complicated sentences and are hung by the neck until dead. Rebecca West, in comparing the early and later styles of Henry James, says that in his earliest works Henry James' sentences were lithe and athletic; they could run free and unhampered; but in later years they were swathed in bandages of relative clauses like an old lady invalid wrapped in shawls. James Russell Lowell, in a letter from Dresden where he was struggling with German, gives a vivid description of strangled language—"What a language it is, to be sure; with nominatives sending out as many roots as that witch grass which is the pest of all child

gardens, and sentences in which one sets sail like an admiral with sealed orders, not knowing where the devil he is going till he is in mid-ocean." The first time we meet the Apostles, Peter and James and John, in the New Testament record we find them engaged in an occupation very profitable for any apostle—mending their nets. The fisher of men continually casts a net woven of words and tangled nets take few fish.

When a man strives to attain the simplicity which is in Christ, his effort should extend to language as well as character. What a marvelous teacher of composition Jesus would have been! Or rather, what a marvelous teacher he is! His eye is single and the whole body of his discourse is full of light. He is come to seek and to save that which is lost and his words, having only that one great purpose of service, and none of self display, are as clear and strong as the rays of the sun through a burning glass. The single purpose of service is the preserver of sympathy for every speaker. Sometimes a sword is so heavy with ornament that it cannot be readily swung against an enemy. And frequently a man's style is so loaded down with rhetorical decorations that it cannot be effective for the direct and convincing persuasion which marks all true preaching. Wherefore, laying aside every weight, and the (rhetorical) sin that doth so easily beset us, let us run with patience the race that is set before us, looking unto Jesus. For Jesus is not only the salvation of a man's soul but of a man's style as well.

ANEMIA

Pernicious anemia is the reason for much dead language. The words are not lively, full-blooded creatures with rosy cheeks. You can chop them up into pieces without running any risk of causing a hemorrhage. The language of the pulpit is often deficient in red corpuscles, that is, in words with color and fire and music in them, words that catch and suggest the rich pageantry of life. It is very easy to be too harshly critical of the pulpit for this. One reason for it is greatly to the preacher's credit. If he is at all mentally awake, he must read, mark and inwardly digest, if possible, many books which are essentially text books, written in severe style, technical, philosophical and theological books. So his language becomes subdued to what his mind works in. A long shelf of novels and poetry is needed to counteract the pernicious effects of one's vocabulary of a ten volume Dictionary of Religion and ethics. The wife of Principal James Denney shrewdly noted that he was preaching much better since he had taken to reading French novels. But alas, the preacher is often so crowded that he makes the mistake of skipping the novels instead of the Dictionary!

What wreckage stereotyped language can make out of the most sublime thought has perhaps never been demonstrated so convincingly as in the paraphrase of Hamlet's soliloquy into modern "jargon" in Sir Arthur Quiller-Couch's "The Art of Writing." The immortal

To be, or not to be,
That is the question,

emerges thus as many a speaker might render it in the omnipresent rhetorical jargon of today:

To be, or the contrary? Whether the former or the latter be preferable would seem to admit of some difference of opinion; the answer in the present case being of an affirmative or of a negative character according as to whether one elects on the one hand to mentally suffer the disfavor of fortune, albeit in an extreme degree, or on the other to boldly envisage adverse conditions in the prospect of eventually bringing them to a conclusion. The condition of sleep is similar to, if not indistinguishable from that of death; and with the addition of finality the former might be considered identical with the latter; so that in this connection it might be argued with regard to sleep that, could the addition be effected, a termination would be put to the endurance of a multiplicity of inconveniences, not to mention a number of downright evils incidental to our fallen humanity, and thus a consummation achieved of a most gratifying nature.

Quiller-Couch's whole chapter on "jargon" ought to be bound up between the old and new testaments in all Bibles presented to young preachers.

Conventional, stereotyped language is the real tomb of our Lord. When his truth is laid away in threadbare, mechanical speech, we look in vain for an Easter blooming. The preacher, above all others, should ponder well Emerson's saying, "We die of words. We are hung, drawn and quartered by dictionaries."

SENILITY

But the most frequent cause of dead language is senility. Words, phrases and expressions which have passed into decrepit old age. This does not refer to those timeless words which embody the realities of God and the soul, which are the same, yesterday, today and forever. Senility descends rather upon the period costumes with which the body of truth has been clothed in other centuries and generations, costumes which are no more an integral part of the truth of Christianity than were the Roman toga or the suit of armor of the middle ages inseparable parts of the human anatomy. The tragedy of it is that the ageless message of Christ to the living present is made, by obsolete language, as remote from the thought and life of the day as though it were expressed in the Old English of Chaucer or Piers Plowman Doctrines.

Ideas and watch words which were impregnable defenses of the faith in days when such expressions spoke directly to the mind of the age become present obstacles. During the war it was a frequent experience for a regiment of soldiers in the trenches to discover that the barbed wire entanglements which proved so great a defense when a hostile drive was being withstood, became a distressing obstacle when an advance movement over the same territory was launched. The same experience has befallen the church again and again. For instance, such an ancient defense of religion as the doctrine of the verbal inspiration of the Scriptures is today a vicious snarl of barbed wire lying athwart the path of a united church advancing to world service. What obstacles lie in its meshes! It brings forth a resurgent premillenarianism, which, with gaze upturned to the clouds, passes by, like priest and levite, a bruised and wounded world. It sustains an intensified denominationalism. In thoughtless optimism we are tempted to believe that the modern understanding of the Bible has penetrated far more deeply into the mind of the church than is the case. The recent agitated squall

produced in England by the sermon on evolution preached by Canon Barnes to the British Science Association demonstrated that clearly. The sermon contained nothing which has not been an accepted commonplace among educated Christians for a generation. Yet its frank acceptance of the results of evolution for Christian thinking brought about the head of the preacher a veritable hurricane of protest from all directions. The church has not been honestly teaching the foundations for a modern Christian faith to the extent it should be doing. Too often it has been content with repeating the language of a literal interpretation of Genesis, language which is both meaningless and powerless as a present apologetic of faith. Thus "the inspiration of one age becomes the damnation of the next." Such discussions as the one just cited on the verbal inspiration of Genesis, are as fitting, in view of the task of the church to-day, as it would have been fitting if, when the call to arms came to the United States in the world war, its young men had been so immersed in discussions of the Dred Scott decision and the Missouri Compromise that they failed to respond. So much of our theological speech is reminiscent of

Old unhappy far-off things
And battles long ago.

The principle trouble with "the old time religion," which we are vociferously told was "good enough for mother" etc., etc., is that it is not *old* enough. Its partisans make the mistake of stopping in the sixteenth century instead of going clear back to the beginning. The "old time religion" really worth talking about and living by is the religion of Abraham, a religion of intellectual and spiritual daring; the religion of Moses, a religion of social revolution; the religion of Jesus, a religion of love.

OLD TIME RELIGION

It was said of Hugh Price Hughes that "he took the ancient passion for the souls of men and set it in the stream of modern life." That is the task of every herald of the gospel, to take the ancient truths and ancient passion of the good news of God in Christ and set them in the very midst of the thought life of the day, shorn of all accidental and obsolete accumulations.

"My sheep know my voice." The human heart answers, not to the mechanical repetition of a foghorn, or the ceaseless reiterations of a doctrinal phonograph, but to the voice of Him whose words are spirit and life. "Oh man, speak *things!*", cries Emerson to the preacher, in a passage that might well be carried in the memory:

At church today I felt how unequal is this match of words against things. Cease, O thou unauthorized talker, to prate of consolation, resignation and spiritual joys in neat and balanced sentences. For I know these men who sit below. Hush quickly, for care and calamity are things to them. There is the shoemaker whose daughter has gone mad and he is looking up through his spectacles to see what you have for him. Here is my friend whose scholars are all leaving him and he knows not where to turn his hand next. Here is the stage driver who has jaundice and cannot get well. Here is B who failed last year and he is looking up anxiously. Speak things or hold thy peace!

Jesus found the language of religion all bound up in the grave clothes of tradition and laid away in the sepul-

chre of ceremonialism. And he spoke with a loud voice, "Come forth!" and the ancient words, God, Father, Son, sin, love, life, came forth alive, glowing with freshness and power. That enlivening of words is a prime necessity of every age. The prophet must take the religious language of his time and say to it, "In the name of Jesus of Nazareth, 'rise up and walk!'"

VERSE

The Prophet

WHERE lightnings set aflame the sky,
Where stoops the live oak to the wind,
He stands as stands a storm-cleft peak,
A cliff of cloud above the plain.

They will not hear His living voice;
"Away," they cry, "to Golgotha!"
And crown Him there with martyrdom.
His living voice now stilled, His word
Is caught up by the echoing hills
And flung afar to every age,
While children strew wild flowers for Him
Their fathers flayed and cursed and killed.

No sweeter sadness than is His
Whose ear hath caught the sounds afar,
Whose eye hath seen the distant day,
Whose soul hath sensed the wider law.
He hath no country, but two worlds,
One that is now, one yet to be;
He goes, a solitary soul,
Along His way unto the end,
A liberator to His chains!

Ere good hath ever conquered ill,
Ere ever night hath turned to day,
Or waters sweet were ever struck
From rigid stones, or barren sands
Have borne the blossom of a rose,
A Prophet's tears have there been shed.

HUGH ROBERT ORR.

To Walt Whitman

(Born May 31, 1819)

YOU had no zest for lilting roundelays
Of perfumed love and highly spiced romance;
Your thought was anchored in the wide expanse
Of universal being. Let the praise
For slender songs and sonnets be to those
Who know not high adventure, smug, content
To be within life's study-windows pent,
Past which no wind of great emotion blows.
Your thoughts were tidal, and your dreams were drenched
With seas tempestuous and thunder-rocked.
Your arm with Neptune's arm was interlocked
As you strode—then as now—with youth unquenched.
No idle singer of an empty day,
You hold, with sun and stars, your cosmic way.

THOMAS CURTIS CLARK.

Is Prohibition Here to Stay?

A NEW YORK CITY hero to the common appetite is engaged in the sacrificial task of organizing a great Independence Day parade on behalf of an emancipated personal privilege to drink. His ardor is worthy some such cause as a denial of the right of little city children to good milk or the eradication of a great moral evil. He says his mail is making the carriers groan and that within a single week he has enrolled 30,000 men and boys for his panoramic protest against the denial of a sovereign American right to booze up at will and in the easiest and most expeditious fashion. Note that he has boys in line. That is prophetic. Without appetite in the boys today it will be hard sledding for such partisans of Gambrinus tomorrow. A shrewd and persuasive Faustus could not rally a corporal's guard in rural Kansas for such a parade; that is a generation that knows not John Barleycorn. In a great city where uneducated alien opinion still lingers over old world habits and respect for law and order is lowest this gentleman may become a genuine Garibaldi in the Devil's army, leading a host with ragged conscience in which the red flag will be a better symbol than the red shirt.

We noted in *The Christian Century* recently the organization of the seventh successive anti-prohibition association and the news of its files being swamped with applicants for membership. Like mushrooms in the night such organizations spring up in the fertile beds of our social offal and are nourished in the excrementa of sensuousness, but they do not endure exposure to the warm sun of public opinion, and so die the day after. The majority of our fellow countrymen enjoy their common bereavement in the passing of John Barleycorn and they will also enjoy with a good-natured smile the passing show of sham such as our Knickerbocker patriot hopes to celebrate on Independence Day.

* * *

The Day After Victory

The day after victory is the trying time. The reaction from its exaltation is liable to be a feeling of lassitude and a wonder in the hearts of many as to whether such voluntary assumption of duty is required of us poor mortals; why not let the wicked world wag its own foolish way—we can take care of number one. Victory won is not victory secured and eternal vigilance is less exciting and by so much less interesting than the big fight. Then there are many of emotional temperament who assume that a victory won is a victory secured and turn to other things; if they cannot go shouting to battle they will not go. The Anti-Saloon League is not looking for new fields to conquer but it is looking for new sources of revenue, and its needs were never greater. There is all too much inclination in the churches to retire as armies of occupation and leave that dull task to police powers alone.

And right there rests the future. Unless prohibition prohibits it falls into disregard among even its partisans of yesterday. If it is made effective the rest of the world will come to our Jerusalem to learn the way of the law and its justice and all nations will flow into the Zion of sobriety. If the voluntary moral forces of the nation leave enforcement wholly to police powers they will have put their reliance in a body of men without temperance conviction as a group and among whom a large percentage would vote against it on a referendum. The annual banquet of the New York City police last winter glittered with the sparkling goblets and foamed with lager; it was a spectacle to behold Bacchus presiding at the great festive board of the servants of the law which had forbidden the sale and transportation of liquor. In such public way they wig-wagged the signal "off duty" to every prohibition law breaker on their beats. No wonder the metropolis lends doubt to those sceptical of prohibition. Either every one appointed to enforce the law must be a known partisan of it or the moral forces of society must follow them to duty with the unsleeping eye of an eternal vigilance.

Charting the Course for Tomorrow

The major question today is being settled down in the navigator's room; it is a question of direction to the pilot as to what course the ship of state shall take in this voyage. Shall it sail straight to the dry land of absolute prohibition or skirt the wet shores in a devious attempt merely to keep in sight of safe dry land? The liquor forces have no hope of securing a repeal of the eighteenth amendment; sorties in that direction are mere feints to draw the dry forces away from the more vulnerable defense against light wines and beer. The Supreme Court has destroyed the last hope of technical attack in denying that the six year time limit in the enacting resolution invalidated it, and the bone dry laws put through states like New York and Illinois leave no hope in state legislation until there is a fundamental enactment of some kind in favor of light wines and beer. The late attorney general did the best he could for them in his near post-mortem ruling, but Congress will remedy the defect.

The issue is up and it will have to be settled on its merits; no subterfuges in regard to medicinal beer will suffice either side. The fundamental issue is that of bone dry prohibition or merely prohibition of distilled liquors and the stronger fermentations. Doctors and druggists protest being put in the position as barkeepers and beer has long been scientifically banned as a medicine.

There is a real issue involved in the light wine and beer contention. No moral reform can be made to work unless there is a dominant moral opinion to back it up. There are many on the broad neutral grounds between absolute prohibition and the older notion of temperance as self-control in indulgence, and there are many good men still unconverted to the newer ideals of social control for the common good. No one defends the American saloon of yesterday; many still believe it is a question of personal liberty. This is leaving out of account the victims of appetite and the money grubbing looters of the common good; their pleas undo them unless camouflaged well under plausible contentions for fundamental rights or better ways for securing real temperance.

The theoretical issue is between the old idea, still pregnant in French democracy, that society's right to interfere with the individual's freedom of desire and action must be kept to the minimum of public safety and the newer idea of American democracy that the individual's desire and action shall not interfere with the welfare of his fellow citizens. The practical issue is between "bone dry" prohibition laws with such illicit sale and consumption as cannot be prevented or the open sale of light intoxicants as a measure of prohibition. Temperance sentiment in the continental countries favors the latter. America is the battle ground of the former. To admit light wines and beer is to open the flood gates of abuse; admit them and stronger liquors will be sold ad libitum. Besides both are socially and morally injurious and around their sale will gather the worst influences in politics. The prohibition of strong drink

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Prepared under the direction of "The Committee on the War and the Religious Outlook."

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will never be absolute nor will that of gambling and the sex evil, to say nothing of the adulteration of goods and many other things prohibited this side of stealing, burning and killing, but it is already effective to reduce marvelously crime, poverty and the other greater social evils. Its great benefits

will come when a generation has grown up under conditions that drive its purveying out of sight and from the path of daily temptation. We must drive it farther and farther from the pathway of youth by the most drastic enforcement possible.

ALVA W. TAYLOR.

British Table Talk

Dr. Soderblom
and a New Creed

London, May 3, 1921.

DURING the war, the name of the primate of Sweden became familiar to all who tried to keep alive the hope of a restored fellowship among the churches in the lands at war. He was the only mediator on the horizon. The attempt which he planned, to hold in Sweden a meeting of representatives from the churches on each side did not succeed. But through his generous mediation it was possible for Christians in Europe not to lose entirely their points of contact with each other. Dr. Soderblom has been in England and has said many wise words. One thing in particular he desired, a "creed of supra-national brotherhood." We do not need, he said, any alteration of the church's historic confessions but a clear expression of the teaching of Christ and our Christian duty with regard to the brotherhood of the nations and the fundamental moral laws for the shaping of society. "Just as, in the past, the enunciation of dogmas was preceded by eager discussion and profound investigation, so, in our time, too, the enunciation of the definite doctrines that we need to move us on and guide us is being prepared, not least in Great Britain, by the investigations and reflections of individual Christians and the joint efforts of larger and smaller groups. And just as certain parts of the historic creeds are paradoxical expressions of ideas that Christianity must proclaim, even if human thought cannot quite penetrate and systematize them, so, perhaps, Christianity's new creed of supra-national brotherhood and Christian principles for social and economic life must stop at clearly conceived propositions and sacred tasks, without being able to combine them into a logical unity."

It is quite clear that the churches cannot leave these economic and international questions outside their range; that would be the way to neglect and to death. But it has not been suggested before within my knowledge that there should be an expression in a credal form of the new consciousness of the Christian people. Dr. Orchard would contend that all that is necessary is already supplied in the Nicene creed. What more definite social creed could there be than that which sets a Galilean carpenter on the throne of the universe? Yet there may be needed for ears too familiar with the ancient words a declaration of Christian duty in terms of the present social order. . . . On this same matter it is not out of order to refer to "The Acquisitive Society," a great book by Mr. R. H. Tawney. It must be read and weighed; it cannot be ignored by students of the modern economic situation, especially as it concerns the duty of the church of Christ.

* * *

Dr. Shakespeare and His
Sabbatic Rest

At the spring assembly of the Baptist Union, the Archbishop of York presented the Lambeth proposals for reunion with the generosity and largeness of vision which marks all his dealings with this problem. But in the answering speeches, once more the real stumbling was laid bare. When re-ordination is reacted, then at once there is a deadlock. None the less, such visits as that of the archbishop do much to change the atmosphere in which the problem is debated and the ecclesiastical atmosphere today is sensibly warmer than it was yesterday. The same assembly heard with dismay the an-

nouncement that Dr. Shakespeare plans to retire next year from the office of secretary. In any case, he seeks a Sabbatic has administrative ability and courage and no one who looks markable position both among his own people and in the general life of the church of Christ. The Baptist Union is as near to a democracy as any church can be, and for this reason it always has a place of authority waiting for a strong leader, whom it has learned to trust. Dr. Shakespeare is without doubt a leader who does not wait to be pushed, but leads. He has administrative ability and courage and no one who looks at the Baptist Union today can doubt the devotion and foresight which he has brought to its service. It is a union of churches widely differing in theological matters. Like all other churches it has its broad and its low sections. And yet these have been held together and led to share in large enterprises under the generalship of Dr. Shakespeare.

It is not to be supposed that a man of such decision and force carries all his people with him all the way. Among his friends there are many of us who go with him on one journey but decline to join him on others. He has been at once a faithful secretary of his own church and a foremost advocate of the reunion of the free churches. He has been a believer not only in a reunited free church but also in the one catholic church of the future. For him a strong Baptist alone is worthy to bring its gifts into the one free church and the one free church alone is ready to offer all its own gifts to the holy catholic church. But some who believe in the one free church are cold to the larger hope. And many who are with Dr. Shakespeare in his churchmanship do not share his political sympathies. During the war and after, the prime minister has had no more steadfast friend than the Baptist secretary. But here he cannot be said to carry with him all his own people or the judgment of all free churchmen. They are sharply divided on this matter. Yet even those who differ from Dr. Shakespeare in politics cannot fail to admire his loyalty and his courage, and behind all his public life, those who know him are well assured that there is a heart which has never lost its first love. A refreshing rest we wish for him and then some more adventures in the service which is his delight!

* * *

No "Exeter Hall"
Today

There used to be one building in London, sacred to the spring and other assemblies of philanthropic and religious societies. But Exeter Hall is no more, and with it there has passed some of the contempt which used to be shown to the sentiments of its enthusiasts and perhaps also some of the power some of those enthusiasts had in the life of the nation. It might amuse certain wits to sneer at Exeter Hall sentiment, but careful students of political life in the nineteenth century do not neglect the force of that sentiment. Statesmen had to keep their ears open to the thunders of Exeter Hall. At its best it could put the fear of God into administrators and diplomatists; and if its platform was narrow it was powerful in its concentration of interest and in its passionate belief in its mission. . . . The anniversaries of religious societies are no longer held in one building, and though there is more fellowship between them than at any previous time, they have no such decisive programme as the old evangelicals had. The

audiences of today are troubled by problems which did not trouble their fathers in the faith. Their interests are more diffused. Their solutions of the race problem and the dilemmas of the monastical order are more tentative. And yet when all that can be said in criticism of these gatherings of enthusiasts has been said, it remains true that they stand for the very thing which the nation needs most—the disinterested devotion of men and women to causes from which they have nothing to gain for themselves. The May meeting is a perpetual reminder to the nation that within its borders there are many left who have found a cause for which they are prepared to sacrifice wealth and time, and in the service of which they find the chief glory of their earthly life. . . . When these notes are published, we shall be in the thick of these anniversaries. The Baptists have had their diet. . . . Today as I passed the Central Hall, Westminster, there were signs that the Wesleyan Methodist clans were gathered. The Methodist church in spite of its vastness has always a family air about it. Next week the Congregationalists will meet. Mr. Viner will take the chair. Along with these meetings the London Missionary Society will hold its annual rally and its friends will hear a sermon from Dr. Schlater of Edinburgh. These and many other feasts of inspiration will be celebrated before the last of the chestnut blossoms falls.

* * *

The New Chairman of the Congregationalists

Of Mr. Viner, the new chairman of the Congregational Union, it may be claimed that no man has served his church with more singleness of mind. He came to Lancashire from the South more than twenty-three years ago, but Lancashire has forgotten that he was ever anywhere else. In fact by disposition as well as by adoption he has an affinity for the Lancashire mind. Both as secretary of the Lancashire Union and as moderator of the northwestern province, he has great weight, and what is more, he has the affection and the trust of his people. A stoic by nature (he never wears an overcoat), a hard worker, a ready speaker, who seldom, if ever, attends a committee without taking part in lucid and forcible language, an enthusiastic educationalist, a steadfast friend of the missionary cause in the interests of which he has visited the Pacific, an enthusiast who does not deceive anyone by his assumption of the part of a hard-headed man of business—such a man is not likely to let his year of office pass without something carried through for the churches of the Congregational order, and already under his leadership they are planning the raising of a big sum of money to prepare for the more exacting service which will be demanded of a church in the coming days.

* * *

Does Persecution Help the Persecuted?

From the life of Cardinal Manning, recently issued, it is quite clear how unpopular the Roman church was in this country two generations ago. Today when Cardinal Bowine completes his silver jubilee in the episcopate, he is congratulated by the prime minister and crowds wait to receive his blessing. So far as this means for the Roman church that it has a kindly feeling from others, it must be welcome. But sometimes the suspicion may come to the leaders that days of persecution are not the least fruitful seasons. There was a time when the free churches were liable to contempt and a mild form of ostracism. There is a town in Lancashire which not a hundred years ago had on its by-laws a regulation touching the erection of "slaughter houses, dissenting meeting houses, and other nuisances." Now all is changed, and the free churches are treated with respect and few of their members have to suffer any loss worth mentioning for their free churchmanship. It is all to the good. Would it be a purifying experience for these churches, and indeed for all Christen-

dom, to endure reproach for the sacred name? Browning put the question in the mouth of the Pope in "The Ring and the Book":

"No wild beast now prowls round the infant camp;
We have built wall and sleep in city safe.
But if some earthquake try the towers that laugh
To think they once saw lions rule outside,
And man stand out again, pale, resolute,
Prepared to die—which means alive at last?"

* * *

A Papuan Jubilee

It is fifty years ago in June since under the guidance of two British missionaries, brave teachers from the South Seas set out for Papua to carry the gospel which their own fathers had but lately received. Papua was then an island, little cared for except by adventurous traders. It has now become a place of unusual interest, towards which statesmen as well as traders are turning their eyes. For the student of Chinese history, the records of the London Missionary Society in Papua are of immense interest. Sometimes in such scenes the reader feels that he turns back the pages of history and sees the old powers at work upon the same human conditions. Missionary study is for such students a time machine whereby the ancient world is made living and present. Whatever achievements await the mission in this island, it has added its toll to the story of the martyrs. There Chalmers ended his fearless life of adventure for Christ and there, in an alien land are the graves of scores of teachers from the Southsea Islands. Their names will not be known except to curious readers of reports, but though they had known Christ but a day, they were ready to die for him, and the noble army of martyrs did no more than that.

EDWARD SHILLITO.

THE SUNDAY SCHOOL

A Christian World*

JOHN WESLEY called the world his parish and no true follower of Our Master can do less. "Go into *all* the world" should convert any reasonable person to a worldwide interest. I received today a letter from my friend, Dr. Luther Freeman, minister of the community church in Shanghai, China, in which he spoke of the famine and his deep interest in the peoples there; for we must remember the sailors in those far-away ports and the white people dwelling there as well as the natives. Sometimes I wonder how much we love our fellow-men. Do we really want them to enjoy the genuine Christian religion (to be saved) or do we merely love our own reputations when we seek to add men to the church? Such a searching question, which goes to the roots of our motives, cannot be dismissed with a superficial glance at our inner natures. If we find that, because Christ means so much to us, we desire to have others enter into the same experience, then it cannot matter greatly what the color of the other's skin may be, nor where he is located. In other words, worldwide evangelistic zeal must follow the triumph of unselfishness. If a mother passionately desires the salvation of her own sweet daughter, but cares nothing for the girls of India or of Bolenge, she is a very selfish mother. If a pastor is greatly interested in getting a man baptized into his own local church, but cares little or nothing about the men of Japan and their relation to a Saviour who gives life abundantly, he is a miserably selfish pastor.

When I love men for their own good I will watch every opportunity to speak to them of Christ, on the trains, on the steamers, as men work for me and in every relation everywhere. Let me make a confession for the good of my soul. For years I have been bending every energy to lead men to Christ and here

June 12, "Making the World Christian. Isa. 11:1-10; Acts 1:6-9.

on my vacation I am maturing plans for our Easter ingathering. Now, in a small house, at the gate of the noble mansion where I am staying, live three young men. For three weeks we have lived in the same yard and I have not said a word to them about Christ and the church. Now I know that if they lived in my city I would at once have invited them to our men's classes. Does this not prove me to be a very selfish man? Is not my interest in building up my own church greater than my love of men for their own good? They say all motives are mixed—but

have I any right to have mine so badly mixed as this? It gives us pause. A day of prayer and fasting would do us all good. We become so complacent in our snug, comfortable and narrow little worlds. Is the world my parish—or only a few choice city squares? Am I my brother's keeper or my brother's exploiter? How much do I care for the man who can do nothing for me? Do I know disinterested love? Meantime the whole hungering, suffering, Christless world awaits our honest answer—God, be merciful to us!

JOHN R. EWERS.

CORRESPONDENCE

Tammany's Clerical Guest

EDITOR THE CHRISTIAN CENTURY:

SIR: That was an interesting editorial which appeared in *The Christian Century* some weeks ago—the one on "Religion in the Open." Among other things, it was said in that editorial:

"Ever since the rise of scientific method in scholarship, religion has deemed itself exempt from those processes of investigation which were utilized freely in all other departments of human life. Her defenders shrank from the cold procedures of science and kept her under the protection of dogmas and traditions. Theological seminaries were kept apart from universities like hot house conservatories maintained for the protection of plants against the irregularities of the outdoor climate. As a result, the Christian ministry is the last of the learned professions to adopt the attitude of freedom, of experimentation and of tolerance. As a further result the church has been kept behind other social agencies in its adjustment to the spirit of the new age."

The editor further said that until the appearance of Professor Fitch's little book, "Can the Church Survive in the Changing Order"—

"There was scarcely any bit of literature extant, representing the church, which dealt with those unconventional ideas that have such vitality in our time. It may be said that all such unconventional people should be ignored by the church, that we need not be bothered by 'unbelievers' and what they think. The church hasn't bothered much about them, but it is worth while to remember that while Christian scholars have allowed themselves to be hemmed in by orthodoxies of creed, convention, and authority, even the most liberal accepting formal restrictions, 'free' teachers of the type of Bakunin and Nietzsche, not to mention many others, have been shaping the religion, or the irreligion, of a great part of thinking Europe. Revolutionary thinkers and leaders, whose very names so-called Christian leaders have hardly thought it worth while to know, are discovered now to have been influential in ways and depths quite unforeseen. If Christian teaching never had even a semblance of chance of struggling with atheistic influences for possession of the soul of young Europe, it was due largely to the limitations of the atmosphere and environment of so-called 'Christian thought.'"

Few will deny that these serious sentences contain much truth, though many will not accept all that is said. All will agree with the editor that religion ought to come out in the open and give and take with the other interests of life. A thing which asks for dominance and claims to be all-important, as does religion, must not shrink from the white light of examination, refuse the thrusts of criticism or ask for any exemption.

But it should be borne in mind, on the other hand, that religion in its essence is intangible. It can not be measured or weighed. The scalpel does not reveal what is sought as it generally does when the surgeon goes probing into the human body. Proof can not always be furnished because religion has to do with the emotions.

Here is a fundamental principle in religion which is at times alluring to the religious worker and at other times utterly dis-

couraging. It is true that conduct is visible and measurable, in a way, though much conduct is known only to a comparatively few. Besides, conduct in most of us is frequently such an admixture of good and bad that it is difficult to decide whether good or bad is dominant. But what I had in mind to say was that while we view with pleasure and hope the disposition of the modern church to claim no exemptions in the hurly-burly of life, the disposition to consider the attitude and thought of the most radical and antagonistic, this disposition on the part of some church leaders at least is not altogether new. And in corroboration of this statement I would bring to the reader's mind a very interesting event in the life of Alexander Campbell.

One hundred years ago Campbell was the outstanding leader in a reformatory movement whose chief tenets were Christian union and the restoration of apostolic doctrine and practice to the church of today. Out of this movement has grown the body of Christians known as the Disciples of Christ, a body numerous and influential in the states about the geographical and population center of the United States. Campbell's talents and work have never received due recognition from the religious world, I feel, but that is merely an aside.

About 1834 Campbell visited New York City. Robert Richardson, his biographer, relates some of the events which characterized that visit as follows:

"While here, he (Campbell) addressed numerous skeptics of the city at Tammany Hall and Concert Hall on several occasions, obtaining a very respectful hearing and making a profound impression. At the close, Mr. Offen, in behalf of one of their societies, presented him with the following thank-offering:

'Sir: The trustees and members of the society of Moral Philanthropists (of which I am also a member) have deputed me to present to you their thanks for your friendly visit to Tammany Hall, being highly pleased with the splendid talents they have witnessed, connected with erudition the most profound, which has both delighted their ears and conferred dignity on their hall. The friendly sentiments you have also expressed toward skeptics, appealing to them as men—as honest men—instead of treating them with contumely, as do the Christian priesthood of New York, are especially noted. These kind feelings, sir, they duly appreciate, and to them they heartily respond. As it respects some of the evidences of the Christian religion, you have candidly and ably stated them. Should a change take place in our views on that subject, be assured it will be honestly and publicly avowed.

'In the event you should again visit New York, you will be to us always a welcome guest. Permit me, sir, to tender to you their best wishes for your health and prosperity, and be pleased to accept the full assurance of their high esteem.'

There are some things about this interesting event in Campbell's life which I do not know; and my facilities are such that I can not learn all I should like to know about the incident.

Tammany Hall, or the Tammany Society, is thought of today as exclusively political. It seems, however, that in the beginning some philanthropies were practiced. But with the reorganization of the Society under the leadership of Thomas Mooney it became largely political. When this re-organiza-

tion was effected, in the early days of the Nineteenth Century, another society called the Society of Cincinnati was flourishing. This society was aristocratic. Alexander Hamilton was active in it. The Tammany Society was democratic, gathering into its fold the adherents of Thomas Jefferson. And I can see, in view of the above, how skeptics might have been attracted to Tammany.

Many of the ideas current in the French Revolution were widely accepted in the United States in the early days. Doubtless, therefore, in addition to their strictly political work, some if not all of the skeptical adherents of Tammany would gather in some of the rooms of the Hall for mutual edification and for the propagation of some of these ideas which had come from the French Revolutionary days. And I suspect it was in some such room to these skeptical auditors that Campbell spoke on the occasion described by Richardson.

How or why the meeting was arranged Campbell's biographer does not tell. It would be interesting to know these details. But the main point is that Campbell did so speak to such a group in Tammany Hall. That he approached his auditors as honest men; that he did not assume superiority in any way; that he came out in the open and gave and took—all this is self-evident; and it was notable, especially for the day and age.

That this was not an attitude assumed for the occasion; that this was not an isolated event in Campbell's life, is brought to mind by his debate with Robert Owen, the kindly and benevolent disbeliever who founded New Harmony, Indiana, in demonstration of his communistic ideas. Owen had been lecturing in different parts of the United States and was outspoken in his opposition to Christianity. He became bold in his antagonism and from New Orleans issued a challenge to the whole Christian world for a discussion on the fundamental tenets of Christianity. No David was found to meet the defiant Goliath. It seemed that the challenge would not be accepted until Mr. Campbell offered himself as a defender of "the faith once for all delivered to the saints."

Preparatory to the debate which followed, Mr. Owen visited Campbell at Bethany, W. Va., the latter's home, for the arrangement of details. Abundant evidence is to be had that these two gentlemen wandered about the country estate of Campbell for two or three days, absolutely frank with each other and enjoying each other's company immensely.

Following the debate which was held in Cincinnati about 1830 and which proved a veritable rout for Owen, a warm and abiding friendship between the two men existed. Fifteen years later, when Campbell was preparing for a trip abroad, he went to New York. While there Owen called on him to the joy of both. And when Mr. Owen departed, Mr. Campbell remarked, as he had done frequently before, that "of all my opponents in debate the infidel Robert Owen was the most candid, fair and gentlemanly disputant I have ever met." Some later churchmen might profit by the generous spirit here revealed.

Somewhere I've heard the story of Lincoln and Stanton, his somewhat irascible Secretary of War; that Lincoln had made a suggestion concerning the conduct of the War or maybe given an order, upon hearing which Stanton vouchsafed the information that Lincoln was a fool. When Stanton's delicate pronouncement reached Lincoln, instead of anger and offended dignity he replied: "And Stanton said I was a fool? Well, Stanton's a sensible man. I'll have to investigate his statement. Maybe he's right."

All of us live in the same world. All right thinking people want to know the truth and to do the right. All may not agree as to what is best and right; but the other fellow is entitled to his viewpoint. Let him have it. Discuss with him his position if occasion arise. Differ from him if you must, but do it in all kindness.

This spirit in religion and in the other relationships of life would do much to allay the suspicions and dissipate the differences which mar so largely the fellowship of the world today.

E. B. BOURLAND.

Lancaster, Ky.

BOOKS

THE SHEPHERD OF THE SEA. By W. L. Watkinson. With an introductory note by S. Parkes Cadman, who calls Dr. Watkinson "the greatest of the surviving preachers of the Victorian period." The volume contains eighteen sermons which Dr. Cadman says are characterized by "zeal, courage and discretion." (Revell. \$1.75)

THE HIDDEN ROMANCE OF THE NEW TESTAMENT. By J. A. Robertson. The declared purpose of this book is "to discover the homelier personal background out of which the New Testament sprang." Contains chapters on such themes as "The Man of Arimathea," "The House of the Upper Room," "A Page of Names," etc. (Pilgrim Press.)

THE DAY OF THE CROSS. By W. M. Clow. The author of "The Cross in Christian Experience" here contributes to the religious thinking of the age twenty-six sermons, twelve of them being on Bible personalities, Mary Magdalene, Pilate's wife, Caiaphas the ecclesiastic, Pilate the agnostic, etc. (Doran. \$1.75.)

CHRIST IN ITS MODERN EXPRESSION. By the late George Burman Foster. Professor Douglas Clyde Macintosh, of Yale University, edits this work and assumes responsibility for its publication. The volume embodies Professor Foster's lectures on the dogmatics and ethics of the Christian religion in the form in which these were delivered to his classes in theology. The main body of the book is made up of the dictated portions of the lectures. (Macmillan. \$3.75.)

THE PULPIT AND AMERICAN LIFE. By Arthur S. Hoyt. Containing chapters on Jonathan Edwards, Lyman and Henry Ward Beecher, Channing, Bushnell and Brooks and on such themes as "The Puritan Preacher," "The Old and New Evangelism," "The Pulpit and the Nation," "The Pulpit and Social Welfare," "The Present American Pulpit." (Macmillan.)

HINTS TO PILGRIMS. By Charles S. Brooks. Those who have read "Chimney-Pot Papers" and "There's Pippins and Cheese to Come," will know what to expect in this latest collection of the Charles Lamb of modern American literature. Seventeen essays of great charm are included. Among the titles are: "I Plan a Vacation," "Circus Days," "In Praise of a Lawn-Mower," "A Chapter for Children," and "On Dropping Off to Sleep." (Yale. \$2.50.)

MYSTIC ISLES OF THE SOUTH SEAS. By Frederick O'Brien. There seems now more than ever before to be a hankering on the part of temperate zone denizens for the South Seas, and Mr. O'Brien, who became at once a best-seller upon the publication of his "White Shadows of the South Seas," seems to know how to minister to that longing. He has the ability to reproduce the hazy atmosphere of the islands, and he makes every page of his book interesting, which is something some writing travelers have not been able to do. The book is almost perfect from the artistic and mechanical viewpoint. (Century. \$5.)

THE TEMPEST. This is the first volume of the new "Cambridge Shakespeare," edited by Sir Arthur Quiller-Couch and John Dover Wilson. All in all, this edition seems the most attractive and helpful of small editions that have been published. A characteristic of this edition is that an attempt is here made to bring the language of the plays up to date, the editors having studied thoroughly the work of Shakespearean scholars of the last score of years. (Macmillan. \$1.40.)

THREE NEW NOVELS. "The Brimming Cup," by Dorothy Canfield, is said by the critics to be this writer's "most striking book." It deals sympathetically with certain problems that are persistent ones in many homes. (Harcourt. \$2.00.) "The Tryst," by Grace Livingston Hill, is an inspiring story of American youth. (Lippincott. \$2.) "Green Apple Harvest," by Sheila Kaye-Smith, is the latest work of this English author, who won many thousands of readers by her "Tamarisk Town." (Dutton. \$2.)

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Episcopal Rector for Fifty Years

"The Little Church Around the Corner" in New York parlance is in reality the Church of the Transfiguration. Recently the rector of this church, the Rev. George Clarke Houghton, D.D., celebrated the fiftieth anniversary of his ordination. He has been twenty-four years the rector of the parish. This church was one of the first in New York to show tolerance to actors and actresses. The people of this profession were invited into the church and the minister frequently conducted their funerals and weddings. Since that time a more tolerant attitude to the men and women of this calling has been noted throughout the country and other than Episcopal churches have received them into membership. A great many weddings are held in the Church of the Transfiguration, couples sometimes coming from very long distances to speak their vows in this attractive building in the heart of New York.

Reformed Church Establishes Pension Fund

The Reformed Church in America is that group of Reformed churchmen whose ancestors were of Dutch descent. This communion will hold its national gathering at Asbury Park, N. J., next month. It has 750 ministers and plans to inaugurate a pension plan which will organize a fund of a million dollars for the benefit of its leaders. It is thought that Asbury Park may be selected as the permanent headquarters of the denomination. The Reformed Church in the United States is another body made up of those Reformed churchmen whose ancestors were of German birth.

Anglicans Seek to Improve Congregational Singing

Singing has been regarded in the past as the peculiar glory of evangelical worship. Church of England leaders are realizing just now what an important place it has played in the church life of the past and are seeking to improve the singing in their churches. Congregational hymn practice is now held a half hour preceding the worship. Some of the great hymns have certain parts assigned to a soloist and other parts to the congregation, with a very dramatic effect. The Dean of Manchester has led in the improvement of the congregational singing in his cathedral.

Family Altar League Will Advertise

It takes a press agent to make any good cause go these days and one reads with interest that the Family Altar League has decided to advertise for families that will hold morning prayers. The organization is a very virile one and is headed by Dr. W. E. Biederwolf, the well-known evangelist. Meetings will be held in many centers this coming year to present the cause of the organization both to ministers and laymen. The Family Altar League has a perfectly sane

and helpful program of increasing the religious interest in the home. Once the present tide of home chaos passes we may look for some strong counter-movements to arise, and this may be one of them.

Unitarian League Does Things

The Unitarian Laymen's League sets an example to similar organizations throughout the country in the vigor of its program. During the past two months it has put out a new statement of the essentials of Unitarian belief. The speakers of the League have addressed audiences totaling 150,000 in 202 cities. Last summer 101 ministers were enabled to attend the summer school of Harvard University. Many university centers have been entered and here Unitarian beliefs have been disseminated. The League stresses in the local church the attendance of men at the services.

Churchmen Attack Ku Klux Klan

Bishop Reese, of the Episcopal diocese of Georgia, addressed his recent annual convention most forcibly on mob lawlessness and other forms of injustice. He asked the convention to express and publish its condemnation of these acts, and to declare the Ku Klux Klan organization "more than a mistake, a wicked and dangerous folly." This the convention did, recommending at the same time that this section of the bishop's address be read in every Episcopal church in the diocese. It seems likely that this action, and the brave speech of many ministers throughout the southland, will utterly defeat the revival of racial antagonism

which is symbolized by the revival of the Ku Klux Klan.

Disciples Want a New Constitution for Missouri

It is not often that a religious denomination takes as much interest in a political measure as the Disciples are doing this year in a movement in Missouri for a new state constitution. Headquarters were established in St. Louis, when it was discovered that under the present state laws it is impossible to incorporate the United Christian Missionary Society in that state. The officials say that they "are doing business in Missouri only by sufferance." It is of doubtful legality for them to continue there. In the meanwhile there is a proposal for a new constitution which would make more generous provision for the incorporation of religious bodies. In the old days it was boasted in the "show-me" state that "Jesus Christ would never cross the Missouri river." This spirit on the part of the pioneers is reflected in the legal institutions of the state.

Congregational Year Book Shows Gains

Proof sheets from the new Congregational Year Book indicate the progress in that denomination. There has been a net gain in membership the past year of 10,959 in spite of a loss of churches of 35. The number admitted on confession of faith is greater than the previous year by 6,070. The Sunday schools report a gain of 15,013 and the young people's societies a gain of 3,134. The gain in contributions under apportionment has been remarkable. The total benevolent con-

Ambitious Church Buildings for Washington, D. C.

Every denomination is anxious to present a good front at the national capital. Great buildings will be erected in the near future which will be financed by the various denominational organizations of the country. The Roman Catholics have the most ambitious plan of all, the building of a five million dollar cathedral which will be dedicated to "Our Lady Mary, Patroness of America." The Christian Scientists have already erected a building which is one of the finest in the city. The Unitarians will take three hundred thousand dollars from their national promotional fund to finance a worthy building enterprise in Washington. The Luther Memorial church of the Lutheran denomination is among the fine ecclesiastical edifices of the city. Northern Methodism has not given largely to a building enterprise, but has endowed its Metropolitan Church. The southern Methodists have a structure which cost \$400,000. The Baptists are now engaged in building and will shortly complete a temple which is to cost \$350,000. The Episcopalian cathedral will be one of the finest in the

country and is to cost two and a half million dollars. The Disciples of Christ have authorized their church extension board to spend money in the erection of a building which will worthily house the congregation to which President Garfield once belonged.

Many of the smaller denominations, particularly of the popular cults, have seen in the national capital a great field for the proper advertising of their peculiarities, and ecclesiastical architecture is the method employed. In most of these cases buildings are conceived quite as much from the standpoint of their publicity value as from that of the work that is to be done in them. Undoubtedly, fine buildings do have publicity value, but it is just this which leads to the wasteful competition of much of the church building of the present time. National societies placing new buildings in Washington will be more impressed with commanding locations than with service programs. On this account another generation may recount sorrowfully the follies of this generation of church-builders.

tributions for 1919 were \$3,756,986, while in 1920 the figures were \$6,188,728. While the net gain in membership is not large the balance is on the right side of the ledger and shows that this denomination is still a virile religious force.

Chicago a Hard Place for Boys

The Chicago Council of Social Agencies has recently shown that Chicago has a total of 325,000 boys between the ages of 10 and 20 years. The centers where something is done for the right development of boys are 261. These influence at the most only about 52,000 boys. Meanwhile the 387 picture shows, the 432 pool rooms, the 445 public dance halls and various so-called athletic clubs contribute the rest to the ethical development of the boy. In view of this the churches are taking a new interest in boys' organizations. The University of Chicago recently gave to laymen a course in scouting as the basis for work among boys.

Where Is the Biggest Sunday School?

The palm for having the biggest Sunday school in the world is now being claimed by First Baptist church of Ft. Worth, Texas. This honor once belonged to a Methodist church in the little city of Brazil, Ind., and later to First Christian church of Canton, Ohio. The Baptist school of Ft. Worth meets in three different buildings. The men's class studies in a theatre. The young people from 16 to 20 will soon have for their special use a three story building equipped like a Y. M. C. A. The attendance in this school on May first was 3347.

Does Not Approve Action of Methodist Church

The Methodist church of Normal, Ill., which has put in a baptistry in order to meet the conditions of the discipline providing for each new member a free choice as to mode of baptism, has fallen under criticism by a leading organ of the Methodist Church South. This journal, published in Nashville, says of the innovation: "The converts may live in a town called Normal, but they are not normal Methodists."

Southern Baptists Are Getting the Money

The difficulty with all of the great national financial campaigns has been the collection on the pledges after the campaign was completed. Only a little over half has ever been collected on the Disciples' Men and Millions Movement which took the lead among the denominations in the "drive" kind of thing. At last public report only a small part of the million dollar pledge that inaugurated the movement had been paid. The Southern Baptists are a very vigorous folk and they seem to be doing the thing that has puzzled the leaders of the various other denominations. Having recently secured pledges for \$75,000,000 they announced in their national convention in Chattanooga last week that a total of \$25,086,324 had been collected, about half of this during the past twelve months.

This is a little behind the schedule but not very much. Five millions due on this amount are not yet paid in.

Chicago Minister Cited as Hygienic Model

Most ministers can be set up as ethical and religious models in their communities, but not all of them will do as hygienic leaders. It is an exceptional thing for Bishop Fallows to be written up by Dr. W. A. Evans in the Chicago Tribune as a good example of how to grow old. The bishop is now 85 years of age. Dr. Evans mentions the strenuous public life which the bishop has followed for a number of years and how he has kept himself fit by walking two miles every day along with calisthenic exercises and a diet suited to the man who is growing old. It is interesting to note that Bishop Fallows is the son and the grandson of men with very long lives. Dr. Evans says of him: "Whoever you are, I hope you will be as straight in body, as square

shouldered and as firmly muscled at fifty as Bishop Fallows is at 85. I could wish you nothing better than at 60 your mind will be as clear, your judgment as straight, and your capacity for sustained attention and emotional flights as good as that of Bishop Fallows at 85. Few men at 60 work as hard, take fewer vacations, or stand up as well as does this clean-living man of 85." Bishop Fallows is to be found at most of the public functions of the city, and is yet doing far more work than most of the ministers who are in their forties. It is the triumph of a good physique supported by a proper regimen.

Mennonites Go to Mexico

Moving to Mexico in the search of religious liberty is the dramatic quest of fifteen thousand Mennonites of Canada. They claim they have been persecuted by the Canadian government. They had no difficulties there until the war, but the

Plan of Religious Education Modified

AFTER two years' experimentation in the field of week-day religious instruction, Evanston, Ill., is making great modifications in the original plans. While some fine results have been achieved, the original plans were thought to be impractical at many points and an entirely new system will be put into vogue beginning with next fall. One of the first difficulties sensed by the pastors has been the expensiveness of the undertaking. The budget this year is around \$10,000 with 600 children enrolled for day-time instruction and 200 prospective teachers enrolled in a training school on Monday night. First Methodist church, which has contributed \$2,500 to the movement this year, has only 29 children from its parish enrolled in the day-time schools of religion. In the interest of a greater economy of operation, a number of changes have been inaugurated in the plans. These were first worked out by the ministers, and at a meeting on May 23 they were submitted to the representatives of the churches. The Monday training school will be discontinued, or if continued it must be on a basis not to materially affect the budget. It is generally agreed that this school has done a fine work, but the need of economy has resulted in lopping off this activity. Just one enterprise will be carried on next year and that will be the week-day instruction of the children.

The representatives of the churches insist that the plan of the week-day instruction must be changed. The present system of having a child go to school forty-five minutes early each morning will be abandoned. This is felt to be a fatal defect in the present plans. An insistent demand will be made upon the board of religious education for time in the regular school period. The school board would have to provide alternative courses to children not electing religion. The religious courses would then have to be given in adjacent buildings provided by the churches, for there is no space in the crowded schools to provide room for

the regrouping. The plan of teaching will also be changed. At the present time most of the teaching is being done by the grade teachers of the public school, for which they receive extra salary from the board of religious education. The new plan provides for a corps of teachers, perhaps five in number, who will devote all of their time to the work of religious education, teaching every day, and as much of the day as possible. Rev. Frank McKibben has for two years been the Director of Religious Education in Evanston. He has been a hard worker and has done much in the way of working out curriculum. He has resigned to give all of his time to Oak Park religious schools, where the churches have already secured time out of the school day and carry on religious instruction in adjacent buildings. It is not yet determined just who will succeed Mr. McKibben in Evanston, but perhaps one of the new teachers of religious education will combine teaching and administration.

Henceforth the organization directing the work will be distinctly a church affair. The original plan included labor unions and lodges and other civic bodies in the list of directing agencies. The scope of the organization will be religious education entirely, eliminating such suggested plans as pageants and music festivals. The work of religious education done during the past year has incurred a deficit of three thousand dollars. The churches will be asked to make this up to provide a clean slate for the new board. In the next few weeks an answer will be sought from the school boards of the town concerning time out of the school day. If this should be denied, the pastors feel that for the present work-day religious instruction will have to cease. Important though the instruction is, the extended school-day for the purpose of including the religious interest has proven a failure in Evanston. However, the church people are more impressed than ever with the need of getting the religious teaching in.

craft and the war passion has made life intolerable for them. Passing up the United States, they will move all the way to Mexico. They have chartered freight cars and passenger trains and it is said that they are paying the railroads a million dollars for transportation. The Menonites are Baptists with feet-washing customs, and certain other peculiarities of belief. Their religion involves a certain amount of economic cooperation.

Congregationalists Discuss Smoking in the Church

Shall we dance and smoke in the church? This was the question that agitated the Congregationalists at the 112th session of the New Hampshire Conference. The discussion revealed that there was very strong opposition to both practices. The Episcopal and Unitarian customs in this regard have created a demand in evangelical church circles which is very embarrassing. The ministers in opposing these practices sometimes object to the thing itself, but quite as often their objection is to the introduction of a practice which would be divisive in the parish.

Minister's Wife Will Be Made Church Visitor

The goodness of heart in Jackson Boulevard Christian church of Chicago is made manifest in the provision the church has made for the widow of Rev. Austin Hunter, recently deceased. The salary of the pastor will be continued in the family until autumn. After that time Mrs. Hunter will be invited to take up the duties of church visitor on a suitable salary basis. She has been an unusually competent church worker and the congregation believes this new step will be good both for the church and the bereaved family of the pastor. The very high regard in which Mr. Hunter was held was indicated by the large attendance at the funeral service, which was held on Sunday afternoon, May 22. The large auditorium was completely filled, with many persons standing, and a parallel service was held in the Sunday school auditorium. Several hundred persons could not find entrance at either service.

People Find Strange Ministers in Their Pulpits

The churches of Macomb, Ill., recently had a "Go-to-Church Sunday" which brought large audiences to the churches. One feature of the day was a surprise on the church people which was perpetrated by the ministers. Each minister spoke in a church not his own. The Presbyterian pulpit was filled by a Universalist minister and the Universalist pulpit by the Disciple minister, Rev. A. L. Cole. All over the city the denominational wires were crossed in this fashion, with the result that religion is now a topic of conversation in Macomb.

More Work for the Preachers

Rev. Jesse M. Bader, the secretary of evangelism of the Disciples of Christ, has issued a call to the preachers of that communion asking them to perform some additional service in the ministry this year besides that for which they are paid

their salaries. A number of men are wanted who will hold a series of evangelistic meetings without salary. Other ministers are being asked to preach for churches which have no regular ministry either on Sunday afternoon or on week nights. One suggestion made by the secretary is of doubtful utility. It is suggested that each minister organize a new Disciples church this year. Were this done, it would without any doubt result in a lot of foundlings that would have to perish. The establishment of new churches is better done by the state and district officials who are skilled in judging the fields that really need additional churches.

Noted Disciple Worker Called to St. Louis

Mrs. Louise Kelly is known throughout Disciplesdom as one of the most ardent missionary workers in the denomination. In recent years she has

been working in the British northwest, but has recently been called to the national headquarters in St. Louis. The death of two leading workers and the resignation of others has greatly reduced the forces in St. Louis.

Overlapping of Methodist Denominations

The overlapping of territory of the Methodist Episcopal Church and the Methodist Episcopal Church, South, is one of the great sources of irritation between these two bodies. Bishop J. C. Hartzell reports in the Western Christian Advocate of a recent issue a total of 463,641 white members in the southland. The leading journal of southern Methodism, the Christian Advocate of Nashville, insists that there are not 250,000 white Methodists in the south connected with the northern church. The southern denomination has a membership of two mil-

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lien. Heavy losses have been suffered in the past two years by the northern denomination in Arkansas, Central Ten-

nessee, Kentucky, Missouri and West Virginia, according to the Nashville Journal.

The Presbyterian General Assembly

NEVER in the history of the General Assembly of the Presbyterian Church in the United States of America have there been so many overtures presented from the presbyteries as at the session at Winona Lake, Ind., May 19-27. This is obviously interpreted as the stirrings of a new sense of democracy in the church. Even those powerful brethren who in years past had been accused of "running the steam roller" were themselves flattened out on numerous occasions. The layman has asserted himself in new ways in the church. In some matters this has meant reaction for the time, as notably in the matter of church union, but when seen in proper perspective this seeming reaction is only the waiting time in which the rank and file are catching up with their leadership, which in recent years has perhaps moved more rapidly than the church was ready to go.

The General Assembly is a representative democracy with ultimate authority vested in the presbyteries. Presbyterians often call attention to the similarity between the Presbyterian system and the American government with its states and its federal authority. The federal government has no power except that given by the states, and the General Assembly has no power except that which it derives from the presbyteries. At the same time, this is far more power than is possessed by any of the national organizations of the denominations with the congregational polity.

The session at Winona Lake was not disturbed by theological reaction as was feared previous to the meeting. The "fundamentalists" who are breathing out threatening and slaughter sent in overtures on the matter of the Chinese missionaries in all denominational bodies who have been represented as being heretics. These overtures were safely buried in committee throughout the sessions.

The question of the consolidation of the church boards was to have been an issue of this Assembly but the committee has been continued and it is agreed that next year the plan will be voted "up or down." Dr. John Timothy Stone of Chicago is known as one of the outstanding advocates of this plan. Some of the boards oppose the plan as it would doubtless mean a considerable change in personnel.

The plan of organic union proposed by the General Assembly of 1918 has been rejected by the vote of the presbyteries. On account of the death of Dr. W. H. Roberts, stated clerk, some confusion seems to have arisen in the assembly minutes in this matter and many presbyteries voted on misapprehensions. Some thought their action was final, and others felt that the plan would open the door to union both with rationalists and Catholics. The United Presbyterians rejected the plan and the Presbyterian

church South deferred action. The most hopeful union project now before the presbyterians is that of uniting the Presbyterian and Reformed bodies which are governed by the presbyterian system of church government. However, the essentials of the 1918 plan are being worked over into a new statement.

The action of the Assembly on the matter of evangelism was significant. The permanent committee states: "That the committee in the past twenty years having tested the high pressure method and also the quiet pastoral and presbyterial or community method of evangelism, stands today more firmly than ever for a work which will insure the normal growth of the church as a result of her inward spiritual life and testimony, rather than for methods which may bring about abnormal accretions to her membership through temporary and external pressure." The Assembly voted an invitation to Rev. William A. Sunday to come and address the Assembly, but rejected an amendment to this motion approving the methods of evangelism employed by Mr. Sunday and others.

The conduct of the missionary monthly called "The New Era Magazine" has aroused much difference of opinion among Presbyterians. A year ago there was a deficit of \$28,000 in the treasury of the journal. This deficit has been overcome through the year and there is now a surplus. During the coming year the various boards of the church will conduct the magazine while the publicity department carries on its activities in another way. The publicity department will be directed by the executive commission of the church and will be allowed a fund of \$20,000 for its work this coming year. It was objected by some that this amount was much less than the sums granted by Methodist and Episcopal governing bodies for publicity.

The action of the Assembly on problems of large public interest was decisive and evangelical. Dr. Bowlby of the Lord's Day Alliance addressed the Assembly, and insisted that "go-to-church Sundays" while helpful would be unnecessary if the nation had the right attitude to the Christian Lord's Day. The

Assembly continues the staunch Presbyterian position with regard to the "Christian Sabbath."

Action was taken on the proposal providing for women elders and deacons. This proposal was decisively beaten in the presbyteries, according to reports. This is thought to be an effective disposition of the question of the status of women in the church for at least ten years, though it will hardly silence those who agitate for a change in the church law.

The Board of Temperance and Moral Welfare brought in a report censuring Presbyterian pastors for violating the law of the church in marrying those who were not entitled to Christian marriage. There is to be stiffening up of the law.

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Bethany House, the Residence Hall for girls maintained by the Illinois Disciples' Foundation at the University of Illinois, will remain open for the summer session, June 20th-Aug. 13th. Rates for double rooms will range from \$8 to \$15 per month, without board. Applications are now coming in. Reservations should be made as soon as possible. Board may be had from \$6 up at near by eating house. Address all communications to Mrs. Mabel Carlock, 1306 W. Springfield Ave., Urbana, Ill.

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henceforth in this matter. The church is on record as favoring a five days' notice before a license to marry is granted. It also favors a uniform marriage law enforced by the federal government, and the constitutional changes that this involves.

The movie came in for vigorous treatment. It was indicated that many producers used the film for setting forth crime and immorality and for breaking down the sanctities of the marriage relation. The story was told on the floor of an actor who never smokes cigarettes but who always rolls cigarettes in his pictures and receives from certain tobacco interests an extra stipend for this service. The church favors a federal censorship for movies.

It was asserted by the Assembly that "prohibition should follow the flag." A resolution extending the operation of the eighteenth amendment to the Philippines was carried without opposition.

The plan for meeting Interchurch and New Era debts is interesting and may be of some help to other denominations who are still delinquent. Certificates of indebtedness will be issued by the General Assembly for the \$600,000 still owing on the Interchurch and for the \$365,000 that is owing in connection with the New Era movement. These certificates will bear six per cent interest and may be redeemed at any semi-annual interest bearing date. Provision is made for meeting this obligation from General Assembly receipts over a period of years.

The elections in General Assembly are always interesting, and this year doubly

so, for a stated clerk was to be elected to succeed the late Dr. W. H. Roberts, the first election of this sort in a generation. A number of men had carried on active campaigns, but the Presbyterian church is very impatient with any electioneering these days. A committee was appointed to bring in a nominee. A number of nominations were made from the floor in addition. The committee nominee, Rev. L. C. Mudge, of Harrisburg, Pa., did not know he was to be considered while the Assembly met, but he was elected by a big majority over all candidates. He is a Princeton graduate and is 53 years of age. He is selected for five years with the privilege of reelection, at a salary of \$8,000. A committee was appointed to confer with him and to endeavor to secure his consent to accept the office. It is reported that there is no salary inducement in the offer as his church in Harrisburg is very generous. It is confidently believed, however, that he will accept the place.

Dr. Henry Swearingen, pastor of a large Presbyterian church in St. Paul,

was elected moderator. He is said to have had the backing of William Jennings Bryan. He was formerly a member of the United Presbyterian church. He has the distinction of having been William Jennings Bryan's pastor in Lincoln, Neb., in previous years.

The choice of the next meeting place was an event full of fireworks. Rev. Curtis O. Bosserman, of Cape May, N. J., presented the plea for Atlantic City. "Hell has its playground in Atlantic City. The gates of hell shall not prevail against the church. Come up to Atlantic City for your next Assembly." Dr. McKane, pastor of Central Presbyterian church of Des Moines, presented the plea of his home city. "I am not asking you to bring your Assembly to hell, but to a nice clean city of homes." He won.

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A Journal of Religion

Harry F. Ward

on The Competitive System and the
Mind of Jesus

Joseph Fort Newton

on George A. Gordon

THE change in the fiscal year of the boards and agencies of the Disciples of Christ, by the vote of the last International Convention, has occasioned some confusion and misunderstanding. Remember that the date for the closing of the present missionary year is midnight June 30. Every church should send in before that time its entire budget or offerings for education, for the three quarters since October first, because the annual report and year book will be made up from that date. Send all education monies for any of the twenty-eight colleges which hold membership on the board, to the Treasurer of the Board of Education, at 222 Downey Avenue Indianapolis, Indiana.

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EDITORIAL

Divine Providence and Human Providence

IN these days of depression, when the burnished surface of civilization is cracked and our vision is blurred, it is significant that the men who do not lose hope are the men of science. They look before and after, interpreting the posture of events against the long background of the ages and the incredible possibilities of the future. Two notable books by men of science challenge the attention of Christian thinkers, as showing the optimism of science, which is very different from the sloppy, oozy optimism so common among us. One is "The Direction of Human Evolution," by Prof. E. G. Conklin of Princeton, about whom one hears whispers of heresy. The thesis of his book is that man, individually, as represented in the highest minds of the race, has reached the limit of physical and intellectual development. Henceforth his advance must be moral, spiritual, social, and he must now consciously and intentionally direct his development, adding to divine Providence a sagacious, forward-looking, intelligent human providence. A study of the biological bases of democracy shows that "the world is not only safe for democracy, but that it is unsafe for anything else." Can we develop social organization in spite of individual liberty, democratic equality in spite of hereditary inequality, universal fraternity in spite of national and class antagonisms? Yes, by linking religious faith with the facts of life, and it is significant that a third of the volume is devoted to a study of the growth and power of religion. The other book is entitled "Human Behavior," by Prof. Stewart Paton, which takes up the separate individual and studies him in his relation to the problems of the race, and investigates the possibility of his direction of his individual destiny with regard to the progress of civilization. It is a monumental

book, and another plea for an intelligent and spiritual-minded human providence. On the whole, though severely critical of much in modern life, especially our educational methods, the book is confidently hopeful: "The hope for the progress of civilization today has probably a more substantial basis to rest upon than at any other period in the history of the human race."

"We Shall Not Forget"

STANDING on the pier of Hoboken on May 23, in the presence of the remains of five thousand boys brought back from France—each casket draped with a flag, until the whole scene looked like one vast Flag of the Dead—President Harding said: "It must not be again. We shall not forget." If those words, so apt and fitly spoken, express anything more than a vague wish—pious, sentimental, negative—what are we going to do about it? If such devout prayers are to be answered, it is the law of human providence that we must organize to answer them. God does not do for us what it is our duty to do. In the house of commons on May 31 Mr. Lloyd George was asked if he had received any suggestion from the American government looking toward a conference in behalf of disarmament, and his reply was that he had not heard a whisper but was waiting to hear it. Until some concerted action is taken toward disarmament, all talk of peace is idle and futile. Major General Maurice of the British army—grandson of a great preacher—makes this confession: "As a soldier who has spent a quarter of his life in the study of the science of arms, let me tell you I went into the British army believing that if you want peace you must prepare for war. I believe now that if you prepare thoroughly and efficiently for war, you get war." To which

General Pershing adds: "The world does not seem to learn from experience." Today, as matters stand, in spite of the death of nine millions of young men, and the loss of incalculable wealth, there is no assurance that a like disaster will not befall the next generation. And if it does, as the prime minister said, it will leave the civilization of the white man in ashes.

The Methodist Reading Courses

THE bishops of the Methodist Episcopal church have recently made some changes in the required reading course for Methodist ministers. Some of these young men go into the ministry from the high school, but must satisfy their superiors that they have a knowledge of the required books. Three thousand men are affected by the new course. Henceforth the Methodist minister will have to know something about the social applications of religion. Once churchmen were inclined to dub the preaching of the social gospel as "politics." That day is over in the Methodist church. Social righteousness is clearly recognized as part of the Christian gospel. Another significant change in the course is to be noted in the introduction of the book on premillenarianism by Prof. H. Franklin Rall. This book is pronounced by many scholars as the best counterblast to the premillennialists that has appeared in this generation. The bishops do not intend that the divisive "fundamentalists" shall ever work the havoc in the Methodist church that they have wrought in some other communions. Another feature of the Methodist reading list is that it has in it many authors not of the Methodist persuasion. Among the non-Methodist authors one notes the names of Drs. R. H. Pattison, W. N. Clarke, Washington Glad-den, Williston Walker, J. M. P. Smith, A. V. G. Allen and A. C. McGiffert. In many communions there has been a vicious intellectual inbreeding. The reading of the ministers of lesser training has been confined to the writings of the denominational leaders. The Methodists have in their bishops' plan of a required reading course a device which will go a long way in breaking down the narrowness and insularity of the village minister of limited education.

Roman Catholics and Foreign Missions

PROBABLY no feature of Protestant activity has been more disturbing to Roman Catholic complacency in recent years than foreign missions. Catholicism has in it a geographical element, and unless the oriental nations become Christian in the Roman way, much of Rome's claim to be the world church becomes ridiculous in the eyes of mankind. Thirteen years ago St. Mary's Mission House at Techny, Ill., near Chicago, was founded with five students. At the present time there are 160 students. It was only a few months ago that the first Roman Catholic foreign missionary society was founded in the United States. Under the direction of the proper ecclesiastical authorities, the missionaries will be sent out from this country and

their salaries provided by American money. Recently three American trained men educated at the St. Mary's Mission House were ordained as deacons and sent out into the field. These men will not serve as priests, but will undertake to duplicate some of the educational and philanthropic work which has characterized the Protestant mission program. It is the lack of flexibility in the Roman system which has made difficulties for them. The medical missionary, for instance, was also a priest. The use of laymen in missionary propaganda is not an art with which the Roman ecclesiastic is well acquainted. The Roman Catholics have a large foreign mission work supported by European money. In the past the method has been to go into a foreign field and make compromises with the native religions on the best terms possible. In this way there has come about a superficial obedience to the church but often there has been no corresponding spiritual change. The new movement in Roman Catholic mission work means that there will be a higher grade of activity, and that the modern and helpful forms of service will be engaged in. Such a consummation will be hailed with joy by the Protestant missionaries abroad, who have long felt that Christianity in every form should be true to the best spiritual traditions.

The Summer Resorts and the Law

VACATION is not a luxury any more. Most people take one, and even people in quite moderate circumstances go away to a watering place. Stenographers, school teachers, clerks and even factory workmen join the annual summer migration to the woods and to the lakes. In some instances these summer places are under Christian auspices. The Moody church of Chicago has secured the real estate on one side of Cedar Lake, Ind., and changed a place of evil repute into one of religious significance. In most cases, however, the summer resorts are still conducted for revenue only. Everything goes, provided only the vacationist pays for everything. No one interferes with a card game for money. Intoxicated people bear testimony to the fact that the Volstead Act is regarded as only a scrap of paper. All too often the summer hotel shelters immorality and shame. In these centers where the people go for their summers there is often an entire lack of religious opportunity. Summer tourists do not want to keep up a church, and the local people are not interested, or are busy with other concerns. It often happens that there is a little church, with a ministry that is not competent to meet the needs of a summer constituency. If the church were as forward-looking as should be, the names of ministers going to water places would be secured, and these men would be drafted to preach a sermon or two during the vacation time. The real solution of the summer problem is for the church to set up her own recreational centers. Where one person takes a vacation now five might go, if the costs were reduced through cooperation and scientific management. Commercialization tends to degrade the summer vacation, but religion can make it an occasion for the spirit.

The Greatest Question in the World

ACCORDING to the editor of the literary supplement of the London Times, the two greatest questions before the world are not the establishment of democracy or the settlement of the controversy between capital and labor. They are, first, one of faith: What think ye of Christ? and second, one of conduct: How is the fullness of life to be lived in the narrow way; how is a sincere acceptance of Christianity to be reconciled with a free and generous view of civilization? Neither of these problems, he goes on to say, will be solved in one generation or even in a century. But they are the two greatest questions before the world; and, old as they are, their urgency is new. The fathers were great men and solved many problems, but these are questions which each age must answer anew, and its answer gives the measure of its religious thought. The Christian faith is capable of infinite new applications, as well as of a continual deliverance from old trammels and limitations; but its essence is vital. And that essence, as the editor of the Times sees it, is not only that Christ must be interpreted as something which other sons of God are not, but that his religion must be related to art, science, business, love of nature, education, public service, and many other matters in which the historical Jesus offers no definite guidance. At the same time, Christianity is not and cannot be merely the same thing as civilization. That is the issue, not to be discussed in a paragraph, but which asks for the best thought of those who hold the vision of Jesus to be valid. What, exactly, do we mean by the kingdom of heaven upon earth? When we try to answer that question we discover that our thought is as vague as—well, as our idea of Christian union!

Where will the College Graduate Go?

COMMENCEMENT time is upon us, and most of us are invited to our alma mater to see the new crop of graduates march out with honors. There are larger classes than ever. Though the war hindered education, the swing of the pendulum in the other direction has been amazing. The colleges are asking for endowments and equipment now rather than students. Where will this year's graduates go? If one may judge by the questionnaires, more of them will go into business than ever before. Each generation has its own enthusiasms. Once college graduates talked about teaching as an outlet to their energies. There was a period when nearly every one wanted to go into medicine or to become a great surgeon. At certain times the law was the thing, with the possibility of becoming a congressman or President of the United States. The college statistics now show the tremendous popularity of the schools of commerce. Most of these recently organized departments of universities now have to restrict the enrollment. Engineering is also popular. Down underneath these choices is the idea that the big fortunes of America have been built up by manufacturing and by business. Youth today feels that the big thing is to make money. Its enthusiasms are now devoted to this task.

There can be no doubt that the educated man will in the long run become a successful money-getter. Meanwhile college students may well be advised that these waves of student interest always tend to excess. It is possible to have too many engineers and business men, just as it is possible to have too many doctors and lawyers. The two professions most needing recruiting today are the teaching profession and the ministry, and against both of these there stands an economic barrier which only the most heroic souls will venture to overleap.

The Disciples and the Trend Toward Unity

OF all the Christian bodies that are manifesting interest in the effort for closer relations, the Disciples of Christ have invested most heavily in time and activity, and have most at stake. As a movement within the church advocating a bold and aggressive effort to realize unity among the followers of Christ, they have been from the beginnings of their history committed to protest against division, and the conviction that the fellowship of believers is for this period of the church's life the most essential objective.

A hundred years ago and more the pioneers of the movement were led to take the courageous step of severing their relations with the sectarian order, and championing the unity of the church. They believed that the advocacy of this principle would be sufficient. They could not doubt that those who were loyal to our Lord would give heed to his expressed desire for the oneness of his followers when once it was brought to their attention. They were possessed of the naive and confident faith of all reformers that the need of which they were so conscious must appeal with equal urgency to all believers.

Disappointed in this fact, and discovering that unity made no such appeal to their religious neighbors as it did to them, they took a fresh start, and like most of the reformatory movements that had taken form in the past, they placed the emphasis of their preaching upon the need of restoring the ancient church, in which it was assumed complete unity existed. Two mistakes were made in this interpretation of conditions. One was the mistake of assuming that it was either possible or desirable to restore the primitive church. That is an error into which most of the efforts looking to church reformation have at one time or another been betrayed. The other was the mistake of supposing that the primitive church enjoyed even a fair degree of unity. Both are errors due to a faulty or superficial reading of church history. But neither mistake was fatal to the central passion and effort of the movement, though both contributed to hinder its progress.

When the first period of enthusiastic advocacy of immediate and incorporating union gave way to the recognition of the strength and persistence of the denominational spirit, the Disciples settled themselves, almost unconsciously, to a struggle for existence. They ceased to hope for an early realization of their historic dream, but were con-

fidant that in some manner which was not wholly clear, they would in the future be enabled to achieve their purpose. The more zealous had hopes of absorbing the other Christian bodies, and for a time their success in evangelism gave some color to this confidence. Others saw the futility of this expectation, but were perplexed to find an adequate statement of their program.

At the present time there are at least three attitudes of mind in the fellowship of the Disciples, regarding the purpose and possibilities of the organized effort of which they are a part. First there is the group of conservatives who are committed, or profess to be, to the program of Christian union as first interpreted by the pioneers. Unity they imagine is to be achieved by an effort to restore the apostolic church. That effort, when reduced to its lowest terms, is the advocacy of immersion as the only form of baptism. They still believe or affect the belief, that on this platform they are going to make their approach to the remainder of evangelical Protestantism, and accomplish by persuasion, and perhaps by absorption, their historic aim.

There is a second group, of moderate progressives, who see with clear eyes the futility of this effort to convert the Christian world to the immersion dogma as a basis of unity. They preach the union of believers with conviction and urgency, and hope that in some future time it may be realized. They are Disciples both by relationship and faith. But they have little hope that their dreams will be realized in any proximate time. They wish to be true to the historic purpose of the Disciples, but they have little heart in the effort to put the naive program of "restoration" into expression, even if it were possible. They have the cooperative spirit, and would like to see the realization of closer friendship among Christians, but they do not see just how it is to be accomplished on the basis of the program to which they have been taught to commit themselves, and are fearful of denominational disloyalty if they should break through the barriers that seem set across the thoroughfare of a practicable cooperation.

A third group there is who have discerned that the achievement of the ideals of the fathers is not to come through any fantastic attempt to restore the primitive church, nor to bind the people of God to the hard literalism of a set formula of faith, repentance and baptism by immersion. With the hopes and ideals of the fathers they have a firm and confident sympathy, because they realize that these hopes and ideals are capable of becoming realities, though not in the precise manner anticipated in the beginning of the movement. Emancipating themselves from the small conformities of the past, and from the fear of disturbing some of the carefully drawn diagrams of the second generation of Disciples, they find the present an auspicious and inspiring moment for the realization of those very purposes which the fathers cherished without comprehending the precise way in which they were to emerge to efficiency. This growing company of Disciples are completely loyal to the ideals of the movement, but they are not content to camp beside the graves of the pioneers. They feel assured that on what may be called the congregational or community side of the problem of Christian unity, as contrasted with the parliamentary or diplomatic side, the Disciples have a distinctive contribu-

tion to make, which they insist must be made. Yet they are committed to the conviction that in each generation a great movement must be interpreted in the new terms which growing knowledge and discernment of the purposes of God suggest. Some things that were at first deemed essential will be discarded. But with deeper conviction, and unimpaired fidelity to the great principles which inspired the enterprise in its beginnings, they demand the privilege of helping in some true and timely way the majestic work of bringing their first hopes to fruition.

The Ministry or Business?

However, I am having many disquieting thoughts, and I mention them to you because, if I had an opportunity, I should want to talk them all over with you, if you would be kind enough to let me. It is beginning to wear in on me that the profession of minister is as often a handicap as it is a help in real, constructive work for the advancement of the kingdom of God. I am feeling the handicap, or limitations which the conservative church polity has placed around the minister, very keenly. I am coming to the conclusion more or less reluctantly that the ministry is discredited among men of affairs, themselves churchmen, who feel that the personnel of the profession is not of high grade, and that they cannot, or do not, make as close an application of religious principles to everyday affairs as they should, or as somebody should, if the work of Jesus in the world is to advance.

Neither does the public at large pay close attention to the thinking of a clergyman when he expresses himself, even after exhaustive study upon the various phases of the social question, because he is supposed to be "out of touch" with his world. However, if a man who is known as a successful business man says identically the same things that the clergyman says, constructive action is at once taken under his leadership.

I have been thinking prayerfully and planning carefully for the future. There is no immediate hurry. I must do this well and when I leave the ministry, if I do, I want to take all of myself along. That is, I must satisfy myself before God in every particular that my motives are absolutely pure.

ABOVE are excerpts from a personal letter written by a young minister seeking the counsel of a highly esteemed and successful Christian layman and passed on with the author's consent to *The Christian Century* for such comment as we might be disposed to make. The author's name is not known to us. But the mutual friend who received the letter assures us that the minister is a man of deep sincerity, purposefulness and ability, characteristics which the letters themselves plainly disclose. It is impossible for any one to speak for another on the subject of a life calling. After all, one's work must be chosen by each man for himself. Yet there are certain conditions which this young minister is facing which should lend themselves to helpful discussion and counsel.

Our first prompting is to record this observation: that we have yet to see the first minister who has left the ministry for a business career about whom there did not cling an evident sadness, the pathos of disappointment, if not of defeat. There is, apparently, something so deep-going about one's self-commitment to the ministry of Christ that one cannot turn from it into another calling and quite "take all of oneself along," as our correspondent declares he

wished to do in case he makes the change. It does not therefore follow that under no circumstances must a minister go into business; but before doing so he will do well to anticipate the unescapable fact that no matter to what degree of success he may attain in business there will always remain with him a wistful, haunting sense of inner tragedy. No man whose soul has sensitively responded to the wooing of the ministry can ever shake himself free of the feeling that in his espousal of the preaching of the gospel, life has joined him to something from which he will never be able wholly to put himself asunder.

Yet unquestionably there are circumstances in which it is better to pay this price of inner distress and pain rather than to go on in the hopeless path of continuous failure. Particularly at this time when the function of the ministry has lost its standardization, as to speak, and is undergoing far more radical modification than churchmen realize, it is to be expected that men will be thrown out of adjustment to their tasks and will come to feel the impossibility of continuing in them. The denominational order with which the church is handicapped and burdened, whose effect is to multiply ministers far beyond the power of the church decently to sustain them, is chargeable with much of the failure of ministers to make fruitful adjustment to their tasks. When communities are divided by sectarian rivalries into mutually inhibitive groups the economic problem of the minister becomes acute. But the economic problem, sharp and distressing as it is, is not so humiliating to the modern-minded minister as the fact that in such a sectarian situation he is shut out from the exercise of what he feels is the most essential and imperial function of his calling—the moral leadership of a whole community as such. He can hope to lead only a select group gathered out of the community, and their relation to the community is in the nature of the case secondary to their relation to certain organized interests of their denomination. The great democratic ideal of brotherhood which is at once the heart of Christianity and the inspiration of all modern moral leaders, is eclipsed and defeated by the irrelevancies, not to say the impertinences, of denominationalism. The church's life, and consequently the life of the church's leader, the minister, tends to be taken up with small and often unworthy interests which bring disillusion to the soul of the minister. It is no wonder that he often turns away sick at heart from his high calling.

It is very easy, however, for a minister both to undervalue his influence and to overvalue the power of the man of business. This we think our correspondent does when he speaks of the ministry as "discredited" by men of affairs, and of the prompt response which a "successful business man" receives when he says "identically the same thing that the clergyman says." Any business man who has taken his Christian responsibilities earnestly and has striven to exercise moral leadership commensurate with his resources, knows that our correspondent's judgment on this point is a case of sheer illusion. And any minister or professional Christian leader who has kept close association with laymen of great resources and power will testify that his most difficult problem is to keep these laymen from utter discouragement at the discovery that their words and deeds meet with so scant and so slow a response

from the public. The truth is that whenever business men like the junior Mr. Rockefeller or the late Mr. George W. Perkins, to take two conspicuous examples, commit themselves to causes to which Christian motives prompt them, they at once feel their business as a positive handicap and often an embarrassment. It is the business man who is taking his Christian responsibility seriously who leans heaviest upon his untrammelled minister counsellor, and holds him in even higher esteem than the minister is likely to hold his own profession. If the Christian ministry is today confused, the Christian laity is even more confused. The minister who hopes to find the path of Christian service more accessible and simple in a business career than in the ministry is under the spell of that very common illusion which magnifies the inconveniences of one's own lot and undervalues its advantages, while it distorts the realities of a distant scene in a manner precisely the reverse.

This all goes on the assumption that our correspondent's problem is essentially a problem in idealism, in the ethics of self-investment. But of course anybody with eyes can see that this particular minister is facing the common, sordid struggle which all ministers of today are undergoing, the struggle with an economic situation which is almost, and in a great percentage of cases, altogether intolerable. It is needless to repeat here the statistics concerning ministers' salaries. Ministers as a rule would be willing, gloriously willing, to pay the price of poverty and self-denial for the cause of Christ. But it is difficult to convince them that they have the right to impose upon wife and children the conditions they would themselves willingly undergo if their lives were detached from domestic responsibility. A minister father feels about the education of his children just like any other father feels—and perhaps more so! He looks forward to a college career for them, and for the life of him he cannot see how he can send them to college on a salary of \$1,200 or \$2,000 or \$3,000 under living conditions which make the laying up of any money mathematically impossible. This perfectly legitimate economic consideration is compelling thousands of ministers either to leave their pulpits or to divide and weaken their ministry by taking on certain business interests on the side. This is utterly ruinous to spiritual leadership, as the very minister who engages in it would be the first to testify.

Three things should be said on this situation, leaving with our present correspondent and with all ministers in like circumstances the individual right of deciding their own course. First, it must be emphasized afresh that spiritual leadership always has and always will involve sacrifice. Moral influence, and inherent moral power also, dwell congenially beside self-denial and economic uncertainty. With all that may be truthfully said about the changed conditions of modern life as compared to the ancient conditions under which moral leadership and prophecy were joined to mendicancy and asceticism, the fact remains that only a ministry which sets its eyes upon the immaterial goods of life and refuses to be dismayed by the lack of worldly possessions, will have passion equal to the stupendous moral enterprise for which Christ has commissioned it.

And secondly, ministers need to be reminded of certain inestimable benefits that accrue to their children in sharing

the minister's home life, benefits which may outweigh in terms of character and personal efficiency anything that a bringing up amid easier circumstances could have gained for them. The sons and daughters of the manse will rise up in a great host to confirm this observation. As they look back on the self-denial practiced in their father's home they thank God for the stern necessities of their youth. And a multitude of them, too, thank God for the necessity which opened a college career to them only on condition that they earn and pay their own way. The manse was unable to pay their way, but in the manse the vision and the will which found the way were formed in them. The economic constriction of the minister's life is not all liability. Part of it is moral asset.

But the last word on this subject must in all justice be spoken to the church, not to the minister. The problem is not the minister's alone; it is the common responsibility of the Christian fellowship. After all has been said that must be said to the minister about sacrifice being of the very essence of a life devoted to professional spiritual leadership, it remains to be said that a church that fails to provide its spiritual leaders with a reasonable living is lacking in the most elementary principle of the faith it professes. Because it is the duty of the minister to be willing to make sacrifices beyond what others are called upon to make, it does not follow that it is the duty of the church to see to it that he has ample opportunity to make such sacrifices. Whether an adequate provision for the ministry is to be brought about by more generous giving on the part of church members, or by a reorganization of the church in such fashion as to save the enormous waste now going into our overlapping denominational overhead expenses, the truth is that by some means or other the ministry must be decently sustained or the church will lose its soul.

Seeking a Sign

A Parable of Safed the Sage

THERE is a certain city and its name is Smithville. And the men of that town got busy, and they said, We will put this town upon the map. And they raised Fifteen hundred shekels. And they set up a Great Sign where the Railroad Tracks crossed, that he who ran might read. And the sign said:

WATCH SMITHVILLE GROW
GREATEST RAILWAY CENTER ON EARTH
FOR INFORMATION ABOUT FACTORY SITES AND
HOME SITES WRITE TO THE SECRETARY
OF THE SMITHVILLE BOARD OF TRADE

And they sat down to Watch Smithville Grow. And they greatly admired their sign and bowed down before it and worshipped it. And the Electrck Light Company fitted it up with lights, and furnished the juice free, for they thought that Sleeping Car Passengers would wake up in the night in order that they might Watch Smithville Grow.

And they hired a damsel whose name was Marguerite, but whom everybody knew as Maggie Perkins, who was

the daughter of the Druggist, that she should answer Letters of Inquiry, for she could punish a typewriter. And they fitted up an office on the Second Floor of the Smithville First National Bank. And they had letters of gold upon the window, saying, Smithville Board of Trade. And they expected Maggie to have writer's cramp answering the letters of inquiry.

And Maggie had nothing to do but to chew her gum and powder her nose and make dates over the telephone for the movies. For none of the thousands of passengers who rode through Smithville on the two railroads cared a Hoot whether Smithville grew or not.

Now about this time I visited Smithville, and they desired me to deliver an Address. And I said unto them,

It doth pay to advertise provided thou hast the Goods. But I do not watch Smithville grow. This is the evil and adulterous generation that doth seek for a Sign, and the only Sign that shall be given it is the Sign of the prophet Jonah, preaching and saying, If indeed ye desire that Smithville shall grow, then do something to make people want to come hither. Improve your schools. Pave your streets. Paint up your houses and clean up your vacant lots. Destroy the weeds that grow everywhere, and plant flowers or green grass. Wherefore do ye spend money for that which is not bread and your labor for an Electrck Sign that is Nothing to Write Home About. Ye do worship an Electrck Sign, behold it is left unto you desolate. You have proclaimed with great boasting the glories of your town, and have never done a Blooming Thing to make any one want to live in your town.

And a few weeks thereafter they sent me a marked copy of their Local Paper. And they were having a Clean Up and Paint Up Week. And they were discussing the Paving of the Streets. And they were redecorating the House of God, and adding an hundred shekels to the stipend of the Minister, and their School Committee was considering how to improve the School. And I sighed when I thought of Maggie; for if this thing keepeth on, Maggie may have to get busy. For Smithville is really beginning to grow.

Providence

THE skies know nothing of our sorrows. Earth,
Who gave us form and breath, alone can feel
The anguish of the years that hold us fast;
Our sighs reach not unto the peaceful blue:
Thus do our sore hearts cry, when loved ones pass
And leave us overborne by loneliness.

The skies know nothing of our woes! And yet—
How can we tell the limits of His care?
May it not be that skies are bright and blue
To ease our burdened hearts? It may be God,
In tenderness, would keep one zone of life
Untouched by sorrow's bitterness—for us.

As high as heaven is above our eyes,
So high His thoughts above our fondest dreams!

THOMAS CURTIS CLARK.

The Competitive System and the Mind of Jesus

By Harry F. Ward

A DISTINCTION must be made between the competitive principle and the competitive system. A good many people who have found this a tolerable world and dislike the discomfort of criticizing or interfering with things as they are, imagine they have justified the competitive system when all they have done is to establish the ethical validity of the competitive principle. To these people the competitive system is a bloodless rivalry, a peaceful friendly contest in which the best man or the best team wins, the losers cheer the winners with hearty good will, and the community is benefited by the accelerated efforts of all. This is the competitive principle working at its best, as it does mostly work in professional circles whose code is one of service, not of gain. But this is not the competitive system as it works in our economic arrangements. It is not what is meant by the phrase beloved by socialist soap-boxers; by the competitive system they mean our economic organization.

"That, too," says my scientific friend, "is only another abstract generalization, just like the vague competition whose benefits are lauded by those who think they are thereby justifying the present order. There is no such generality as a competitive system. Examine our economic life and you find everywhere and at the same time the two principles working, competition and cooperation. They are not mutually exclusive." This is obviously the fact; but nevertheless we are living under a competitive system. The two principles—cooperation and competition—are never in balance in the economic life; at any given period one or the other prevails, and by that dominance the prevailing mode of economic organization of any period must be described as either competitive or cooperative.

THE LAW OF TRADE

At present our economic life is organized on the basis of competition, it is carried forward in its separate parts as a competitive struggle. When this period of our economic history began, it was inscribed over its portals that competition was the law of trade, and more than this, that competition was the law of life. The law thus recognized as the regulative principle of the modern economic world has never been abrogated, though it has been seriously limited by the encroachment of the cooperative principle, under the pressure of both the lust for profits and social necessity. But whatever cooperation exists as yet is almost entirely subordinated to the main principle of competition. Aside from the cooperative societies, it is mostly combinations of individuals or groups to enable them more successfully to compete for gain against other groups, and even the cooperative societies, living in a competitive world, find themselves perforce in the same situation. They, too, become a competing force, not simply for economic efficiency but for gain. It is therefore correct to say that we are operat-

ing a competitive system, that our pursuit of the means of life, of profit and power—as individuals, as organized economic groups and as nations—is carried on as a competitive struggle.

That both the facts and the meaning of this competitive struggle should be hidden from the minds of so many people in the United States is an instance of the vitality of the idea, an example of the power of a concept to perpetuate itself after the conditions that created it have changed. An unreal concept of competition is held by so many of our people because in the early days of this country the competitive system was largely the kind of thing that now fills their minds. As long as free land awaited enterprise and the means of life and culture were open to and sufficient for all there was practically free competition between individuals, with but few serious casualties. In a situation where a sparse population of different stocks was living with vast unappropriated natural resources within its reach, the competitive system was in general the only practical way of getting the work of the community done and its life advanced. When the natural resources are appropriated, and the means of life controlled, the competitive principle in the economic world takes on a very different form. That this totally different world should still be interpreted in terms of a past economic period, is mainly because the pioneer spirit still haunts the field of its victories, and feeling its presence, men are loath to admit that the pioneer age has gone forever.

COMPETITION AS IT ACTUALLY IS

Before ethical judgment can fairly be passed upon the competitive system, it must be analyzed on the basis of fact as it now exists. It must be weighed concretely—not as a rhetorical phrase or a philosophic abstraction—and its social consequences estimated. A mere glance at the main features will suffice to reveal a situation of grave ethical challenge.

For instance, the boasted beneficence of the competitive system fades into the region of mist when in a time of unemployment like the past winter it was seen close-up as a struggle for bread among the wage-workers. In a similar period of economic depression, I have known men anxious for a day's work to stand in line before daylight in the zero temperature of a winter morning in the Chicago stockyards. I have known them to rip the coats off each others' backs in the struggle to get to the little gate where the "straw boss" was picking out the few men who would that day get a chance to earn bread for their children. Those who cannot now go to the gate of some industrial plant to see what the competitive struggle for bread does to men, should read Whiting Williams and learn how he felt time and time again as he faced the labor boss at the gate of some steel mill, hoping that he and not his neighbor in the crowd would be picked for the job. note

how the fear of hunger began to enter his bones, and then remember that his wife and children were well provided for in a comfortable home. Such competition is not like a game of checkers or even football, it is like the rush for the boat on a suddenly sinking ship.

I heard a labor leader trying to make an audience of well-to-do church people understand what the competitive system meant to the wage worker. He said, "You make us fight the boss even when he is a decent fellow and we don't want to; but he has got to look out for his profits and we have got to look out for our wages, for it means our children's lives, and so here we are fighting each other when neither of us really wants to. That is bad enough, but that isn't the worst you do to us. Oftentimes there aren't enough jobs to go around, and you could make enough if you wanted to; but when there aren't enough jobs to go around, sometimes, if I am going to feed my children, I've got to take the bread out of the mouths of some other working man's children. That's the worst thing you do to us. You make us fight each other."

THE BITTER FACT

The bitter fact is that the age of science and machinery which might have brought security in the means of existence to all the people of the earth, has not brought it to even the people in the most advanced industrial nations. On the contrary, it has turned what was in simpler days a struggle against nature which men were winning by gradual cooperation into a still more bitter struggle for bread between themselves. Mass production with the tools of production out of the control of the workers, with a labor market supposedly under the law of supply and demand, means continually recurrent cycles of unemployment for most of the workers and a constant fringe of unemployment in every industry. For millions of producers it makes bread-getting—the primary interest of existence in this world—at best a gamble, at worst a war. It throws the workers into constant competition not for efficiency in production but for jobs and a livelihood.

This struggle now becomes international in its scope. What it has done to the wage-workers of this country since their fellows in Europe were drawn hither by the better lot that was possible in a land of undeveloped resources, is written first of all in the columns of figures that tell how standards of living, real wages and the wage workers' share of the national product have been constantly falling since 1890 and is written still deeper in the homes and children of the working class. What the workers of the orient will do to those of the western world if life must continue as a competitive struggle is a fearful and ominous cloud upon the horizon. To carry on the process of production as a struggle for bread is even more deadly to the spirits of men than to their bodies for if they must hunger and starve, it ought to be possible for them to realize their capacity to do it gloriously, in a fellowship of suffering.

When we pass from the enterprise of production to that of the exchange of goods, the workings of the competitive system are sufficiently well known. Competition has always animated and dominated trade; by it both producer and consumer are supposed to be advantaged.

As the economic life becomes more complicated, however among those engaged in the warfare of trade the casualty list mounts higher and the mortality increases. The small business man has little more security than the wage worker. His enterprise is a desperate gamble in which his chances of winning grow increasingly smaller. He is, however, slightly more fortunate than the industrial wage worker, for the development of merchandizing into combinations of chain stores still offers him a job with a larger measure of security than comes to the man in the steel mill or the coal mine. Competition in trade increasingly tends to become competition between highly organized concerns carrying on a tremendous business over wide areas. This lessens somewhat the well-known economic waste in the excessive duplication of middle-men but it still leaves us too many milk wagons and too many grocery stores on the same street, and increases rather than reduces the waste of advertising. Yet the very fact that in this field we are on the way to a new order emphasizes the truth that the necessary social function of the exchange of goods and services is carried forward in this modern world either as the anarchy of those who have not yet acquired sufficient intelligence to develop an orderly government for their economic life, or as the organized warfare of groups whose members prefer the chances and the risks of predatory plunder to the reward that comes to those men of good will whose life is an organized service to the community.

BUYER AND SELLER

Into the function of exchange, however, the present mode of economic organization has carried the principle of competition still deeper. The buyer and seller now face each other in a different form of contest than that which makes bargaining in the orient a harmless struggle of wit and endurance for the participants, and a diversion for the bystanders. The economic development of the western world has made the bargain oftentimes a fight between buyer and seller, a war between consumer and producer, the one trying to charge what the market will bear, the other oftentimes really fighting for life itself, until all the passions of war are developed. This winter in the liquidation of wartime markets, merchants have been struggling to avoid loss and some to escape ruin, while the buyers have been withholding their purchasing power. Idealists with a fixed income find themselves glad at a reduction in price because of what it means to their children though they know it means loss and suffering to traders and wage-workers. The farmer is now fighting the city whose markets and middlemen have long been fighting him, threatening he will raise what he wants to eat and let us take care of ourselves. Thus has the competitive principle developed into economic warfare, dividing the various members of our economic body against themselves, breeding suspicion and hate until the morale of production is shattered—nor can it be restored by exhortation; without coordination our economic organism cannot adequately function, still less when it is torn to pieces by internecine fighting.

The fundamental reason for this situation lies in the nature of our competitive system; it is a competition for

bread and for trade instead of a competition in service because it is a competition for profit and for power. It has finally brought consumers and producers face to face with each other, not to exchange services and goods for mutual benefit but to secure profit, to derive some net gain from the transaction, to secure some advantage whose equivalent has not been given. It is the competition of the trader, not of the producer that has dominated us. We are operating under his rule to make all that can be made regardless of value given. It is his spirit that has finally dominated exchange and then production until they have both become subordinate to organized finance, pawns in the deadly struggle between competing groups of financiers, fighting for the power that comes from the control of economic processes that has finally developed economic imperialism—that struggle of competing nations for the control of the undeveloped natural resources of the earth which necessitates armaments and breeds wars.

STRUGGLE OF INDIVIDUALS AND SYSTEMS

This is the competitive system as it actually operates. It runs all the way from a struggle for bread between individuals to a fight for profit and power between organized groups, between capital and labor, producer and consumer, between warring groups within the world of both capital and labor and between wage workers and financiers of different nations. It is in part an anarchic gamble due to ignorance and in part an organized warfare for plunder due to greed. Is this the last word in economic efficiency? To believe that science will finally leave mankind gambling not with nature but with itself for the means of subsistence, is an insult to human intelligence. To believe that religion will finally leave the human race, with all its capacity for fellowship, fighting between itself to secure the means of culture for children is to desecrate the human spirit. To leave the competitive principle at the center of our economic organization, to make the function of getting and apportioning the necessities of life a competitive struggle in a civilization which is increasingly urban and industrial, is to perpetuate the law of the jungle in a worse form than the jungle ever knew—for the lion kills only to eat and does not decimate the weaker species, while the appetite of humanity for the power that profit brings is insatiable, and the suffering entailed by it is cumulative and endless.

When such a system is brought for judgment under the principles that Jesus taught should govern life and conduct, but one verdict can be rendered. The competitive system may be justified by the ethics of Caesar, Napoleon, Nietzsche, but not by the ethics of Jesus. This teaching has been grossly obscured and strangely distorted by the influence upon theology of competitive individualism in economic life. The doctrine of the survival of the fittest, and the devil take the hindmost has not lacked a counterpart in the world of religion. The enlarged possessive instinct developed by a competitive economic system has even reached out and made the hereafter a field of personal exploitation—"Oh, that will be glory for me!" But not all the lurid emotionalism and dark obscurantism of a possessive religion can obscure the fact that the central

principle of Jesus' teaching concerning conduct is the law of neighbor-love and service, that his concept of God necessitates a life of brotherhood, that his ideal of society is a fraternal community in which God dwells. From such teaching there develops a cooperative, not a competitive world. Under its influence, men cease striving against each other for bread, culture and power and instead ask and discover how they may share these things. How many times have those who have heard the words of Jesus sought to organize a cooperative economic life only to be defeated by a world which had organized itself as a struggle for power and so would not let them get their bread in brotherhood?

CONDEMNED BY JESUS

The competitive system stands condemned by the ethics of Jesus not because there is no good will under it, not because it does not give room for any cooperation—there is sufficient of both to guarantee the natural capacity of humanity to work out the teaching of Jesus—but because of the place it gives the competitive principle, because it leaves the business of bread getting a struggle for existence and then enlarges economic activity into a conflict for power; whereas the application of the principles of Jesus would develop it into a cooperative undertaking for the advancement of the common life. The competitive system says: "the strong shall rule"; Jesus says: "the strong must serve." The competitive system says: "there is not enough bread to go around and only a little cake—let's fight for it." Jesus—and here the historic teaching of Christian ethics is a consistent, unwavering line—says: "none has a right to cake until all have bread and as long as any lack bread, it must be shared." This is the old, old ethics of family life kept alive by Hebrew prophets and law against all the pressure of ancient predatory imperialism; it is the only code that will finally unite mankind in one great family.

If humanity continues to organize its economic life as a competitive undertaking, the struggle of the nations to possess the economic resources of the earth will finally destroy civilization. If, however, the nations will accept the teaching of Jesus, they will consider the earth as the common heritage of the one family of mankind, will seek to coordinate their economic activities so as to derive from them nourishment for the bodies, minds and spirits of all the people, and will be welded together in the undertaking.

SURVIVAL OF THE FITTEST

The application of the ethics of Jesus to economic organization would reverse the order in which the principles of cooperation and competition now stand and would change the sphere of their operation. It would encourage competition in service instead of competition for gain and so would develop the spiritual society in place of the acquisitive society. The competitive system subordinates the cooperative principle to the struggle for gain and so hinders its development; the ethics of Jesus would use the competitive principle as a means to strengthen cooperative service for the advancement of the common life, it would develop a rivalry in well-doing, beneficial to all.

But such a way of life is not practical, we are told by the successful men of the competitive struggle, who largely control our churches. The survival of the fittest is nature's way of securing efficiency. Has not American Protestantism recorded the famous analogy of a certain rich young man, between the process of producing American Beauty roses by pinching off buds and the process of producing captains of industry and finance. But the rosarians know that there are better roses than American Beauties, and they can be grown out doors for the millions instead of in the greenhouse for the millionaire, without the price that is now paid for the inferior variety; to say nothing of the quality of a religion that values rosebuds and human lives on the same plane. The argument that the struggle for power promotes efficiency is peculiarly seductive to strong men in pulpit or pew, but when they hear it, they had better remember one of the temptations that Jesus resisted, before it was clear that he came not to be ministered unto but to minister. They should know, also, that here as usual Satan is deluding the strong with a lie.

WHAT SOCIAL SCIENCE REVEALS

That the survival of the fittest is not the law of development in nature, that the fight for power is still less the law of development in human society, is made clear by recent works of social scientists. That the competitive system has not produced a management of industry that is efficient

even in profit making, that from the standpoint of social possibility and social need the management of great financial organizations operating on a competitive basis is still more wasteful than the waste of anarchic individual competition in the period when social needs were fewer and resources greater is being made clear by the studies of industrial engineers. These scientists are demonstrating that the only way in which society can sustain itself, let alone get the means for the development of its mind and spirit is to coordinate harmoniously and intelligently all the parts and functions of its economic process toward the common end of social wellbeing.

Thus does science support the message of Jesus that if mankind would organize its life as a brotherhood it would get "these things" in abundance and also find God and life everlasting. In this undertaking Jesus also guaranteed some persecutions, and there are undoubtedly some waiting for those engineers and economists who seek to provide mankind with the knowledge, and for those preachers who seek to generate the good will, necessary for the cooperative organization of its economic life. But the scientists and the preachers had better join hands and stand to their duty with courage, and that quickly, for the clouds of doom hang heavy on the horizon. The signs of the times all indicate that the Carpenter was right and the captains and kings were wrong, that, insofar as the economic means of existence and development is concerned, cooperation is the law of life and competition is the law of death.

George A. Gordon

Fifth Article in Series on "Some Living Masters of the Pulpit"

By Joseph Fort Newton

IT IS with Dr. Gordon as a master of the pulpit that I am here concerned, and as one of a host of students who used to throng the galleries of the Old South church, I confess that it is not easy for me to write about him calmly. Under God I owe more to that gracious and wise preacher than to any living man, and but for his influence upon me—alike by the nobility of his character, the integrity of his intellect, and the richness of his insight—at a time when nothing was certain but uncertainty, I should not be in the pulpit today. God be thanked for the leadership of authentic and winsome teachers of faith in the critical, formative years of youth—next to good mothers they are the best gifts of God! It was a joy, as well as an honor, to stand in the pulpit of Old South church and bear such testimony, both for myself and on behalf of a vast company of young men whom his ministry had blessed, on the evening before I set sail to take up my labors at the City Temple.

Others have written of Dr. Gordon as a theologian, ranking him in the dynasty of Edwards and Bushnell, as the third truly great constructive theologian that America has known. With this estimate I am in full agreement, and

with the further verdict that in the scope and quality of his labor as a Christian thinker, no less than in the originality and fruitfulness of his total accomplishment—bringing to the service of faith not only exact thinking and ample learning, but a high and tender humanity, an ennobling imagination, and the transfiguring insight of a poet—he out-tops his peers and stands alone. The House of Doctrine, needed for the comfort and habitation of the intellect, and as a shelter for the holy things of faith, is a temple ever "building and built upon." As between the easy-going agnosticism, so widespread in the modern world—often only a labor-saving device to escape the toil of high thinking—and the artificial "block universe" of the old dogmatic theology, Dr. Gordon has been a wise master-builder in an era of theological break-up, building once more a House of Faith in the midst of the years.

A REBUKE TO SUPERFICIALITY

It has been the fashion of late years to make light of theology—forgetting that it is not theology that is wrong, but wrong theology that needs to be reinterpreted—and to all such glib and superficial judgments the ministry of Dr.

Gordon has been a standing rebuke. Like Plato, "the father of theology," he holds that "an unexamined life is unlivable," and that religion must be not simply a life of the spirit—much less a series of chance thoughts and vagrant insights—but an order of ideas, controlling the issues of the heart through the authority of its teaching over the mind. Else it will be an empty emotion or a mere superstition. Hence his task and his toil, pursued with single hearted devotion, making his labor a fulfilment of his own description of the older New England divines, "the teacher of the people, the former of their minds in Christian belief, the thinker who covered their existence with the power of a consistent thought of the universe." At once critical and creative, his study of the old New England theology is a piece of analytic and synthetic criticism which it would be difficult to match in the entire literature of theology, showing how life acts upon abstractions as fresh air acts upon mummies—how they crumble to dust and blow away. But in its place he has helped to erect upon surer foundations a more spacious Home of the Soul, and we behold "the sweet heavens built in unity and dominion and power, and under them the obedient, awestruck, and yet hopeful world of men." Nor must we forget that Dr. Gordon, like the apostolic succession of great thinkers in which he stands, has toiled not as a technical theologian, but as a preacher in the active service of the church, living not in the half lights of a few arid and well-domesticated abstractions, but in the vision of truth as it stands in the service of our piteous, passionate, and pathetic human life.

TYPES OF PREACHERS

No one questions that Dr. Gordon is a great preacher, but we learn very little from that fact, because great preachers are of many kinds; chiefly of two kinds, as he himself once pointed out in an exquisite tribute to Dr. Munger. There is the type represented in America by Beecher and Brooks, and in England by Parker and Spurgeon—"the fiery orator, the master of assemblies, the cyclonic commander of the assent and homage of the multitude." Such a preacher is properly placed in a great center of population, where he may make his audience by a process of gradual selection from among the mass of those to whom his individual quality appears; but it is delusion fatal to the ministry to imagine that there is no other type of great preacher. There is the type represented by Bushnell and Munger, by Martineau and Tipple—who preached such sermons as Emerson might have preached had he remained in the pulpit, and whom Ruskin called "the greatest master of pulpit prose." This preacher is no striking orator. He can never be popular except with a few select minds. He prevails mightily, but it is by the depth and vitality of his ideas, by the intensity and clarity of his vision of God, and by the form and beauty which he presses into the service of his vocation. He is the scholar, the thinker, the seer, and his power lies wholly in his message and in his high concern to utter it. He influences men deeply, especially young men who are caught up into the radiance of his vision, and he remains a fertilizing power long after he passes away. No one will deny that Bushnell is more than a peer of Beecher or Parker; at least our admiration for

the orator must not blind us to the right of Munger and Martineau to an equal honor in the ministry.

BOTH PROPHET AND MAN OF LETTERS

More nearly than any man in our generation—more nearly than any preacher I can recall—Dr. Gordon has united these two types of preaching; the thinker and the orator, the scholar and the artist; the prophet and the man of letters; the theologian whose sermons are lyrics and whose theology is an epic. If he is not widely known as an orator, it is because his devotion to the high task has kept him too much from the great assemblies of the church, and he has not been at the beck and call of patriotic, social, and academic fraternities with the result that there is no body of secular oratory by him as there was in the case of Beecher. But at his best, in his great hours of vision and conquest—especially when he drops manuscript and lets himself go—Dr. Gordon is an orator of incomparable power, of unique and compelling charm, who can make smiles and tears alternate as swiftly as Beecher did; whose touch is light enough for the after-dinner speech, with its potpourri of wit and story, yet commanding and weighty enough on occasion to shape the policies of church and state. Those who have not heard him when he is deeply stirred, and dealing with a great theme before an expectant throng, do not know him at his highest and best. The sweep and grasp and grandeur of his thought, aglow with virility, sympathy, and abounding hope, and shot through with the color, fire and beauty of a poet, is a thing of splendor. Master of a picturesque, variegated and brilliant homiletic, his eloquence blooms into literature, and if poetry is of his essence, "the prophet-warrior in him exorcises the table-serving priest."

DEMOCRATIC OLD SOUTH

Surely no one can ever forget a service in Old South church, where all classes of people mingle in an air of democratic fellowship. There the Back Bay matron worships with the simply-dressed school teacher, and the railroad president and the brakeman on his line are equally at home. Boston is a hive of student life, proof of which is seen in the rows of eager, intelligent faces in the galleries. The preacher arrests attention by his stalwart frame, his massive head, his shaggy brows, his piercing eyes, and by the simple dignity of his manner. Tall, broad-shouldered, finely formed, one can well believe that he did good work in the iron-foundry when he came, "a lad of pairs," from Aberdeenshire to make his future in America. The face and figure are worthy of the brush of a great painter of men. Rugged yet gentle, it is a face that one can study for a long time, reading in it the story of his struggle upward, his fearless facing of the issues of thought, and his fight for a larger faith; and there are lines where smiles fall asleep when they are weary. For all his learning, he is a man of the people, and as he prays one feels that he not only knows people, but loves them. The prayer is neither hortatory nor declamatory, but brooding, tender and far-ranging in its sympathy, mindful alike of the joys and sorrows of home and of the burdens of the man of state. He talks with a God whose love is

equal to his power, and there are phrases that haunt the heart for years, as when he seeks "the consolation of moral self-respect," or death is described as "the last, ineffable, homeward sigh of the soul."

A MAN OF WIDE SYMPATHIES

When the sermon begins the mood of the preacher alters—disciplined thought takes the place of worshipful passivity, and the truth of the day is seen against a long background of philosophy and a far horizon of faith. His gestures are vigorous rather than graceful, as befits the forthright sinewiness of his thought, and if certain mannerisms are disconcerting at first, they are atoned for by a Scotch burr which still clings to his accent. The symmetry of the sermon is a feat of homiletic genius, and as its great power gathers and grows one feels that the secret of the preacher is that he has what Wordsworth called "the first great gift, the vital soul." Positive without being dogmatic, he has no "art of subtle phrases that touch the edge of assertion and yet stops short of it." What loftiness and range of thought, expounding the sublimity and tenderness of Christian faith; what gorgeous coloring of imagination, rich and vivid in its tints; what analyses of character, done with the stroke of the etcher; what wealth of allusion to literature, science, philosophy, the poets with whom he lives and the eager, troubled, aspiring life of man. Here is a man whose interest ranges from Aristotle to the records of champion athletes, equally at home in St. Augustine and Alice in Wonderland, to whom nothing human is alien or without meaning. There are scenes from nature in many moods, gusts of elemental feeling, and epithets Carlylean in their withering blast. Sunlight alternates with shadow, and the swift, terse summing up of an individual character or an historical epoch—surpassing Fairbairn in vividness—is followed by lines from Robert Burns so apt that they seem to have been written for the day. But he knows just how far he can lead us at the moment—how much strain feeling and attention can stand without fatigue—and before we are aware of it some flash of bright humor, never far away, has relieved the tension, before he takes us with him to the triumphant conclusion. Often we have a glimpse of his early days and then one hears a note of sweetness, melting pathos, as of one who knows the beauty and sorrow of life and the sadness of its long farewells:

I remember well the last walk that I took in my native land before I sailed for the Western world more than forty years ago. It was on one of the longest and brightest days in June. I had said good-bye to dear friends and my solitary path for ten miles lay through peaceful and fruitful farms and over the ridge of a mountain whose shapely summit had looked down upon the coming and going of immemorial generations of men. Then followed a long stretch of moor, barren, dismal, whose heather would in three months bloom again and fade like the hopes in the hearts of poor human beings. As I struck the moor, the sun was setting. The lonely path lay in the great transfiguring radiance. It became a path of beauty and infinite tender suggestion; a heavenly meaning seemed to beat in the boundless glow; a sense of companionship, not understood then, settled in the heart, delight took the place of loneliness, and the journey that thus lay in the path of the setting sun I could not wish to end.

More than forty years have come and gone since then. Farewells have been spoken to many friends for the last time on

earth. The journey has been through much of the beauty of the world, and still the way has been over hill and moor, crag and torrent. The pilgrimage has often seemed a type of the lonely and sorrowful migration of men from the shadows of morning to the gloom of the evening. The happiest experiences have not deafened me to the still sad music of humanity, the evanescence of all things earthly has been a constant refrain in my spirit. Despair and utter heart-break would long ago have undone my days if nothing heavenly had been found to glorify and comfort and protect the precious burden of human love.

"The light that never was on sea or land" enfolds the way of every pilgrim. He is traveling in the glow that falls upon time from the Eternal; his path is in the transfiguring presence of the Infinite Love. . . .

Who would stop, or fear to advance,
Though home or shelter he had none,
With such a sky to lead him on?

The first volume of sermons by Dr. Gordon—as distinguished from his essays and lectures—was published in 1906, and its appearance was both a religious and a literary event. It is entitled "Through Man to God," and deals not with the passing moods and modes of thought, but with the fundamental issues of faith. What is final? What is sovereign? Who is God? How shall we appear before God? Is the character of the Eternal accessible to Man? And if so, how? Along what path shall we approach that character? No serious-minded man can read these discourses without being enlarged and enriched by them, and to have listened to them must have been one of the great inspirations of a life-time. In stateliness of thought, in scope and clarity of insight, in nobility of sentiment, in strength and beauty of diction, they match the greatest sermons in Christian history. The technique of the preacher is forgotten in the majesty of his thought, all is so spontaneous, so natural, so free. The short sentence prevails, but the poetic imagery of the style is in the fiber, not in the dress of the thought. It is a vision of God through humanity at its highest, and if it is humanity that interprets God only God can adequately interpret humanity. The universe is seen in its vastness as unveiled by science, but despite its seeming moral contradictions, it is the native country of the human spirit, for God is in it and love is its final law. The preacher lives with great men, great epochs, great events; the old philosophers are his fellows, the prophets and the classic poets, and one learns that it is the great truths that are the home-speaking truths. What is the great meaning of it all? is the ever-recurring thought, refrain of a volume the cumulative impression of which is simply overwhelming. The last sermon, "God All in All," is a theodicy exalting, subduing, satisfying—a sermon more majestic, more fundamentally true and beautiful it is difficult to imagine.

THEOLOGY OF FATHERHOOD

With the theology of Dr. Gordon I have not to do, except to say that his chief service has been the transformation of our thought of God from the partialism of a sovereign to the universal saving grace of a Father; and he is one of the few men who has had the courage to follow that vision through to its inevitable conclusion. My purpose here is not with his theology, but with the art and genius

with which he has preached a faith not won without struggle—as we learn from a bit of revealing autobiography in the second of his lectures on the “Ultimate Conception of Faith.” It is thought by some that Dr. Gordon preaches philosophy more than theology, and theology more than religion, but that is to err; though his published works might leave such an impression. But in the ordinary course of his ministry it is not so. Life is above philosophy, and he touches its practical problems with the same insight and power with which he expounds the faith by which it is lighted and led, preaching righteousness so full of ideal splendor as to over-awe and win the heart, and so instinct with love as to stir the sluggish will. On public questions he can withhold his thunder-bolts, but if he speaks the spade is called a spade, as Plutarch said of one of his characters. He follows no fads, and is duped by no delusions, nor does he have any patience with clap-trap:

The cry for a revival of religion is natural; but the religion to be revived is not the right kind. . . . For this end professional revivalism with its organizations, its staff of reporters who make the figures suit the hopes of good men, the system of advertisements, the exclusion or suppression of all sound critical comment, the appeals to emotion and the use of means that have no visible connection with grace, is utterly inadequate. The world awaits the vision, the passion, the simplicity, and the stern truthfulness of the Hebrew prophet; it awaits the imperial breadth and moral energy of the Christian Apostle of the nations. . . . I have spoken of the few elect souls, men and women, in our churches who are worthy to stand among the best of the Christian ages. What about the mass of church people? Are they not as fond of the polluted book, the play with its appeal to sensual passion, as their pagan neighbors? . . . Do they not know every avenue of exclusiveness and pride, every black art of gossip, every twist and turn of the ropes of inhumanity, and do they not attend church and look for the coming of the kingdom of God? What kind of a revival will meet this case? Hysteria will not do, nor the devoutness of Lent, nor a turn at psychic healing, whether as patient or patron. What is demanded here is the axe laid at the root of the tree; the new heaven and the new earth, wherein dwelleth righteousness; the renunciation of the devil and all his works, and the profound and sincere appeal to the Eternal God.

PRODIGAL BROTHERLINESS

There speaks a man who is as prodigal in his brotherliness as he is pungent in his rebuke of sin, sham, and unreality; a man to know whom is a religion. If there is such a thing as Christian envy, not evil but honorable—a kind of joyous jealousy in the presence of great work greatly done—the ministry of Dr. Gordon, alike by its completeness, its consistent devotion to an “august opportunity,” and its fruitfulness in practical service, would excite such an emotion. One cannot overestimate the worth, both in achievement and example, of his years of high, incessant work, full of the peace of great thoughts and the chastening force of pure motives, undisturbed by vulgar popularity. Lov-able as a friend, wise as an adviser, inspiring as a teacher, beloved as a shepherd of souls, the nearer one comes to him the more just and stainless he seems to be. No great preacher has ever been more responsive to the gallant and chivalrous love of his younger brethren, all of whom will join me in applying to him these words of his own, written of one whom he loved and admired:

Above all else for this high grace, we, his brethren in the min-

istry, revere and love him. Under his influence we feel upon our hearts the peace of God, and we do not grudge him his great gifts, his distinguished success or his place in the reverent esteem of thousands. He has blessed us with the sense of the grace that comes only from our Lord Jesus Christ, the love that issues from God the Father, and the friendship that stands in the communion of the Holy Spirit. Long may his witness continue. Long may he live in his hospitable home, among his books and his friends, with his fruitful pen busy in the service of the kingdom of heaven. In his day may there be no failing light, and when the inevitable evening comes may its soft farewell fires be lost in the glorious peace of the eternal morning.

VERSE

Going to School to God

I LIKE to go to school to God!
I hear such strange, revealing things;
He talks to me where rivers run
And where a skylark soars and sings.

He teaches me His love and care
Through every tree and blade of grass
Here on the hill where I may sit
And listen while the wild winds pass.

He writes with glaciers on the rocks
And with the stars that blaze on high;
With fossil shells and ferns that fall
And leave their imprint as they die.

His books are beds of slate and coal;
His manuscripts sequoia trees;
While earthquakes punctuate the tale
And turn the pages of the seas.

His blackboard is a canyon wall
Whereon He writes of ages past,
In even lines the strata tell
Of things that shall forever last.

He writes with rivers and they carve
The crevices He leaves, to tell
The story of His living love
In temple, tower and pinnacle.

I like to go to school to God
Because it always seems to me
He talks in every breeze that blows;
Through every bud, and bird and bee.

WILLIAM L. STIDGER.

Resurrection

DREAMING, within a forest deep,
I saw great Death himself, asleep,
And raised my sword to slay,
When lo, arising from the sod,
Even as a thousand suns of day,
I saw, not Death, but God!

CHARLES G. BLANDEN.

Kropotkin: A Modern Abou Ben Adhem

By William E. Gilroy

NEWS from Russia has long been surrounded with uncertainty, but there appears to be full confirmation of the report of the death, in Moscow, early in the year, of Prince Peter Kropotkin. After nearly sixty years of exile from his beloved Russia, against the remonstrance of his friends, when Kerensky offered repatriation to revolutionary exiles, he had hastened from his quiet home in England, a man already in his eighties, to spend his last years in assisting the Russian people in the task of reconstruction. The emergence to power of Lenin and Trotsky left little place in Russia for passionate lovers of liberty, like Kropotkin, and it was rumored that his old age, and prestige in the revolutionary world, did not save him from imprisonment and suffering. In any event he was stricken with a long illness, which has proved fatal.

For many years I have been deeply interested in the life and writings of Prince Kropotkin. I never met him, but through the kindness of a mutual friend I have seen many private letters from him, and if I had not already been drawn to him by the charming story in his own "Memoirs," and by many beautiful things in his other writings, these letters would have won my admiration, and would have established in relation to him a bond of fellowship. Never have I read letters more beautiful, both in matter and expression, breathing the pure spirit of love of truth and of love of humanity, and closing always with the simple, unaffected salutation, "With brotherly love, Peter," or "With brotherly love, P. Kropotkin."

AN APOSTLE OF BROTHERLY LOVE

In that salutation, I am convinced, one finds the clue to the character, outlook and activity of the eminent revolutionist and man of science. He was an apostle of brotherly love. And if love be the supreme thing in God and man, there is profound truth in the assertion of the friend to whom these letters were addressed that Kropotkin was a rare religious genius. To him, indeed, it was not given to pronounce the shibboleths of religion, nor even to believe in the God of church, creed and theology. Brought up in an atmosphere where all three were associated with baseness, ignorance and tyranny, he spurned their God. He did not even, like Tolstoi, come to associate the name of God with the things of freedom. In his "Ideals and Realities of Russian Literature," he wrote of Tolstoi with great sympathy and power of comprehension. He undoubtedly understood the nobility of ideal and character that men of goodwill associate with Christian symbols. But a striking element in Kropotkin is the uniqueness with which he held entirely aloof from metaphysics and speculation. His creed was that of a scientist, but he was as unique for what he found in science, as for what he failed to find in metaphysics and religious speculation. In an age in which science was making much of "the struggle for existence," and "the survival of the fittest," and in which men were

building in science new defences of tyranny and of the crushing of the weak by the strong, Kropotkin rendered a profound service for idealism by showing that it was only through mutual aid, through the various forms of life co-operating and helping one another, that life had survived at all. In his book, "Mutual Aid: A Factor of Evolution," he marshalled the facts through all the stages of life, from the lowest to the highest, and showed that the deepest and greatest law of life and progress was not that of struggle, but of mutual assistance. In its highest aspect in human life what Kropotkin called "mutual aid" corresponded very closely to "brotherhood," or to the "brotherly love," in the salutation with which he closed his letters. While he never found a metaphysical God, as a scientist he found a creed of the highest optimism, and discovered in the facts of life and the constitution of the universe a sufficient basis for the noblest ideals. Thus, from youth to old age, in a character of great beauty, ingenuousness and sincerity, with rare persistency and consistency, he personified, possibly beyond all other men, Leigh Hunt's Abou Ben Adhem; and, though his name was not in the list of those who loved the Lord, in word and deed he wrote himself down

"... as one who loves his fellowmen."

HATRED OF TYRANNY

There is sad irony in the circumstance that characterizes a Russian like Pobiedonostseff, late procurator of the Russian church, as a "Christian," while for a Russian like Kropotkin there can be found only the term "atheist." The fact is that, having done its best to label God current Christianity has established some sad anomalies in the labelling of men. If we come back to simple, elemental realities, and actually believe that God is love and that "He that dwelleth in love dwelleth in God," we shall be prepared for some fundamental readjustments in our judgments of character and service. We shall find a wealth of godliness in unexpected places. But I pass over these anomalous things to trace the origin and nature of Kropotkin's idealism.

It is not an easy task. Perhaps there is an unaccountable element in every man of genius. In his "Memoirs of a Revolutionist," Kropotkin has himself described with beautiful simplicity and clearness the circumstances of his early life, and his entrance into the revolutionary world. But this ingenuous narrative can hardly be said to account for the necessary causes underlying the springs of action. What is it that leads a man of ancient and aristocratic lineage, a man of princely rank and great worldly prospects, to renounce the conditions and privileges which his forbears have accepted without question, and which others similarly born fight to the last to maintain? Can there be any such explanation except that there is a divinity in man which in the darkest times and situations strangely asserts its presence and its power? Kropotkin's father was a typical aristocrat and landowner, one of the best, it is true, but

never questioning his position and privileges, and capable of the relentlessness and cruelty common to his class and situation. His mother, who died when he was still a child, seemed to have left a deep impression upon Kropotkin. Pleasure-loving but gracious, she was beloved by the peasants, and Kropotkin tells how a peasant woman, meeting himself and his brother in the fields, would ask, "Will you be as good as your mother was? She took compassion on us." In the memory, rather than the influence, of his mother is the germ of his character and career. But the fact is that we see in Kropotkin the reaction of a curiously uncorrupted nature in a harsh and brutal environment. In the loss of the mother's love, Kropotkin says, he found among the serf servants "that atmosphere of love which children must have around them," and both he and his brother Alexander returned that love with full measure.

Two scenes, both typical of injustice and oppression, are indelibly impressed upon the child's mind. One is the flogging of a servant for some trivial offence. The servant, Makar, has returned from the police station, after receiving a hundred lashes with the birch rod. The children cannot eat their dinner. Makar enters with a pale, distorted face.

"Tears suffocate me," says Kropotkin, "and immediately after dinner is over I run out, catch Makar in a dark passage, and try to kiss his hand; but he tears it away, and says, either as a reproach or as a question, 'Let me alone; you, too, when you are grown up, will you not be just the same?'" And Kropotkin records his childish protest: "No, no, never!"

The other scene is of his father narrating for the children how he won the cross of Saint Anne and the golden sword which he wore. His father had served on the general staff in the Turkish campaign of 1828, and was lodged with the staff in a Turkish village when it took fire. Houses were enveloped in flames, and in one a child had been left. In response to the frantic cries of the mother, Frol, his father's servant, had rushed into the flames and saved the child, and the chief commander, who saw the deed, had at once given his father the cross, for gallantry.

"But, father," exclaimed the children, "it was Frol who saved the child."

"What of that?" replied the father. "Was he not my man? It is all the same."

A MAN OF THE PEOPLE

There can be little doubt that this last incident symbolized for Kropotkin the world of exploitation and oppression. The people labored, served and sacrificed, only to be robbed, not only of their heritage, but of the most direct rewards. It is surprising that this intense sympathy for the people, so early developed, survived the years of training in a military school, which Kropotkin underwent as a member of the corps of pages of the Russian court. But on the threshold of active life, well equipped and with an intense interest in literature and science, it is this passion for the people that dominates him. He describes how, when barely sixteen, he had made his start "as an investigator of popular life," and his intimate and pleasant association with the people during the holiday intervals from

his school-life in Moscow. Already into his life had come that decision, which he so graphically describes in his "Appeal to the Young."

In his introduction to Kropotkin's "Memoirs," the eminent critic, Georg Brandes, does not hesitate to say that he thinks Kropotkin was mistaken in putting the task of the liberation of the people, through the bringing to them of knowledge already gained, above the work of making new discoveries. Brandes says that with this conception Pasteur would not have been the great benefactor of mankind that he has been. But Kropotkin evidently believed that the dissemination of knowledge among the people would itself prove the greatest possible boon to science. "We have to order things in such wise," he wrote in the "Appeal," "that all humanity may be capable of assimilating and applying them (i. e. the discoveries of science); so that science, ceasing to be a luxury, becomes the basis of everyday life. Justice requires this." He proceeds to say that "it is above all important to bring about a radical change in this state of affairs which to-day condemns the philosopher to be crammed with scientific truths, and almost the whole of the rest of human beings to remain what they were five or ten centuries ago, that is to say, in the state of slaves and machines, incapable of mastering established truths. And the day when you are imbued with wide, deep, human and profoundly scientific truth, that day will you lose your taste for pure science. You will set to work to find out the means to effect this transformation. . . . Weary of working to procure pleasures for this small group, which already has a large share of them, you will place your information and devotion at the service of the oppressed."

THE WORLD OF REVOLUTION

It was precisely this that Kropotkin proceeded to do. Neither his position in society, nor the fact that, through discoveries in an expedition to the Amur which practically revolutionized prevailing conceptions of the geography of Asia, he had achieved a commanding place in scientific circles, deterred him from the task of educating the people. A young man engaged in this work of education (Kropotkin insists that the early activities of many who afterwards were driven to terrorism consisted in nothing more than peaceful education of the people) was arrested, and it was discovered that he was one with the prince and scientist. Neither his rank, nor the urgent plea of non-revolutionary scientists, saved him. He was thrown into the fortress of St. Peter and St. Paul, whence he escaped shortly, only to begin the long period of exile from his native land—unbroken until the Romanoffs had fallen. For a few years he was in a French prison, held there for no explicit offence but because the French government wished for diplomatic reasons to please the Czar, but the greater part of his exile was spent safely in England, where he lived a very busy life, constantly giving forth the fruits of his labors in books, and in articles in reviews and magazines.

Kropotkin was a revolutionist. "Seldom," says Georg Brandes, "have there been revolutionists as humane and mild as he." But he was none the less a revolutionist. It is not my purpose in this article either to defend or ex-

pound his revolutionary ideas. What I am primarily concerned with is his spirit, his genius as a lover of his fellow-men, rather than with the forms or methods in which that genius found expression. It is possible to appreciate the man, and the great ideal that inspired him, without feeling bound to accept or defend particular ideas or actions.

I question, however, if Kropotkin were revolutionary in a sense very different from that in which every great Christian, or lover of his fellowmen, is revolutionary. He saw that the world needed re-making, and not merely re-forming; that it was the spirit of organized society and institutions that was wrong, and not merely some trouble on the surface. Technically he was known as an "anarchist communist," but one will find in his long, revolutionary career little that corresponds to popular notions either of anarchism or of communism. He was never, like Tolstoi, an advocate of non-resistance; but a friend, who knew both Kropotkin and Tolstoi, tells me that the former was in reality much the more peaceable man of the two. It has been said that "he did not rely on moral force alone for an amelioration of the world," but it may be said that very few men do, and least of all the strong upholders of constituted authority. The same writer has said that "he was prepared to justify revolt and even assassination if properly directed," and quotes another writer as saying that Kropotkin considered that "in the destructive work of anarchism force had its place as the 'midwife' of reform." I think that it would be nearer the truth to say that he did not regard violent acts against the state, as inherently different from, or more reprehensible than, violent acts in the name of, and under the professed authority of, the state; but that he regarded violence as of little value in the work of revolution. After considerable acquaintance with his revolutionary pamphlets, as well as with his other writings, I should say that the most pronounced, if not the only, case in which Kropotkin ever directly incited to violence and the use of force was at the outbreak of the recent war, when he strongly supported the cause of the Allies, and called upon all to do everything possible to defeat Germany.

A FREE SOCIETY

Two things must constantly be borne in mind in relation to Kropotkin as a revolutionist. First, that he regarded all domination of man by man as inherently evil, and sought to see it displaced by the spirit of cooperation and mutual aid. Second, that the background of Russia must be taken into account. For Kropotkin the state symbolized the usurpation of the authority, and the domination of man by man. The ideal of a free society is acceptable to all good men. The only question is as to the means of its attainment. Kropotkin believed fundamentally in the goodness of human nature, and in the power of man's social instinct. The state was an interference with and suppression of the natural forms of association and mutual aid that the people would have developed had conquerors and rulers left them alone. The fine irony with which Jesus spoke of those who exercised authority as being called "benefactors" appears in Kropotkin's references to the ruling and princely class that he had himself abjured. He believed that if the great usurpations of history could be undone the

people would readily establish relations of mutual aid, and that all that was necessary for organized life would survive the overthrow of the state. It is evident that, whatever we may think of Kropotkin's idea of the state, there was nothing anti-social in the effort to overthrow the state as he conceived it. We remember also that if the state, in Russia, typified absolutism and usurpation, in Russia also were found in marked degree among the people the elements and possibilities of cooperation and communal life.

Kropotkin would undoubtedly have repudiated any tendency to qualify his reference to the state with the word "autocratic." He appreciated the freedom he enjoyed under the British crown, and I am told that on his tour through Canada he expressed surprise at the measure of popular liberty that he found associated with government, but he would probably have considered that even in modern democracies there is much that survives of the spirit and activity of the autocratic state. I venture to think, however, that, if Kropotkin had been born in the United States, or even in England, instead of in Russia, much of his revolutionary thought would have been expressed differently, or with at least some modification.

A PRINCE OF COMPASSION

I repeat, however, that I am not concerned with expounding, or defending, his revolutionary opinions. So much I have written to show how essentially these opinions were grounded in his intense hatred of tyranny, and in his passion for human brotherhood. If his estimate of man, and of his possibilities for freedom, was unduly optimistic; if he underestimated the place of sin, and of human perversity, as factors in the social problem; that does not lessen the beauty of that great compassion with which he viewed the poor and oppressed, nor the glory of that love with which he sought to aid them.

If to perceive with clearness a great ideal, to explore its foundations and relationships, and to pursue it throughout life with single-minded fervor, with a sublimity of directness, sacrifice, and courage, be the qualities of religious genius, Prince Peter Kropotkin had religious genius in masterful degree. Seldom has there been a life so nobly conceived and lived. He was an exile from the world of religion, as from the country that he loved, but in that exile he displayed in a glorified way some of the deepest things that Jesus taught. In the day when the church learns to seek, and rejoice in, every element of faith, however held and manifested, with the same intensity with which the church has hitherto sought to exclude the heretical—in that day, I am disposed to believe, we shall have a new Saint Peter on the roll of saints, and his other name will be Kropotkin.

"We know that we have passed from death unto life, because we love the brethren."

BOOKS

Any book in print may be secured from The Christian Century Press, 508 S. Dearborn Street, Chicago. Give name of publisher, if possible.

Who Takes the Loss of Industrial Depression?

THE usual objection to any plan of profit-sharing or other type of industrial cooperation is that labor is unwilling to bear a share of the loss. Gladstone even made this objection. Had he analyzed the situation a little more clearly Britain might have been saved some of the critical situations now facing her. Gladstone's ideas on social questions were not unlike those he advocated on religious questions; they showed more evidence of devotion than of penetration. Like most great men whose field is in one rather exclusive line he spoke with the tone of authority, but without the substance thereof. When Edison talks science all the world listens, but when he pronounces in like tones of authority on religion it is better not to listen. Just so it is with Mr. Bryan, and so it is with Mr. Gladstone, and so it is with many a master of finance and captain of industry in these days who speak on labor issues. Knowing their own fields, they transfer their tone of authoritativeness to fields wherein their knowledge is quite superficial.

In no field today are the issues more obscured than in that of labor: every man speaks with the tone of finality. The financier knows money and speaks with an air of infallibility on labor issues; the business man likewise knows markets and issues *obiter dicta* on labor; the editor knows news and judges labor problems in the same news-hunting manner; even the employer thinks in terms of machines and balance sheets without duly estimating the human factors in his labor relationships. He still persists in speaking of labor in terms of commodities, the law of supply and demand and other commercial and material factors. The fundamental things in industrial relationships are the human and ethical things involved. Men, both singly and in masses, require more precise and far-reaching study than do goods or markets or machines or any other factor involved in industry.

* * *

The Loss in Unemployment

There are between four and five million wage-earners unemployed in America at the present time and almost as large a percentage of the population in Great Britain. In England the fact that the majority were yesterday offering their lives for the defense of the empire adds tragedy to the situation. Yesterday they risked life and limb for a pittance per day, and today they return to bear the brunt of the loss involved in after-the-war readjustments. As in every country at war, the soldier fought for a pittance in wage and the great employer added to his wealth by making war munitions. The investor conserves his capital; the wage-earner saves his life if he can. This is the phase of the problem the business man, the employer, the editor and the average every other man does not adequately take into account. He knows capital will not work unless it is remunerated with profits, and he does not take the trouble to think through the human consequences of that fact in times of industrial depression; and many of him will call an article like this the work of a dreamer or a novice or a radical or some such thing that is meant to deprecate it.

But let us frankly face the human side of the issue. Who bears the major loss? Capital may be losing its profits or even be suffering impairment. To save this material loss it stops working and saves itself all it can. Labor is not merely losing dividends; it is losing bread and butter or its savings or both. The equation puts profits on stored up property over against daily bread and the very home and lives of those dependent upon the wage-earner. Capital has a chance to save itself; what chance does labor have? Capital is insensate material goods; labor is living human beings. There is no equity in the equation. Capital has a choice, labor has none; it must suffer and wait upon the fates.

* * *

Why Not a Surplus Fund for Labor?

Most investment concerns employing labor provide a surplus to

cover times of depression. The steel trust now has more than a half-billion dollars laid up, besides depreciation and sinking funds. That would pay average dividends on their stock for a decade; it fortifies them against all panics, strikes and periods of depression. But such misfortunes would drop thousands of wage-earners out on a workless, wageless world. Today the millions out of work are told that they should have saved when times were good; in other words, they should have provided their own surplus and borne all the misfortune of unemployment. Of course they should save, but should the business that lays up great surplus funds for the stockholders have no thought of a surplus fund for the wage earners? Must profits be forever put over against bread and butter in a pitiless system of economics that thinks only of profits for production and never of safety for consumption?

The writer recently asked Arthur Nash, of the Golden Rule in Industry fame, if his company provided a surplus for a time of depression. He laughed ironically and said it was the Rule of Gold that did that sort of thing. Then he asked who provided labor with a surplus for such times and added, "We will not shrewdly say to our workers you help us to lay up extra profits in good times in order that we may receive our dividends in bad times while you shift for yourselves. What right have we," he said, "to keep back labor's share in good times to cover our profits in bad times?" "But," I protested, "why not lay up a surplus to be divided, just as your profits are, between labor and capital?" "That," he answered, "is the kind of surplus this company will have if it ever has one."

* * *

The Larger Problem

Temporary employment does not picture the whole case to us. In the average year there will be seven million unemployed at one time and another, one-half of them for from one to three months and two and one-half millions of them for from three to six months. In fact, many kinds of business cannot be run at all except on seasonal employment, implying seasonal unemployment. The New York State Department of Labor states that 18 per cent of the wage-earners will be out of work at any particular time. Yet the wages of these seasonal laborers are usually little above and often much below that of steady labor and there is no ample provision made for getting the casual laborer and the seasonal employment together. In other words, labor is left to bear the whole brunt of the loss. Then there is loss of life, limb and health involved in industry. The average compensation has always been very low as compared with earning power, and until compensation laws are enacted, the burden of proof is put on the injured worker. In ten years we kill 25,000 and injure 630,000 in coal mines alone. In the same period we kill 33,000 and injure 1,700,000 railroad employees. Professor Seager says we reduce 100,000 to destitution, make 15,000 widows and 45,000 orphans annually in preventable accidents in industry, and the wage-earner bears most of the loss.

We know all about carelessness and shiftlessness and all of that, but we also know that such qualities are human and can never be entirely eliminated. They should be reduced and they can be reduced, but there is an irreducible margin and there are always the innocent dependents of the injured. Why should the inevitable losses be so largely charged up to the bread and butter budget of the wage-earner? Why not as logical to charge them to the cost of running the business as to charge breakage in machinery, loss by fire, flood and depressions? Above all, let us cease to assume that capital bears all the losses, takes all the chances and should have prior consideration to the wage-earner and the wage-fund as a charge upon industry.

ALVA W. TAYLOR.

British Table Talk

London, May, 1921.

IT is six weeks ago since the coal lockout or strike began, and the end is not yet. There may still come a change in the spirit of the people, but so far it has been a spirit of amazing patience and self-control. There has been no outbreak of violence and even the language of controversy has been subdued. The prevailing mood is one of bewilderment. It seems as if the country were in the grip of some destiny carrying us whither none of us wish to go. Few are clear upon the facts and those few differ among themselves. The Christian church appears powerless to do more than commend policies of conciliation. It has no provision made for such an hour and a church cannot improvise a policy in a moment of crisis. It would be most unjust to declare that the church has paid no heed to the industrial problem. Two books published on the two sides of the Atlantic bear witness to a deep concern on this matter. On our side, the report of the archbishops' committee on "Christianity and Industrial Problems" was a document of singular thoroughness and courage. It stopped short—where perhaps most of our thinking stops at present—when it reached the application of its principles in detail to the practical choices of the hour. From the American side there has come to me a volume of no less power and insight in the report of the Inter-church committee on the religious situation after the war. If it is not out of my range to deal with such things, I shall tell everyone whom I can reach of this extremely lucid and convincing book. Our people have not listened very intently to the report of their own archbishops' committee, but perhaps they will listen to the voice from America, and these voices for the most part, though in different accents, say the same thing. It will be the task of the next generation, not so much to repeat the exposition of the problem to "the firstly, secondly and thirdly," but to proceed to the application.

* * *

Missions and Modern Science

We have had some valuable speeches this week before the Congregational Union and the London Missionary Society. One of the most telling was a defense of missions and particularly of medical missions, by Dr. J. A. Hadfield, the well-known expert upon psycho-analysis and kindred subjects. He is himself the son of a missionary, who is returning home after many years in the Loyalty Islands, and Dr. Hadfield therefore approaches the study of missions with an intimate knowledge and sympathy. Missions, he claims, are worthy of support because they are true to the higher biological law of *the survival of the unfit*. There is a law of the survival of the fittest; but there is a higher law. Care for the sick or for the degraded is one form of expression which the parental instinct takes. The same instinct which leads a mother to care for her child, leads the medical or other missionaries to care for the leper or the cannibal. If the doctrine prevailed that when the main task of life was done, the sick or the aged were to be put to death, or no attempt were made to keep them alive (which is the same thing), what would happen? The maternal and paternal instinct would be starved; that is, the very instincts upon which the existence of the race depends would be impoverished and threatened. If a race cared only for the "fit" it would lose in time the power to produce the fit. The missionary enterprise, though its friends never thought of this point of view, is strikingly true in this way to the teachings of modern science. It is not folly to preserve the sick and the primitive peoples. Even if they were of no importance in the future of the race, it would still be not only the way of mercy, but the way of wisdom to care for them.

Another argument the same speaker advanced. Missions were valuable because they were founded upon a belief in human nature, a belief that there is something in human nature wherever it is found, capable of responding to the divine touch; and missions have proved in experience that this faith is well founded. No long period was needed. In a very brief time the

most degraded beings have become reborn. It was a surprising thing, and so Dr. Hadfield urged, that the church seemed ready to give up its belief in rebirth just at the moment when science was teaching it. In other language indeed, but with strong conviction, the science of the human mind taught today is that the history of man regarded as an intellectual and ethical being was marked by jumps. According to the teaching of psychology, it was possible for human beings to change suddenly. The church is foolish, in response to the demand of a "science falsely so called" to give up a doctrine like that of rebirth. Missions have this great gift to offer as their evidence, that in a moment the great instincts of the soul may be lifted out of base uses to nobler ends by the touch of Christ. Some years ago, Sir Oliver Lodge, in the name of science, warned a company of Christian ministers not to be so ready to whittle down their belief in prayer. And today we need not be so anxious to claim for the Spirit of God a long time before the soul by its touch can be born again. It may be long; *it need not be long*. There is no reason whatever why we should abandon our faith in conversion and the new birth. We are too often like that army of ours on Spion Kop in the Boer war—we had won the height, and we did not know that we had won, so we retreated.

* * *

The Mystic Touch in Art

It has been a joyful task of mine for years to follow any tracks which seemed to lead towards a fuller interpretation of Christ in our modern literature and art. It is a quest which has many disappointments. How few traces there are of the passion of the mystic in modern art! It is not that we seek for mere illustrations of Holy Scripture. These may be done with pains and cleverness and yet the spectator may have no thrill of wonder; nothing leaps out of the picture and holds him from the "dreamland of reality." It is not of formally religious pictures I am thinking, but of those which are manifestly the work of seers who read with unclouded eyes the glory of the earth as it is everywhere the sacrament of the eternal God. In a preface to Mr. Hubbard's little volume of beautiful poems, "The Dreamland of Reality," Miss Evelyn Underhill says that "every age demands its own initiation into truth and beauty at the hands of its own most clear-sighted sons, and cannot receive that revelation in its fullness from the past. Though the stars do not change, the angle from which we see them shifts a little, and the symbolism in which we seek to tell their secret must again and again be submitted to the crucible of the ardent mind, if it is to retain its compelling power." This is finely said. There is no writer more worthy of hearing on such matters than Miss Underhill. She has expressed her soul in novels and poems and treatises, in editions of the mystics and expositions of the New Testament, and for those who seek for an interpreter to lead them into the strange world of mysticism, this writer is waiting at several gates. From Mr. Hubbard's poems I should like to quote one. It is called "Within the Rose."

"Deep in the heart of a rose new-born
Stands a wicket-gate ajar,
To the shining paths of the golden morn
To the secret lands afar.

"As I enter the heart of the mystic rose,
Swings the wicket-gate behind,
And I gaze on a dreamland no one knows
Save the wise, all-seeing blind."

* * *

Signs of Promise in the Churches

There are signs of promise which should not pass unnoticed. The Wesleyan Methodist church for the first time for some years reports an increase in membership. It is the most closely organized of all our churches and it is able therefore more than

the rest to survey in one glance the whole movement of its people. So far as numbers are concerned, it is probable that these gains will find their parallel in the story of other churches. It was once said that the Englishman's favorite book in Scripture was the Book of Numbers. We have a weakness for growing returns, and too much may be made of them, yet no church likes to see its number shrinking. There is something which rightly moves us when we read how the Lord adds daily to his church those that are being saved. . . . The Congregational Union has chosen the Rev. Thomas Yates of Kensington to be its chairman. He it was who followed Silvester Horne in Kensington and there he has ministered for sixteen years. He is an admirable preacher with a real eye for the spiritual concerns that matter most. He has, moreover, a picturesque way of his own which makes it always an easy thing to hear him. He will be a welcome visitor wherever he goes, during his year of office. None of my friends can vie with him in telling stories, and none can tell them better. Mr. Yates will adorn the great office upon which he will enter next year.

* * *

Business and Christianity

Shortly there is to be held a conference of business men to consider the relation of Christianity to commerce; there are many such conferences, but this one is noteworthy for the weight of its supporters. Among them are the speaker Sir R. V. Vassar-Smith, Mr. Seeborn Rowntree and Mr. W. L. Hitchens, all of whom are great powers in the world of commerce. Without doubt there is a widespread disquietude upon this industrial problem, and it is by no means limited to the Labor party. No one is happy about the legacy bequeathed to us by the industrial revolution, least of all the real leaders of industry.

* * *

Pentecost Not Restricted to Time or Place

These notes are being committed to the post on the day before Whitsunday. That festival will be long past before these words are read, but as Dr. Rendel Harris has reminded us: "The experience of Pentecost is not marked by any other chronology than that of obedience and faith, and these will make a Pentecost anywhere and at any time." As "The Times," through the pen of a correspondent reminds us today, there is a peculiar affinity between the modern mind and the doctrine of the Holy Spirit. But our first need is not to understand the theory but to experience again the power. I cannot close this letter better than with the words of this writer:

"The church has never given to the doctrine of the Holy Spirit the attention which it has given to other doctrines; that may be because the material has not been available in all its fullness. Or it may have been due to the fear lest men should forget that Pentecost brought to them not a theory of being, but a power for action. It was not a revelation of things that are fixed and immovable, but a power by means of which the moral and spiritual life of mankind could be lifted into the glorious liberty of the sons of God. The men of Pentecost did not leave things as they found them, but with the new power committed to them they turned the world upside down. They may not have known how they did this; but they did it and the doing is the greater matter."

EDWARD SHILLITO.

Contributors to this Issue

HARRY F. WARD, Professor of Christian Ethics,
Union Theological Seminary, New York.

WILLIAM E. GILROY, Congregational Minister,
Fond du Lac, Wis.

THE SUNDAY SCHOOL

A Christian Social Order *

DO you consider our social order in America in 1921 Christian? Can we say that the family is Christian? If you say "yes," what have you to say about divorce and infidelity? How many families hang together as a mere matter of form while love is dead? Can we say that the school is Christian? Are educated men better or merely brighter? Can we say that the church is Christian? With the formality and division, with the jealousies and rivalries, with the dead theologies and live devilttries—the church is following only afar off. If there is any doubt about family, school, or church, what can we say about business? With cut-throat competition, with the crushing of competitors, with the profiteering of thousands in all ranks—both capitalists and laboring men, with vulgar display on one hand and grinding poverty on the other—what can we say of the commercial order? How many men are in business to serve? They say that service and not money should be the motive of preacher and teacher—why not of business men? Have we a double standard here as elsewhere? I am willing to stake my reputation on the assertion that no business man is carrying Christianity into his business who is not in that business to serve society and who does not employ his earnings to serve humanity. If he makes money in an evil way he cannot save his face nor his soul by spending some of that money for worthy purposes. I want to add that a laboring man who has no regard for the service he renders, who loafs on the job and performs poor work, is as bad as the rich man—it's the same thing. The love of money is a root of all kinds of evil among all classes and everywhere.

Turn to Matthew 25 and with your pencil or pen make a circle around six words: "Hungry," "Thirsty," "Stranger," fully given us by our Teacher, we have the key words to almost, if not quite all, our social problems.

(1) "*Hungry.*" Most of our time and energy is employed in securing a living. China and parts of Europe are in famine at this hour. We live in a hungry world. Yet we are madly extravagant. Alms-giving is no longer regarded, as in Savonarola's time, the sole social duty of the great church. The church must speak with authority upon commercial justice. The golden rule would solve the problems. The spirit of Jesus would satisfy every demand of righteousness. The word needed most in mills and yards today is "Brother" and the thing most needed is a human (Christian) contact. It works—and nothing else does—for long.

(2) "*Thirsty.*" The cup of cold water in a hot country is the symbol of good-hearted approach. Every human need must be gladly met as Jesus would meet it. We know how he helped people. By a slight stretching of the word, we may include the whole problem of "Prohibition" and its enforcement. Unless we want a last state worse than the first we must see to it that "Prohibition" is not joked out of countenance. This is no time to quit in this battle.

(3) "*Stranger.*" What is the church doing for the foreigners who now throng our shores? Very little. The stranger is surely "*taken in*"—but how? In every city is the despised foreign section—what is Protestantism doing?

(4) "*Naked.*" Think of the children not properly clad to face the winter's stinging gales. Why is clothing so expensive? Why are garment workers so dissatisfied? Why do rich people swagger and strut while the poor slink away in rags?

(5) "*Sick.*" Do you know about the poor wards in your hospitals? Have you investigated the causes of sickness among the poor? Do you visit the sick or carefully avoid them?

(6) "*Prison.*" Is your prison a reform agency or a school of crime? Are you at the gate when he comes out? Do you care anything about him? Shall it be for you, *on this basis*, "Enter in" or "Depart, ye cursed?"

JOHN R. EWERS.

*International uniform lesson for June 19, "Making the Social Order Christian." Luke 4:16-21; Matt. 25:34-40.

CORRESPONDENCE

Are "Christians" Christian?

EDITOR THE CHRISTIAN CENTURY:

SIR: The recent vigorous discussion, in the columns of *The Christian Century*, of the question whether the Christian Church is really Christian, or tending to become so, has emboldened the writer of these lines to put and tentatively answer a more general and more fundamental question—namely, are those who call themselves Christians really Christians—and, if so, in what sense of the term?

Certainly the question is pertinent, especially in view of the fact that during the world war and since many writers, not to be suspected for a moment of levity, cynicism or paradox-mongering, have asserted that Christianity has manifestly failed—been weighed and found wanting; and in view of the further fact that, in replying to these critics, certain stanch defenders of Christianity took the position that a faith, or body of doctrines and principles, which has not been fairly tried cannot be said to have "failed." In other words, the position of these champions of Christianity is that the nations and communities calling themselves Christians are not, and never were, Christian in truth and deed.

This line of argument challenges attention and may be developed with intellectual and moral profit to all serious-minded persons. Let us put the question very simply. When a man says he is "a Christian" he means something—that is, if he is thoughtful and not merely repeating a phrase or formula parrot-fashion. Well, what does he mean?

Jesus would seem to have answered the question by supplying a test of claims or professions of Christian faith. "If ye love me," he said, "keep my commandments." In other versions we have the same thought even more strongly expressed. "If a man love me, he will keep my words"—or, elsewhere, "sayings."

Has anyone a right, in morals or reason, to call himself a Christian, if, as a matter of undisputed fact, he does not keep any of the essential commandments, words, sayings of Jesus, the founder of the Christian faith?

Suppose a sincere, scientific investigator from Mars were to visit our globe and learn that certain peoples call themselves Christians. He would naturally inquire, What does that term mean? He would as naturally be referred to the four gospels. He would examine these gospels without bias or guile. He would seek to ascertain in perfect honesty what Jesus taught and preached, and what he considered essential. He would read, re-read and ponder every sentence, every word credited to Jesus. He would then carefully separate parables, illustrations, answers to malicious and tricky questions, general and allegorical remarks designed to drive home the majesty and mercy of God, the wickedness of heedless men, the need of humility and self-subordination, from the explicit and specific injunctions and instructions. He would be struck particularly by these trenchant sentences in which the teachings of the Old Testament are sharply contrasted with the teachings of the new law. Surely, here, if anywhere at all, quintessential Christianity is found.

Now suppose we make a brave effort to put aside prejudices, mental habits, convenient excuses, and apply our own minds to the four Gospels for the by no means difficult purpose of determining what Jesus' message and commandments really are.

Beyond question, our conclusion must be that the essentials of Christian doctrine are embodied and contained in the following "sayings" or injunctions:

Resist not evil.

Love your enemies.

Do good to those that hate you.

Take no thought for your life.

Judge not, condemn not, forgive.

Love thy neighbor as thyself.

Love one another.

All these injunctions are addressed, without qualification, to the followers and would-be adherents of Jesus. On the other hand, it is most significant that the injunction to "sell whatsoever thou hast and give to the poor" is qualified by such phrases as, "If thou wilt be perfect," or, "One thing thou lackest."

Jesus never demanded of his followers that they should sell or give away all they had or might have. He admitted that only the few, the "perfect" Christians, could be expected to do that. But no ifs and buts, no conditions or qualifications, are attached to the other injunctions or "sayings" quoted above.

What is the unavoidable conclusion? Why, clearly, that they who resist evil, judge, condemn, refuse to forgive, do harm to those that hate them, and love their neighbors less than themselves, or not at all, are not Christians. I do not say "good Christians," for that is a weak, question-begging phrase. They are not Christians at all. They may be decent, respectable, fine men, according to the highest non-Christian standards, but they are not Christians.

It is necessary to labor over the proposition that no modern state or nation calling itself Christian practices a single one of the essential doctrines of Jesus? All so-called Christian states and communities resist evil, judge and condemn, punish and restrain. All Christian nations, in short, violate every one of the fundamental injunctions of Jesus, and nearly all Christian individuals do likewise.

Christianity, then, is not a fact, but an ideal, a hope, an aspiration. There are no Christian communities in existence, but there are communities which hope that some day they may become Christian in fact. But, if this be true, why not acknowledge it and cease to darken counsel?

Let us assume that honest and intelligent men calling themselves Christians recognize the truth of the foregoing and admit that Christianity is only an ideal with them. The question at once arises, What are they doing to realize the ideal? What measures and policies are they advocating to make Christian conduct and the Christian life possible? Are they working for international peace, disarmament, good will? Are they striving to abolish punishment? Are they endeavoring to promote harmonious and just relations between capital and labor? Are they seeking the elimination of hate and prejudice from human intercourse?

If they are actually doing these things, they are seeking to establish Christianity. But if not? Why, if not, then Christianity is not even in an honest sense an ideal with them.

It is scarcely necessary to say that wide differences of opinion may exist among sincere and devout Christians as to the kind and character of the social and economic reforms needed by modern society under the teachings of Jesus, if it is to become Christian. For example, George Bernard Shaw, in one of his delightful "introductions," argues that Jesus, in admonishing men to take no thought of the morrow, intended to advocate socialism. In a socialist state, especially of the Fabian order, men would not have to take thought of the morrow, for the state would take thought for them and relieve them of the necessity of planning, worrying, saving, insuring their lives, etc. They would be required to render service to the community, but, that done, everything would be done to provide for their welfare. Thus would Jesus' commandment be carried out in spirit, though not to the letter.

Mr. Shaw was quite serious in his plea, and he described his social scheme as an attempt to give Christianity a trial. But it may be recalled that St. Simon, one of the founders of "utopian" socialism, also claimed adherence to the essential teachings of Jesus and gave to one of his books the title, "The New Christianity." Today there are schools of "Christian socialism" in

Europe that repudiate both Karl Marx and the utopians, and are not wholly in sympathy with the Fabian socialists either.

But it is not necessary to be any kind of a socialist, or a Tolstoy communist-anarchist, in order to reconcile one's acceptance of Christianity as an ideal with his conduct and his part in the drama of life. The socialist movement, or even the radical movement generally, has no monopoly of humanity, of altruism, of good will. Liberals and conservatives may be consistent and loyal Christians—that is, in the sense of treating Christianity as an ideal—provided they recognize the utterly un-Christian nature of our modern civilization, of our criminal codes and our industrial relations, and provided, further, they deem it to be their sacred duty to devise and promote solutions of our social and economic and moral problems that shall harmonize with, and represent, Christian doctrines. Not to seek solutions; not to try to apply Christian doctrines to practical affairs; to be indifferent to injustice, cruelty, misery, ignorance, degradation, is to repudiate Christianity quite as completely as it is repudiated by those who affirm explicitly that the doctrines of Jesus are impossible to human nature as it is or ever is in the least likely to become, and that Christianity not only does not function today in industry, in the courts of justice, in politics and social relations, but never can function or govern human conduct, and, therefore, had better be frankly renounced once and for all.

We may now revert to the original query: How many Christians are Christian? Or, in other words, how many of the men and women who call themselves Christian (whether they believe in the divinity of Jesus or not) either actually practice the quintessential Christian doctrines, or else truly regard them as sound, desirable and feasible and, deploring the flagrant shortcomings of the present un-Christian civilization, are earnestly endeavoring to determine what conduct Christianity requires of them and how these requirements are to be carried out and lived up to, here and now, in the workaday world? My own answer is—There are very few Christians in either sense indicated. Am I wrong?

The writer is an agnostic, but at the same time a seeker after truth and light in ethics, economics and sociology, a philosophical radical who believes in justice, equal opportunity and brotherhood, and sees no possibility of salvation for civilized mankind save in and through these cardinal virtues. Nietzsche asserted that Christianity was "slave" ethics and slave religion, and that a race of strong, virile men could never be induced to accept it. But this is nonsense. Tolstoy was right when he answered the Nietzscheites by saying that Christianity presupposes and requires infinitely more strength, courage, pride and dignity than any creed which countenances aggression, retaliation, yielding to impulse and passion. Kant was right when he affirmed that human good will was the highest product of evolution. In justice and beneficence—negative as well as positive—humanity must ultimately find the solution of its terrible problems. Thus the sincere, consistent Christians and the scientific and philosophical evolutionists, in the last analysis, entertain the same ideal work toward the same ends.

VICTOR S. YARROS.

Hull House, Chicago.

Questions for Ministers—A la Edison

EDITOR THE CHRISTIAN CENTURY:

SIR: The widespread interest taken in the list of questions prepared by Edison, and submitted to those who desired to obtain a position in his workshops, led me to ask—How many ministers are guilty of the charge brought by Edison against college students? As your readers know, the charge is that of allowing information "to go in at one ear and out at the other." In order to test myself and a brother minister I hastily, and without preparation, struck off twenty-five questions. He struck off twenty-five more. I answered fifteen of his questions correctly; he answered eighteen of mine. I am afraid that Edison's test would have left both of us stranded had we been seeking a church under the conditions that the applicants referred to were

seeking a job. And yet my friend is the highly successful pastor of a large and influential church, is a brilliant preacher, and is accounted a man of wide knowledge. If you can make use of the list we prepared you are welcome to it.

1. What prophecy in the Old Testament refers to the birth-place of Jesus?
2. Why were Mary and Joseph going to the place where Jesus was born?
3. Where is the term "Jesus Christ" first applied to the Master?
4. In what chapter is Paul first mentioned?
5. What was the nature of the dispute between Peter and Paul?
6. Who accompanied Paul on his first missionary journey?
7. Which of the disciples was the first martyr?
8. Where was the Temple of Diana?
9. What was the Acropolis?
10. Define the difference between the Stoics and the Epicureans?
11. Who were the Gnostics?
12. What religious movement of today is supposed to resemble Gnosticism?
13. Who was Telemachus?
14. Who was Polycarp?
15. Who was Bardesanes?
16. Who was Arius?
17. Who was Chrysostom?
18. Who were the Lollards?
19. What did Lecky say about the Calvinists?
20. What did Tacitus say about Christ?
21. Who wrote "Saint's Rest"; "Grace Abounding"; "Holy Living"?
22. What denomination did Wesley belong to before he established Methodism?
23. Who was Cranmer?
24. Who was the first Methodist Episcopal bishop in America?
25. What is the difference between the Immaculate Conception and the Virgin Birth?
26. What is the difference between Homoousian and Homoiousian?
27. What is Animism?
28. What is Monophysitism?
29. Who wrote "Cur Deus Homo?"
30. Who was the first Archbishop of Canterbury?
31. What are the Non-conformists?
32. What is meant by the Plenary theory of inspiration?
33. Who wrote the following words: "I delivered unto you first of all, that which I also received, how that Christ died for our sins"?
34. Who first used the word "agnostic"?
35. Who wrote "Ecce Homo"?
36. Where was the first theological seminary in the United States?
37. Who was Jonathan Edwards?
38. What was the title of the sermon that he preached in many places with great effect?
39. Who established Harvard University?
40. Who was the founder of the denomination now known as the Disciples?
41. Of what college was Finney president?
42. What denomination first sent missionaries to Hawaii?
43. Who was the first missionary to India?
44. What are the Jesuits?
45. When was the doctrine known as the "Infallibility of the Pope," first promulgated?
46. What is the difference between "High" and "Low" Churchism?
47. What are the five leading denominations in the United States?
48. Who wrote: "Varieties of Religious Experience"?
49. To what denomination did Horace Bushnell belong?
50. Who was James Martineau?

Winnepeg, Canada.

GEORGE LAUGHTON.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Baptists Consider Biennial Conventions

The executive committee of the Northern Baptist Convention will propose at the coming Des Moines meeting of the convention that it meet henceforth every two years instead of annually as at present. The proposal first arose in the Pennsylvania state convention, which favors the change.

Preeminence of Chicago as Missionary Headquarters

The missionaries on the field are recruited from all over the land, but when they return on furloughs they seem to tend increasingly to go to the University of Chicago for advanced study. It is said that no school in the land has so many of these furloughed missionaries in its student body as the University of Chicago has had in recent years. During the past year more than fifty have been in attendance at one time. These have come from Japan, Korea, China, the Philippines, the Malay states, Burma, Assam, India, Syria, Egypt, the Congo and South America. These experienced workers from the field make the University of Chicago an increasingly significant school for volunteer missionaries, both graduate and undergraduate. The contact between the volunteers and the experienced missionaries is invaluable.

United Brethren Receive Fraternal Delegate from Southern Methodists

The General Conference of the Church of the United Brethren was held in Indianapolis recently. Among the pleasant incidents of this meeting was the address of a fraternal delegate from the Methodist Episcopal Church, South, Dr. E. B. Chappell. Dr. Chappell expressed his regret at the failure of negotiations for unity with the Methodist Episcopal Church and laid the failure of the plan for unity at the door of the General Conference of that church. He spoke of an approaching change of name for his denomination which would make possible a broadening of territory. His address held out the olive branch to the United Brethren who were originally German-speaking Christians, but who now use English almost altogether. The two denominations are in point of doctrine and organization almost exactly alike.

Conservative Disciples Hold Another Congress

The conservative group among the Disciples are holding a number of gatherings called "congresses." One was held at Terre Haute, Ind., June 1 and 2. A meeting of more ambitious significance will be held in Minneapolis, June 21-26, to be called an "Americanization Congress." There will be addresses against higher criticism, evolution, the denominational missionary and benevolent organizations and other themes characteristic of the conservative wing not of Disciples alone but of most of the denominations. Among the leading personalities in this congress are Rev. D. E. Olson,

Rev. S. S. Lappin, Rev. J. B. Briney, Rev. C. J. Sharp and Rev. C. C. Crawford. The latter two are connected with the Christian Standard, of Cincinnati.

President Helps Start Roger Williams Memorial

President Harding recently turned the first sod for the Roger Williams Memorial which will be constructed by the side of Immanuel Baptist Church in Washington. Dr. G. G. Johnson is pastor of this church and he has been a tireless worker in promoting the memorial in the national capital. The president did not make a formal speech on this occasion, but as he turned the sod he said, "We cannot have too many occasions celebrating religious liberty, and we cannot have too much religion in this country."

Conservative Baptists Will Meet at Des Moines

The conservative Baptists have learned a method from conservative Disciples and they now hold a doctrinal congress just prior to the national convention. This year at Des Moines on June 21 this annual event will be staged. It will be called the "Pre-Convention Pan-American Baptist Conference." The new name indicates that reinforcements are to be brought up from the south and from Canada to fight heresy in the Northern Baptist Convention. Dr. John R. Sampsey, of Louisville Seminary will speak on "What Jesus Christ Thought About the Old Testament." Dr. Jacob Heinrich will speak on "The Authenticity and Authority of the New Testament." Dr. W. B. Hinson of Oregon has for his topic "The Return of Our Lord." The "Committee on Fundamentals" which is managing the meeting is headed by Rev. J. C. Massee.

Episcopal Women Vote Men Out of Vestry

In a Rhode Island parish the women have voted out the men from the vestry of the Episcopal church and put in two lady wardens and six vestry-women. This is cited by one bishop as a reason for opposing the amendment of the Religious Corporation Law of New York striking out the word "male." In a number of diocesan conventions over the country the question of the place of women in vestries has been discussed, and in most cases a conservative position has been taken. The disarmament question is the occasion of a lively debate. Bishop Williams of Detroit was voted down in his own diocesan convention on the issue of disarmament, a majority favoring no pronouncement by the church.

Minister Makes a Success as Scenario Writer

An increasing supply of film that the church can whole-heartedly approve is one of the hopeful signs of the times. William Allen White's "A Certain Rich Man" has been filmed and presented to the Christian ministry for their approval. Rev. Frank Sheets, a Methodist minister,

has produced a scenario called "The Stream of Life." This is now in film form, and is being shown in different parts of the United States. So powerful is its religious appeal that after one exhibition in a church, the net was drawn and thirty-five converts were secured. It is the story of a country boy who goes to the city and who meets with prosperity. He forgets religion and becomes a cynical unbeliever. His redemption through his mother is the climax of the scene. The city life of the young man does not descend to the level of the slums, but is a portrayal of city materialism.

Girl Organizes a Sorority Against Dancing

The old-time evangelical protest against the dance has almost entirely broken down in the educational institutions of the land. Miss Virginia Hamilton, daughter of a southern Baptist minister of Atlanta, Va., who is now a student in Richmond, Va., has organized a sorority which pledges all members not to dance and to discourage dancing in others. This anti-dance society has already enrolled over eleven hundred southern Baptist girls and continues to grow. Miss Hamilton proposes to spend her summer vacation to the extension of the society which she has created.

Missouri Disciples to Hold Convention

Missouri Disciples hold their state convention June 14-16, and the place Jefferson City. Rev. J. H. Coil is the president of the state organization, and Rev. C. C. Garrigues the secretary. The secretary is the executive officer. A single theme runs through the program this year, that of stewardship. Speakers from outside the state will be Dr. A. F. Hensey of Africa, and Dr. H. O. Pritchard, secretary of the Board of Education of Indianapolis.

Where Will They Find Union?

Some in the Protestant Episcopal church abhor all the proposals for union with Protestant bodies. For these the proposed concordat with the Congregationalists is tabu. The fact that Rome would never consider union with the Episcopal church if the latter set up intercommunion with a Protestant sect is urged as a reason for discontinuing all negotiations with Congregationalists and others. On the other hand candid students of the union question find little to encourage hope of union between the Episcopal church and either Rome or the Greek Orthodox church. Rev. Frank Gavin spent last winter at Athens on a scholarship, studying the Greek church. His report was published recently in the American Church Monthly. Mr. Gavin states his conclusion thus: "It is well to note that all questions of reunion between ourselves and this Greek Orthodox church are judged by the latter with the view of our becoming Orthodox. Certain observations may be made in closing: (1) The Orthodox theory of the

church is as exclusive as the Roman. (2) Thus far no favor has been shown to the branch theory of the Anglican church, as having any historical or canonical justification. (3) Our aim in any of the projects of reunion is not theirs: we do not want to make Anglicans of them, but they certainly expect to make Orthodox of us."

The Larger Churches of the Disciples

How large should a church be? Denominational leaders disagree over this question, some asserting that a thousand members is the limit. The ten largest churches of the Disciples of Christ, according to the Year-Book, are Canton, O., 3,600; Independence Bld., Kansas City, 3,480; University Place, Des Moines, 2,849; Pittsburgh, Kans., 2,110; Linwood Bld., Kansas City, 1,985; Euclid Avenue, Cleveland, 1,927; Anderson, Ind., 1,800; Ft Worth, Tex., 1,800; Bellefontaine, O., 1,765; Atlanta, Ga., 1,700. Some of these churches have within a single pastorate achieved their present size from small beginnings. At Enid, Okla., a relatively small city, Rev. A. G. Smith began work nine years ago with 250 members. At the present time this congregation enrolls nearly 1,900 members. The Sunday school has an enrolment of nearly a thousand members. It is interesting to note that the ten churches with largest offerings to missions are not the same as the above, church for church. Some congregations much smaller excel these in their generosity.

Demand an End of Armenian Atrocities

At a time when the Christian world had expected to be relieved of their heavy burden in Armenia, the persecutions of the Turks have been renewed and many more refugees are being driven from their homes. Up to the present time the committee on Near East Relief has abstained from any kind of political action, being convinced that the Christian powers would act as soon as the war problems were solved. It is increasingly clear, however, that nothing will be done without pressure from Christian people. James L. Barton, Walter George Smith and Stanley White have joined in a call to Christian people to write to their congressmen and insist that the atrocities of the Turks shall cease. It is believed that the United States has power in her hands to make an end of the Armenian outrages. Sixty million dollars have been sent to Armenia. It is absurd to permit the outrages when the Christian world has only to speak and these outrages will end.

Church Dedicates a Bronze Tablet

The churches are feeling the propriety of erecting suitable memorials to their dead who fell in the great world war. This is well illustrated by the recent dedication of a bronze tablet in Union Avenue Disciples Church of St Louis. Three members of the church gave up their lives during the war and a total of 125 were in the service. Dr. George A. Campbell, pastor of the church, deliv-

ered an address at the unveiling of the tablet. Among other things, he said: "The fourth lesson is that this tablet stands for the program of Jesus Christ. When the war first started we frequently heard the remark: 'How ineffective the church has been that it has not prevented this war.' At first that seemed like a sinister challenge to the church, but it merely proved that the church with its constant preaching and teaching for the peace of the world had created a conscience among the people against the killing of one another. Never before in all the wars of history had this question been raised. With all the education of the Germans, the science of the world, the influence of commercial and banking leaders, the war was not prevented. Prevention of wars depends upon our ability to make men more lovable to each other, and only when we have established the program of Jesus Christ throughout all countries, then war will be prevented. There is no other solution of the problem except the spirit of brotherhood of our Saviour. The war was fought that the brotherhood of Jesus might be established and when it is established peace will come to all the earth."

Disciples Organize for Their National Convention

The Administrative Committee of the International Convention of the Disciples of Christ met recently and organized to care for the session to be held at Winona Lake, Aug. 30-Sept. 4. They decided to ask the state board of Indiana to care for the local arrangements, since the city of Warsaw, adjacent to the convention site would hardly be able to carry all of the burdens. The state board of Indiana has appointed Rev. C. W. Cauble, state secretary, the chairman of the committee with Mrs. O. H. Griest and Rev. J. D. Hull as the two other members. The work of assigning delegates to homes will be done by Rev. J. D. Hull, pastor of the Warsaw Disciples' church.

Federal Council in Favor of Educational Bill

The Smith-Towner Bill which died in the last Congress will be revived in this Congress as the Towner-Sterling Bill. The new bill will have some amendments which meet the objections to the old bill. It provides for a secretary of education in the cabinet of the United States as one of the advisors of the president. It authorizes the appropriation of \$7,500,000 for the removal of illiteracy in the United States in cooperation with the state educational systems of the different states. It authorizes the appropriation of a like amount for the work of Americanization in the different states. Fifty millions are authorized for the equalizing of educational opportunities of the different schools. This appropriation would bring the schools of the country up to some minimum level, at least. The bill does not take over the state boards of education but provides a method of cooperation with them. The Roman Catholic hierarchy has set itself to defeat the bill because of its continued opposition to state participation in the work of education. The Federal Council of Churches is insistently in favor of

the bill since it offers to wipe out the disgrace of illiteracy from the land. The religious bias of the country will have a great deal to do with the passage or defeat of the bill. The counter proposal is a Department of Public Welfare in which education would be one of four different interests.

Colleges Hold Commencement

The commencement season in the church colleges will be a joyous season this year as unusually large classes are being graduated in many institutions. At this season of the year new gifts are announced: At Northwestern University Dr. Scott will be inaugurated as president. At Eureka College the commencement address on June 8 will be delivered by Edward T. Devine, editor of the Survey.

Pastor Trains a Prize Fighter

Rev. James Campbell Bay, pastor of the Disciples' church in Danbury, Conn., recently trained a young man in the church gymnasium for a boxing bout. His man was defeated and the whole incident has become embarrassing for the pastor. President Roosevelt tried when a young man to include boxing in the program of his Sunday school class, but found it impossible to make progress against the "conservatives" of the church. A good many young men who were chaplains in France changed their views about boxing, but they are finding some difficulty in bringing about the change in custom that they had expected would follow the war.

Gipsy Smith Stirs Atlanta, Ga.

Gipsy Smith, the well-known British evangelist, has just concluded a month of special evangelistic services in the city of Atlanta. A tent with a capacity of five thousand was provided, and when this proved to be inadequate the seating was enlarged to seven thousand and even then the crowd that came could not be accommodated. It is said that some of the most prominent people of the city were converted as a result of the meetings. A Gipsy Smith, Jr. Club with three hundred members proposes to carry the gospel to adjoining towns and thus continue the work. Mr. Smith makes no enumeration of converts, so no report can be secured as to accessions.

American Board of Applied Christianity

A round table of church methods is announced by the American Board of Applied Christianity for the period between July 1 and September 15. The studies will be carried on in the Educational Building, Fifth Avenue and Thirteenth Street, in New York. Mr. Eugene M. Camp, president of the Seabury Society of New York, an Episcopalian institution, conducts the Round Table. His courses are given to ministers and laymen of all denominations. The aim of the board of Applied Christianity is to create a Church Engineering School which shall collect scientific management methods from everywhere and dis-

tribute them without charge to those in need of them. Especially is it regarded as desirable that laymen who are set officially to manage churches and their material affairs should become familiar with scientific management laws and methods that bring success. It is stated by this board that the work of maintaining churches in America cost \$415,000,000 annually before the war, and that this amount has now increased to \$600,000,000.

Post Office Mission Is Forty Years Old

A unique feature of Unitarian activity has been the Postoffice Mission. It was started by a young woman of feeble health, Miss Sallie Ellis. She began to write letters and to mail sermons and tracts. Since then a number of others have taken up this work until the mission now has five thousand correspondents throughout the world. The past year 112,700 sermons were sent out. A number of Unitarian ministers confess that it was through this agency that they were first drawn to the denomination.

Congregationalists Ordain Lay Preachers

The shortage in the ministry has led many denominations to consider the device of building up a lay ministry. Broadway Congregational Tabernacle of New York recently ordained five of its members as lay preachers. Dr. C. E. Jefferson spoke at the ordination. Dr. W. E. Barton of Oak Park will advocate in the coming National Council at Los Angeles that this kind of thing become a part of the national program of Congregationalism. These lay preachers will continue their secular callings but will preach as opportunity affords.

Sunday Laws an Issue in Vermont

The Sunday law of Vermont was recently changed by the legislature. While preventing any recreation on Sunday which charges an admission or which disturbs the public peace, it is claimed by Rev. M. D. Kneeland, secretary of the Lord's Day Alliance, that the new law is weaker than the old. For this reason the Lord's Day Alliance fought the new bill and came near defeating it. The Congregational State Conference stands for a local option bill which will give each community the right to say what kind of a Sunday it wants. The bill that passed in Vermont was defeated in New Hampshire and in Maine. The objection to the new law is that it will permit commercialized athletic sports and moving picture shows by the device of taking up a collection, and by other methods of financing.

R. J. Campbell in America Once More

The coming of Reginald J. Campbell to America is an event of national importance in church circles. His books written during the period of the new theology controversy stand on a great many ministers' shelves. Mr. Campbell arrived on the Aquitania the other day. While he is now an Episcopalian he has breadth of sympathies, as is indicated by

the fact that during July and August he will supply the pulpit of First Congregational church of San Francisco. In these days he is sounding the mystical note rather than the theological which brought him his world-wide fame. Dr. C. Silvester Horne when a student at Oxford studied with Dr. Campbell and at that time prophesied that he would be a second St. Francis. If that prophecy was not fulfilled, at any rate Dr. Campbell has had a very large influence in the English speaking world.

Woman Question Disturbs English Presbyterians

At the recent meeting of the General Assembly in England the question of the status of women in the church was debated through a whole day. The motion to admit women to the gospel ministry was defeated by a narrow margin, pending conference with other branches of Presbyterianism throughout the world. The General Assembly carried by a small vote a statement of the equality of women in the church. It is understood that the question of women elders and deacons is to be studied for another year, and that it will be an issue at the next meeting of the General Assembly.

English Presbyterians Find a Precedent

At the general assembly of the Presbyterian church of England action was taken favoring negotiations with the state church on the subject of union. The speakers insisted that the established church had many points in its favor, but its weakest point was episcopacy. Dr. S. W. Carruthers, a physician who is well versed in church history, made an address in the assembly in which he declared there was a historic precedent for the bishops recognizing ministers not episcopally ordained. In 1582 Archbishop Grindal of Canterbury waived the matter of Episcopal ordination in the case of Rev. John Morrison, who was a Presbyterian. Mr. Morrison was given permission to administer the sacraments throughout the province of Canterbury without reordination. Dr. Carruthers declared that if the archbishops of today would be as liberal as they were over three hundred years ago, the cause of church union would make great progress. This historic incident, should it prove to have good foundation, may have a great deal of influence in England in the unity discussions, for one of the great points of contention has been the matter of reordination.

Conspicuous Methodist Missionary Leader Retires

The resignation of Rev. S. Earl Taylor, D.D., as secretary of the Board of Foreign Missions of the Methodist Episcopal church is regarded as a great blow to that organization, through which he has exercised churchwide influence in behalf of world evangelization. Dr. Taylor took a furlough last June and went to Arizona and has made some progress toward the recovery of his health. He will not be able to live on the Atlantic seaboard again, so he has presented his resignation. This action leaves Rev. Frank Mason North as the only corresponding

secretary. Dr. Taylor served once as secretary of the Student Volunteer Movement. He was executive secretary of the Centenary committee of the Methodist church. Dr. Taylor was also executive secretary of the Interchurch World Movement. It was the latter service which brought about his breakdown and continued ill-health.

Churches Discuss Disarmament

The observance of June 5 as the day to discuss disarmament seems to have been generally observed throughout the United States. In Springfield, Mass., every church in the city observed the day. The Chicago Church Federation has been strongly behind the observance of this special day, with the result that hundreds of Chicago churches had sermons on the subject of world peace and disarmament. The effect of this discussion upon the policy of the country should be decisive.

Church Federation Tries to Get Out the Vote

It is not often that a church federation would participate in a judicial election, but the Chicago judicial election this year was of such an important character that the federation sent out a call to all the churches to rally the vote at the polls. While the federation did not ask for the support of any particular ticket, it was generally understood that the Christian vote would be thrown to the coalition ticket favored by a big majority of the lawyers of the city, and against the republican ticket as presented by the William Hale Thompson organization.

Fraternalists Go to Church

Church calendars and parish papers from all over the country indicate that thousands of memorial services have been held this year in the churches in behalf of the dead of the various orders. Particularly do the Odd Fellows and Knights of Pythias participate in such services. One half of the adult men of America are outside of church membership, and most of these men belong to lodges. The preachers seem to feel that Christian strategy demands cooperation rather than opposition to these fraternalists, since in the lodge ritual some beginnings are made of a religious faith and a moral and social attitude. The Knights of Pythias in Chicago will observe their Memorial Day in a big mass meeting on a Sunday evening at which a minister of the gospel will deliver the memorial address.

Ups and Downs in Congregationalism

If all cities were like Detroit, the Congregationalists would soon take the country. The gain there the past year was forty-seven per cent. The gain in New York was only three per cent, however, while Chicago shows a loss for the Congregational forces, in spite of the strong churches that are in strategic locations in the entire area. The shift of population is one of the forces that makes it difficult for all of the churches, and in the state of Michigan this is shown by

the fact that fifty-three Congregational churches have fifty per cent of the membership of the denomination in the entire state. In the other 233 churches is the other fifty per cent. These interesting statistics were prepared by Rev. B. G. Mattison, supervisor of Congregational church extension work in the city of Detroit. He is authority for the statement that three Michigan cities have gained 840,895 in population during the past three years. These are of course the automobile manufacturing centers of the state.

Noted Disciple Judge Returning to United States

Judge Charles S. Lobingier, who has presided over the United States Court in China for a number of years, will return to the United States before the summer is over. Judge Lobingier has been a popular speaker in Disciple circles, as well as a writer, and his return is a real event in this communion. He is a powerful exponent of world peace and fraternity.

Cleveland Ministers and Billy Sunday

In 1915 a number of Cleveland ministers agitated for the coming of Billy Sunday, the evangelist, to hold tabernacle meetings. Many of the ministers would not cooperate with the movement, notably in the Presbyterian denomination of which Mr. Sunday is a member, so the evangelist would not accept the call. The question is being agitated again just now. The Methodist ministers' meeting has declared in favor of a Billy Sunday meeting and at the present time a referendum is being taken of the ministers of the city. That referendum will shortly disclose the sentiment of the Cleveland ministers.

Endowment Funds Are Shrinking

Unless church endowment funds have been very wisely invested, the chances are that there has been a great shrinkage in these funds. It is stated that the American Missionary Association, supported mostly by Congregationalists, has received the past year only \$42,000 from investments that once produced \$98,000. It is stated that the smaller rate of return is the one to be anticipated henceforth. The organization works among Indians, Negroes and other dependent peoples. The money from the churches increases its income up to \$700,000 in some years, hence it is not failing in its work, but will be compelled to raise more of its money by public subscription henceforth.

Northfield Will Be Busy Place This Summer

Northfield is an institution which was left to the Christian world by Dwight L. Moody, the evangelist. This summer there will be a series of conferences running throughout the entire summer. The seminary commencement will be held June 4-6, at which time the largest number of graduates in the history of the institution will be presented for graduation. The Young Women's Conference will be held June 24-July 1. In this con-

ference the outstanding speakers will be Dr. G. Campbell Morgan, Miss Margaret Slattery, Dr. Robert E. Speer, Dr. John McDowell and Dr. Carl Elmore. The Interdenominational Women's Home Mission Summer School, July 5-11, will consider the general theme of "Facing Our Unfinished Task in America." This conference will be followed by the Summer School for Women's Foreign Missionary Societies. July 21-28 the Summer School of Religious Education will be operated with Dr. Norman E. Richardson of Northwestern University as dean. Through the entire summer to September 10 there is a series of conferences with many courses of Bible study intermingled.

More Churchly Baptist Churches

Rev. Willard L. Pratt recently conducted the seventy-fifth anniversary celebration of the founding of his church, Stoughton Street Baptist church of Boston. One of the features in the sanctuary is an arrangement of the open baptistry with mural decorations, and the setting of the communion table in front of the baptistry in the center of the sacred platform. The pulpit is to one side. On the seventy-fifth anniversary there was an unveiling of a new mural decoration. Dr. Pratt has been responsible for a widespread copying of his ideas of church arrangement throughout the country. At the anniversary exercises he mentioned the fact that both the United States and Great Britain are now led by Baptists, President Harding and David Lloyd George. This he placed in contrast with the period when Roger Williams was banished from Massachusetts for heresy.

Methodists Fill a Theater

On a recent evening the Methodists of Chicago filled a great downtown theater, the Auditorium. The occasion was

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a great get-together meeting in which the Methodists working in other than the English language joined with their English-speaking brethren. The speaker of the evening was Rev. Ralph M. Diffendorfer. Among the many interesting facts brought out by Mr. Diffendorfer was the statement that 1,344 Methodist churches in America are working among the immigrant peoples. Mr. Diffendorfer dealt with the statement of some Methodist ministers made when the Centenary Movement was inaugurated that the accessions to membership would fall off. He showed that the past year 190,000 new members were received into the churches. Among the significant results achieved by the Centenary Fund has been the saving of the China mission from disaster. The decrease in the purchasing power of the American dollar would have brought great trouble to the mission had it not been for the help secured from the Centenary Fund.

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Bethany House, the Residence Hall for girls, maintained by the Illinois Disciples' Foundation at the University of Illinois, will remain open for the summer session, June 20th-Aug. 13th. Rates for double rooms will range from \$8 to \$15 per month, without board. Applications are now coming in. Reservations should be made as soon as possible. Board may be had from \$6 up at near by eating houses. Address all communications to Mrs. Mabel Carlock, 1306 W. Springfield Ave., Urbana, Ill.

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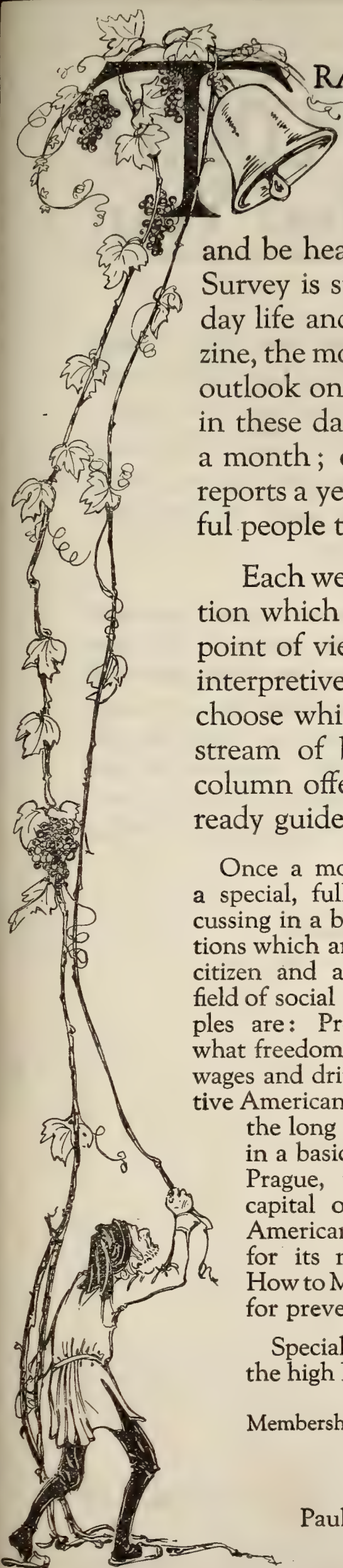
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EDITORIAL

An Order of Preachers at Large

A BIG idea presented in various forms by Dr. Joseph McAfee, Mr. William Jennings Bryan and Dean Inge is that of an order of preaching friars to make a tour of the country with a single message representing the convictions of a life-time. It was urged that by means of these "preachers at large" villages could be lifted out of provincialism, and that thousands of people who do not now go to church would go to hear these distinguished visitors from beyond their vicinity. It is on such a mission that Dr. Peter Ainslie, of Baltimore, president of the Association for the Promotion of Christian Unity, will go this coming year. Long the interpreter of Christian union and of world peace, he has been released from his pastoral duties at the Christian Temple for a year in order to devote himself to a more general ministry among the churches. This is indeed a wise procedure. While many church leaders agree as to the desirability of Christian union and would be ready to unite at once, they are compelled always to remember their backward constituencies. The village with its sectarian rivalries and prejudices is the brake on the triumphal car of Christian unity. World peace seems an entirely obvious thing to many thoughtful men. But let the average preacher poll his congregation and he will find right now a majority of his members in favor of more battleships. The leaders must go in democratic fashion to the people and convince the average man. In more than one city the people regard the church as set against the school in the matter of science and history. If our outstanding church leaders would tour our small college towns and frankly face the thought problems of the student body they could do a world of good. In the past such an itinerant ministry

either failed through lack of economic support or it profited after the fashion of many popular evangelists. An organization for the support of an itinerant ministry would dignify the calling.

The Propagandist Film

ASIDE from money-making, propaganda is one of the big motives in the production of film. Recently the mayor of Boston revoked the license of a theater which had advertised a long run for the film, "The Birth of a Nation." This film has been prohibited in various cities, and where shown has often led to clashes between the races and local trouble. The Negro citizens of Boston secured united action on the mayor to prevent the exhibition of the film in that city. The author of the scenario, Thomas Dixon, admits that besides the pecuniary interest his motive in producing the film was to arouse the nation against the Negro. The tobacco interests manage to get the film stars to roll cigarettes in all their pictures, whether the particular star has a personal use for tobacco or not. We come to know something of the bias of the newspaper and make allowance for it. We know some journals as capitalistic and some as socialistic. The journal that supports a particular political coterie has its news and its editorials properly discounted. The proper discounting of the film propaganda will be more difficult, for we are not yet well enough acquainted with the film world to make the discriminations. There does not seem to be the same consistency in the film producing agencies, for a producer will sell his medium of publicity to conflicting interests for a consideration. The use of the movie to break down religious attitudes in this country in order to further the interests of the sporting class has been the most outstand-

ing film propaganda during the year. The campaign against "blue laws" has been a smoke screen to cover an attack on the Volstead act and to open the way for Sunday pictures in commercial theaters all over the nation.

Some Religious Test Questions

THOMAS A. EDISON has started something with his test questions. His list of questions is criticized by editors and educators all over the land, indicating that few people can answer them without an encyclopedia. Men of other professions than that of an engineer have proposed questions which doubtless Mr. Edison would have some difficulty in answering. Meanwhile the preachers have seen the publicity value of the device, and they have set up some religious test questions. Sometimes this is facetious, as in a recent issue of the *Congregationalist*. When the editor asks "Which has the more deadly effect on church attendance, a rainy Sunday, or a pleasant Sunday?" he probably thinks most of us know the answer. He contributes to mirth by asking "What are the salient differences between the pulpit style of George A. Gordon and William A. Sunday?" Rev. S. Edward Young, pastor of Bedford Presbyterian church of Brooklyn, N. Y., propounds a set of questions which are partly theological in character. He wants to know, "Should a spiritually-minded person be less or more joyful than others?" He also asks, "What are some of the glaring public sins in this community?" It would be rather interesting to ask Mr. Edison who David's father was, or to inquire of him what was the leading doctrine taught by Jesus Christ. There are some kinds of knowledge with which we do not need to clutter up our minds. Encyclopedias are so accessible that we do not need to remember everything. But in moral and spiritual things we dare not depend on encyclopedias. This knowledge should ever be present in our lives. The real test questions would be those that reveal the standards of religious knowledge in the community. Some of us know that this is preeminently the age of religious illiterates.

Forgetting the Fifth Commandment

AT the close of our American Civil War Robert E. Lee uttered these memorable words: "Human virtue should be equal to human calamity." Alas, it is not always so, and letters from England indicate that the moral let-down which was so sad a feature of the last year of the war, and the year following, still continues. The riot of nudity, and the way in which ill-managed young girls imitate the manners of the courtesan, are appalling. Young women are not only ill-managed, but unmanagable by their parents. A distinguished preacher-novelist writes: "I do not know how matters stand in America, but here in England home discipline is either dead or dying. Parents have little or no control over their children, especially girls from fifteen to twenty-two. They have obtained work with good wages and are independent of their fathers and mothers. At the slightest restriction on the part of their parents

they defy them and leave home. There are thousands of such girls who live in London, often with the most disastrous results. Religion seems to have gone by the board with vast numbers of the young generation, and thousands of parents are in despair as to what to do. Latch keys for young girls are common, and indiscriminate dances are the order of the day. Without a rebirth of religion in the home and among the young there is little or no hope." If the situation is not so bad on this side, it is bad enough as is shown by the greater familiarity between the sexes, the coarsening of manners, a lowering of standards, and a cheap cynicism which deems it smart to speak of moral laws as if they were only antiquated conventions.

Finding Church Facts About St. Louis

AN organization has been formed to continue some of the city survey work which was begun by the Inter-church World Movement. This new organization has for president Dr. John R. Mott; recording secretary, Professor E. D. Burton; and treasurer, Mr. Raymond Fosdick. It has secured Dr. Frank O. Beck to make a survey of St. Louis. Great progress has been made in this work, and some important decisions have already been reached. The relation of church preferences to church membership has been studied. It has been found that the Presbyterians lead in percentage of preferences in St. Louis. The Disciples and the Episcopalians have a very low percentage of preferences. Does this mean that the two latter denominations are harvesting their children more efficiently, or is there some other explanation? Some sections of the city now have eighty per cent of the children outside the Sunday schools. The two leading Protestant denominations are the Evangelical and the Lutheran denominations. Contrary to a rather widespread impression, it is shown that Roman Catholics are considerably out-numbered by Protestants. Dr. Beck feels that the ordinary Protestant impression of Catholic strength over-estimates this religious force. The reports of the survey commission follow the churches in their migrations for twenty years back, studying the causes of the change of location and the results following the change. This migratory feature of Protestant church work has been one of the distinct weaknesses and to have a clear statement of its effect upon the church life will be of great significance. The materials when all compiled will go into a book that will be a guide to other cities when they undertake the work of discovering the exact facts with regard to the religious situation. Most cities are still in dense ignorance with regard to the trend of church development and entirely without any statesmanlike distribution of the Christian forces.

The Ever-Dying Church

ON all sides, all the time, with tiresome iteration we are told that the church is dying, if not actually dead. More often than not the statement is made out of irritation, and still more often from indifference. It must be so, since so many say so. Perhaps, after all, it is the

business of the church to die, like its Master, and rise again to newness of life and power, as in our own day it is dying to an old, inadequate individualism and rising, radiant and new-born, with a vision of the gospel of the kingdom. "The church must go," said the rather impatient hero of Dr. Dawson's story, "A Prophet in Babylon"; but, somehow, it remains. If it falls into a deep sleep, its rest is like that described by Dante—"dawn-dreams of the truth pre-sageful." When one hears the lament about the dying of the church one recalls the apostrophe of Arnold to Oxford: "Home of lost causes, and forsaken beliefs, and impossible loyalties! Apparitions of a day, what is our puny warfare against the Philistines, compared with the warfare which this queen of romance has been waging against them for centuries, and will wage after we are gone?" The church is dead! Long live the church!

The Volcano Breaks Out at Tulsa

THE relations between whites and blacks have been particularly sensitive and strained since the war. Many thousands of Negro troops have been disbanded. These men have had a trip to France and an experience that lifts them above the provincialism of their past lot. In France and England they saw more liberties accorded the black man than in America. They are a leaven today among their fellows. Negro men are in many cases making more money than ever before. Educated Negroes are editing papers in which the racial grievance has full interpretation, sometimes a partisan and bitter interpretation. At the same time the white American has become less tolerant in his social attitudes. His old-time German neighbor is now called a "Heinie," and subjected to much criticism. Unabashed by the judgment of the civilized world on atrocities in Belgium, white men organize mobs and take away the legal rights from their fellow citizens of color. It is hard to tell who is to blame for the recent terrible riots in Tulsa, Okla. One newspaper story represents a group of Negroes gathering in a newspaper office and arming a large number of black men. But it seems incredible that the fury of the white mob could be justified on the basis of any actual damage done by the blacks. Thousands of Negroes are today homeless whose attitude toward the white has always been one of respect and even of subservience. The brutal injustice of this white mob has made the problem a little harder in every large city in the land. The Negro is made sullen and suspicious. The lower element of the whites commends the action of the Tulsa mob, and sets it up as an example to be followed. It may be possible that other cities will suffer similar catastrophes this summer by reason of the tragedy in Oklahoma.

A Traffic In Widow's Tears

A FIGHT between rival groups of cab lines in Chicago has brought to light the sorrows of the poor in the time when they lay away their dead. A new group of liverymen propose to furnish carriages at half the old

rates, and insist they will make good money then. In recent times the older organization has raced the hearse through the streets at fifty miles an hour to lose non-union drivers, and has resorted to other tactics which indicates the most hardened commercialism. The cost of flowers, the fees of undertakers and the other expenses involved in the burial of the dead have all increased beyond all reason. Most of the poor families these days have a little industrial insurance policy on which they have been paying through the years. It has been the thought that this policy would give the widow an opportunity to readjust herself to the problem of life. Under present conditions most of it goes to the various people that are engaged in the burying of the dead. Reform in funeral custom must arise within the church. The present custom has much in it of empty display and pagan superstition. The burial of the dead in any large city runs into millions of dollars of expense. Already the wealthy and refined families of the city have seen the atrocious taste of lengthy hired processions and big floral displays. Often a family of social distinction will lay its dead away quietly with only the immediate friends present, and at less expense than some Irish widow will incur for a bricklayer husband. The fraternal orders have had an unhappy facility in running up funeral expense by sending considerable groups of mourners who are carried to the cemetery in hired carriages. The funeral benefits of the order are sometimes nothing, and seldom if ever enough to pay for the funeral. The pagan mind sees a great significance in the form of sepulture of the dead, but to the Christian mind the earthly tabernacle that is laid aside should need only the respectful and simple attention which love and hope and sound taste dictate.

Government Censorship of the Press Relaxed

DURING the war and in the days immediately following, the mailing privileges were taken away from certain socialist and radical papers. In this matter the government acted more upon European traditions than upon American. Our fathers wrote into the bill of rights the doctrines of free speech and a free press. From this lofty faith we have of late sadly apostacized. One does not need to agree with the Liberator, the New York Call or the Milwaukee Leader in order to wish them freedom to state their views. The suppression of these papers has made more social radicals in this country than their free circulation has ever done. The principle involved in forbidding the circulation of journals displeasing to an administration is essentially vicious. By this means a dictatorship keeps itself in power in Russia. In more than one Latin American republic has the limitation of freedom been the support of of tyranny. A democracy does not take the attitude of letting its political leaders do the national thinking. It is of the essence of democratic faith that the ordinary man's thoughts will be of service to the whole group. The test of his ideas is not to be found in some government bureau, but rather in the forum and the printed sheet. Error can always be answered. It is in essence weaker than the truth. Prejudice may blind the eyes of a nation for a time, but in the long run truth will prevail.

Dante and Today

SIX hundred years ago, September 14, 1321, the mighty spirit of Dante escaped from exile into the homeland of the soul, free of its foes. In Italy, in all lands where men love the things of the spirit, his name will be recalled with fragrant memory, and new tribute paid to his genius. He lived a troubled life in a stormy era, but the wonderful fourteenth century can hardly be reckoned among the Dark Ages, having had Thomas Aquinas for its theologian, Francis of Assisi for its saint, and Dante as its poet. It was a morning hour, when ideas from old Greek learning floated like pollen on the winds, quickening the human mind for new adventure.

There are classic men as there are classic books. A classic man is one who, living deeply in his own age, discerns the eternal in the midst of time, and speaks to all ages. Carlyle called Dante "the voice of ten silent centuries," and Ruskin thought him the central man of all the world, as representing in perfect balance the imaginative, moral, and intellectual faculties, all at their highest. For Dante the physical is the fleeting, the spiritual is the real. He saw time under the forms of eternity, and in a day of vanishing materialism, with its shadow of fatalism, we exult in his high assertion of the freedom and sovereignty of the human will, by one whom Lowell calls "the highest spiritual nature that has expressed itself in rhythmical form."

Tennyson faltered where he firmly trod, and stretched lame hands of faith, faintly trusting a large hope. Not so Dante, who began with faith and by his longer flight attained to a vision of the Most High, whose faith still lights the world with its splendor. If Shakespeare is world-wide, Dante is world-deep. Homer sings of the heroic deeds of men; Dante lays bare the soul to learn the meaning of life and the issues of character in a moral universe. For that reason, when we enter the mystic cathedral of his thought,

The tumult of the time disconsolate
To inarticulate murmurs dies away,
While the eternal ages watch and wait.

Is Dante a safe guide in these our years and times? In some respects, Yes; both for the revelation of his insight and the spiritual achievement of his experience. Take the last first. The story of his life furnished materials for what the Greek poets would have made a black tragedy. Born of knightly blood, dowered with brilliant genius, an unsullied patriot, by the fickle gust of fortune he was deprived of city, home, family, position, property, and doomed to lonely exile under threat of death. Bereft of those very things, the loss of which other poets have held made life a disaster, he turned his thoughts inward, and by fellowship with God won victory over malignant fate. If ever man was the sport of hostile forces it was Dante, but he was master of his soul by the grace of God.

Such is the power of the human will, reinforced by the faith of a Christian and the vision of a mystic. "God alone is great," said the theologians. Man is great, too, said Dante; he is no worm of the dust, but can be captain of his soul. No doubt this is his chief affinity with our age, which is the Age of the Will, when man is discovering that

he can rise above environment and make a world fit to live in. Today we refuse to bow, fatalistically, to ancient evils, the playthings of forces we can neither define nor resist, like Macbeth and Othello. No; having spent a century in extending our knowledge of the universe, man is turning to a study of himself, to learn the laws whereby he can control his own acts, and shape his world and his destiny. But he will fail and end in confusion, unless, like Dante, he lays hold of the power of spiritual vision.

As for the bottomless, hopeless Inferno of Dante, it is as obsolete as his astronomy, but we dare not ignore his moral insight. The thesis of the Inferno is that we are not punished for our sins, but by them, each after its kind. Sin is hell, here and hereafter. If sin is eternal hell is eternal. But the dogma of eternal sin is a hideous blasphemy—unless we are ready to admit divine defeat, and bow to something which divides divinity with God. But for one grave defeat the Purgatorio of Dante would be what Dean Stanley called it, "the most religious book I have ever read." Christ is left out. In His place stands the shining figure of Beatrice, the lovely embodiment of the beauty and purity at the heart of things. It is salvation by a system, not by a Savior; by a process rather than by a person. One misses the warmth of fellowship, and the glow of spiritual immediacy, which is the glory of Christian experience in our day. Deeming fellowship with Christ and self-forgetful service the way of redemption, we do not think of life as a moral gymnasium in which souls toil at the behest of a self-centered salvation.

Perhaps, after all, there is a truth in the idea of purgatory which we have missed, because of the abuses to which it has lent itself. There is nothing in the physical ordeal of death to disinfect, much less to petrify us, morally. If the complete personality of man survives there must be some way of purification after death, else no mortal will be saved. No one of us may ever hope to attain the final goal of union with God while he is as imperfect as the best man knows himself to be. In such matters one may not be dogmatic, and there need be no less of moral urgency; but the Great War, cutting off so many millions of young men without conversion and the offices of religion, has profoundly modified our outlook upon the destiny of the soul. There is need of clear thinking here, and we must bring a Christian heart with us to the grand investigation.

Alas, we who live in the dim country of this world are dazzled by the blinding vision of the Paradiso, which in majesty of thought and sustained loveliness of expression is unrivaled in all literature. It is a theodicy, august, subduing, overwhelming, and we stand in awe of it.

There is a light above, which visible
Makes the Creator unto every creature,
Who only in beholding Him has peace.

Beyond this vision faith, even when glorified by great genius, cannot fly. It is the ultimate beatitude, timeless, spaceless, "light intellectual full of love; love of true good full of joy; joy that transcends every sweetness"; where faith is lost in sight and God is all in all.

Here vigor failed the towering phantasy;
But yet the will rolled onward, like a wheel
In even motion, by the Love impell'd
That moves the sun in heaven and all the stars.

Eugenics

A Parable of Safed the Sage

THERE Is a Good Woman Who seeketh every now and again a New Tail for her Kite, and among the last of these Appendages is the Science of Eugenics. And she came to see Keturah, and besought her that she would bring Safed and hear a Famous Woman Lecturer on Eugenics. And she said, Safed will not be disturbed if there be no other men.

And we went, I and Keturah, and I sat back, but I saw and heard all that was said and done.

And the lecturer told how many Defective children were born, and how many Morons were born, and how many children were reared in Unwholesome Surroundings, and how the world was on the Toboggan because no one had known the Science of Eugenics. And I am afraid that most that she said was true.

And the women sat around her, and listened with all their ears, and felt the importance of what was said.

And as we went away, Keturah inquired of me, saying, What didst thou think of it?

And I said, It was a fine example of the waste of Good Stuff on people who have no need of it, and furthermore, it dealt only with the Negative aspect of the question.

And I said, I hope the recording angel did not notice

a little smile that I had all to myself when I looked over that bunch that listened to the lecturer. For a majority of the women were unmarried, and quite unlikely to marry. And a majority of the others were widows, and likely to remain widows, and a majority of the others were married and childless and some of them more likely to remain childless than to remain married. And as for the rest, they averaged about three-quarters of a child apiece, and that fraction was a Puny and Badly Pampered Fraction. And I mentally applauded the heroic resolution of that Whole Bunch that they would do nothing to add to the number of badly born children.

And I said, But thou, Keturah, who knowest mighty little about Eugenics, hast practiced it in the positive way. For thou hast given unto the world Five Strong, Healthy children, and these have married other five, and unto these God has given other children. Thou art the mother of more good, wholesome, promising American manhood and womanhood than that entire Bunch.

And Keturah said, Nay, I know Very Little. I have hardly understood before the meaning of the Word Eugenics

And I said, There is too much of our preaching which stoppeth with telling what ought not to be done. There ought to be fewer defective and poorly born children, but there also is need of good strong and well born children. And thy Eugenics has been of the Constructive sort.

By Joseph Ernest McAfee

Commerce

TO buy and not to sell is robbery.
To sell and not to buy breeds poverty.
The gold you hoard from selling in excess
Is naught but yellow dirt, enriches none,
For only riches spent are truly worth.
The goods you hoard from buying in excess
Can only feed a gourmand, satisfy
A gluttony, consumption that consumes
Consumer. Use and usefulness alone
Determine values. Money made an end
Is folly's compensation to a fool.
The profiteering robber robs himself
At last; the miser makes his own self poor.
Exchange is law. He violates the pact
On which society subsists, who gets
And does not give, or gives and does not get.
Who gives and naught receives buys his soul's bliss
With pauper's blight. Who gets and never gives
Himself the pauper's part accepts, and breeds
A pauper soul. To bid for private good,
To join the scramble after place and pelf,
To rush the trough, and thrust the other swine
Away, is swinish greed, a bestial mood;
To strive, and count the cost in common gains,—
To share, is labor's full and glad reward.

Justice

THE practice and the sense of justice, that
Is democratic virtue sublimate:
To put one's self in others' place, to feel
As they must feel, to thrill with high desire,
Or low, as they must thrill, to strain and tug
As they must tug against temptation's pull;—
And then to judge, and hold the verdict firm,
Accept the palliation and the guilt;
No favors sought nor won, no winking eye,
No simp'ring, whimp'ring, fawning, suppliant plaint,
No weak misyielding to the weakling's whine,
Compounding cowardice by coward grace!
The while where's God? Not sitting potentate,
Not clothed in majesty, not scepter'd, crown'd,
Now smiling, frowning, as caprice may tick.
God is God-Man, his bone, His bone,
His flesh His flesh, his toil emprise divine.
The rev'ence due,—no puling spawn of fear,
But brother's clean respect for brotherhood,
The mercy meet,—no reckless benison
Of easy despot throned in blissful might,
But even-handed, level equity,
The dispensation of the right, no taint
Of privilege, the contrite suffering
For sin, the good on high because the good.

The Episcopal Church and Industrial Relations

By William B. Spofford

NOT long ago a debate was held in Baltimore on the question, "Does the Episcopal Church Stand for the New Social Order?" A liberal clergyman took the positive side, while the negative position was defended by a layman who had left the church because he felt it to be hopelessly reactionary. Both made out a clear case. Both won. The clergyman proved beyond question that the Episcopal church was for a social revolution. He consumed all of his thirty minutes in reading startling manifestos and resolutions issued by groups of Episcopalians, official and unofficial. The layman spent his time in relating reactionary deeds, and the lack of any deeds at all, ending his argument by saying that the church should be judged for what it was, not by what its officials said it was. In the rebuttal the clergyman carefully side-stepped these deeds by reading more resolutions, while the apostate confined his rebuttal to the simple statement that words alone would never save society.

Certainly if one is to judge the Episcopal church by its official pronouncements there can be no doubt as to where it stands. As far back as 1913 the general convention, the official legislative body for Episcopalians, passed the following resolution:

Whereas, the moral and spiritual welfare of the people demands that the highest possible standard of living should everywhere be maintained and that all conduct of industry should emphasize the search for such higher and more human forms and organization as will generally elicit the personal initiative and self-respect of the workman and give him a definite personal stake in the system of production to which life is given; and

Whereas, injustice and disproportionate inequality as well as misunderstanding, prejudice and mutual distrust as between employer and employe are widespread in our social and industrial life today; therefore be it

Resolved, the house of bishops concurring, that we, the members of the General Convention of the Protestant Episcopal church, do hereby affirm that the church stands for the ideal of social justice and that it demands the achievement of a social order in which the social cause of poverty and the gross human waste of the present order shall be eliminated; and in which every worker shall have a just return for that which he produces, a free opportunity for self-development and a fair share in all the gains of progress. And since such a social order can only be achieved progressively by the effort of men and women who in the spirit of Christ put the common welfare above private gain the church calls upon every communicant, clerical and lay, seriously to take part in the study of the complex conditions under which we are called upon to live, and so to act that the present prejudice and injustice may be supplanted by mutual understanding, sympathy and just dealings, and the ideal of thorough-going democracy may be finally realized in our land.

The criticism is often raised that resolutions passed then are meaningless today, since those were "safe" days when it was possible to issue resolutions without running the danger of being understood. We counter with the report of the Lambeth Conference of last summer, unofficial it

is true, yet carrying official weight with members of our church. There the bishops call upon the church to "seek to make the outward order of society an embodiment of Christian justice and love" and to that end they demand a "fundamental change in the spirit and working of our economic life." It is of course quite possible to say that this might mean almost anything from the fundamental change that Judge Gary is said to advocate to the sovietism of Lenin. It is suggestive rather than direct, and yet it is reasonable to suppose that these bishops, among them a number of Americans, had something more in mind than putting patches on outworn garments.

ORGANIZED INDUSTRIAL IDEALS

With these resolutions sanctioning their activities there are two organizations in the church working for the new social order. The older group is the "Church Socialist League," which has been carrying on a propaganda work for a number of years, issuing a quarterly called the "Social Preparation," and getting out various tracts and pamphlets. Before the war there was room enough in this group for all with a social point of view. But with the war came the inevitable split between the pro-war radicals and the pacifists, which resulted in the formation of a new society called the "Church League for Industrial Democracy." Pink was chosen as their color instead of red, not because its organizers became less radical than they had been previous to the war, but because they wanted the support of those in the church whom they thought would rally under a banner labeled "Industrial Democracy," but who were repelled by the cry of the socialists for revolution. Both groups have been working side by side without bitterness; the socialists simply being convinced that in the long run an uncompromising position will be judged the more successful, while the new group is of the opinion that the immediate gains will justify moderation. The Church Socialist League has continued to publish their quarterly, the radicalism of which is very pronounced, and does what it can to defend the clergy who get into trouble because of their radical activities—men like Bishop Paul Jones and Irwin Tucker. The Church League for Industrial Democracy has gained steadily in numbers since its founding until it now has enrolled over four hundred members, including sixteen bishops. A number of conferences have been held, pamphlets have been sent to the clergy setting forth its claims, and a secretary, who gives all of his time to the work of the society, has been sent about the country presenting the message of the league to various groups, especially college students.

Aside from these two organizations, whose combined memberships hardly number six hundred, one can see little in the Episcopal church that indicates a serious intention of working for that fundamental change demanded by its bishops at Lambeth. Individuals there are who

are doing all they can, but the way they are treated by the church succeeds only in emphasizing the difficulties of their task.

BISHOP WILLIAMS' LEADERSHIP

One does not have to hunt for cases. The recent one of Bishop Williams, for example, is typical. He is the one outstanding preacher of the Episcopal church, recognized as a great prophet by all Christians. This spring he delivered the Lyman Beecher lectures on preaching at Yale University, an event which places him among the immortals as a preacher. I am told by a man who attended that he has never seen such enthusiasm manifested in a classroom as was shown by the students at these lectures. Finishing his series at Yale, Bishop Williams went to New York where he delivered the substance of one of these lectures in a sermon from the pulpit of St. John's cathedral. A newspaper account of the event reads as follows:

The atmosphere was charged with electricity, mostly antagonistic to the preacher. Many hearers gave complete evidence of revolt against the opinions coming like thunderbolts from the pulpit, and more than a dozen walked out to show their disapprobation.

The following Sunday the newly elected bishop of New York, fearing, evidently, that people might have the impression that Bishop Williams represented the church, denounced him in no uncertain terms from the same pulpit. At the convention of his diocese held in Detroit the following week, Bishop Williams again called upon his church to stand firmly by its resolutions and manifestos. It was not a radical address. He merely quoted the resolutions and pronouncements of various Christian bodies on social and industrial subjects—the Canadian Wesleyan and the Canadian Presbyterian Assembly, the declaration of the Methodist Episcopal bishops, the Catholic Welfare Commission, the Social Creed of the Churches, the Lambeth report on Christianity and Industrial Relations—ending by stating that the church must either choose to back up these opinions or choose money, but that in his opinion it could not have both. This address resulted in such drastic criticism that Bishop Williams, rather than embarrass his diocese, offered then and there to resign, an offer which, fortunately for the reputation of the Episcopal church, was turned down. But what conclusions will be drawn from the fact that a church which professes to want a fundamental change in our economic life compels one of its most distinguished bishops to offer his resignation because of his liberal opinions? For anyone who knows anything about radicalism must understand that Bishop Williams belongs to that group whom socialists call "sincere but sentimental bunglers." When the church treats Bishop Williams—a liberal—in this way, one can imagine what would happen to a man who believed sufficiently in a fundamental change to do something besides preach about it.

Another affair which brings out the reactionary position of the church is that of Dr. Bernard Iddings Bell, the president of St. Stephen's College. A few weeks ago "The Churchman" reported an attack upon him by Dr. Cummins, a rector in Poughkeepsie, N. Y. A social and eco-

nomic heretic was the charge. Yet this attack by a man who is known as a militant conservative is not as significant to my mind as the defense of Dr. Bell by another Poughkeepsie rector who rushed to Dr. Bell's defense with the statement that "Dr. Bell is no more of a socialist than I am." A true statement, doubtless, yet one that certainly conveys the impression that nothing could be said for a man if his enemies could prove such a charge to be true. An unimportant event, yet one that does show fairly accurately the mind of the Episcopal church on social questions. "Reform as much as you please, but go any deeper and you are in trouble."

This same issue of "The Churchman" reported a tremendous mass meeting held in London, sponsored by the Life and Liberty Movement, and presided over by an archbishop, at which clergymen who are avowed socialists called upon the church to ally herself with labor to bring about a revolution. Yet here this same church forces a bishop to offer his resignation because of his liberalism, and his friends rush to clear the name of a man who has been called a socialist. Of course socialism is but one way of bringing about that "fundamental change," but it is a way that is advocated by many brilliant thinkers and one would think that the church might tolerate a few in its ministry who subscribe to its tenets.

DEAN LADD AND BERKELEY

The case which to my mind best illustrates the unwillingness of the church to live up to its professional teachings is that of Dean Ladd and the Berkeley Divinity School. Dr. Ladd was elected the head of the school in 1918. At the time of his election there was a good bit of opposition to him on the part of some of the older alumni because of his interest in social and economic questions. He had been known to recommend Bernard Shaw, Wells and Tolstoi to students, was a member of a society which believes that men should have an intelligent understanding of socialism, and the report had gone out that a copy of "The New Republic" had been seen on his desk. But the younger men were as strong for him as the older men were opposed, and for exactly the same reasons. When I make these generalizations it will, of course, be understood that there were exceptions in each group. But in a general way the older alumni were opposed to his election while the more recent graduates were for him. There is significance in this fact, I believe, especially during these days when the question of securing men for the ministry is so much discussed.

College students can be divided into two camps. The majority are those who look upon their education as an investment which is to bring a dollars and cents return, the more dollars they get and the sooner they get them the more successful they will consider themselves to be. They have been Americanized into money-making machines. The minority are those who are conscious of being debtors to society. Their one desire is to serve. I have spent hours with these men discussing what fields they will enter. Most of them know that the world is in a mess, and, in a way that is fortunately characteristic of youth, they feel that they are the ones to put it right. But strange to say few of them choose the ministry. Why? Because no man can go

through college these days without realizing that the big problems are social and industrial. This realization, combined with a passion for unselfish service, means that a man has entered upon that stage of mental development which for convenience we call liberalism. The church, with its ignorance of present day problems, has few attractions for these men. Those that do enter the ministry have a picture of the church as it should be in their minds; seeing faults, certainly, but sure that the faults can be eradicated if a few of them work from the inside. Naturally men of this type, who dominated the life at Berkeley, were keen for Ladd. No young man could be anything else. He has vision. He sees the evils and is anxious to have them corrected. And above all, he is a great teacher; one of those rare men who considers a mind as something to be developed by the owner, rather than molded by a professor. In any case the young men were enthusiastic enough about him to put him over as dean in spite of considerable opposition.

"SPAWNING PLACE FOR BOLSHEVISM"

Ladd made no changes at the school. The intellectual atmosphere of Berkeley has always been honest and liberal. Men and women of authority in various fields were invited to address the students as they had been in the past. The new dean did start a Sunday evening discussion group at his home, more of a social affair than anything else. But there was generally someone there worth listening to; Margaret Bondfield, Robert de la Mere, Irwin Tucker, John Spargo, Jessie Wallace Hughan—people liberal enough to develop the suspicion already latent in the minds of the townsfolk, that the school was becoming a center for radical propaganda. Things came to a head with an address by Mr. Wilfred Humphries, a former member of the Y. M. C. A. staff in Russia. He had delivered the same address on the Russian situation in most of the eastern colleges, but this did not prevent his presence at Berkeley being made the occasion for a public denunciation of the school, and especially the dean, in the local paper. For several days the one paper in the town ran scare heads across its front page denouncing Berkeley as a "spawning place for bolshevism and radical socialistic principles." As a result of the articles, and the petty small town gossip which naturally developed, Dean Ladd, wishing to clear up the matter, asked the trustees to appoint a committee to investigate the teaching of the school. The whole matter should have been settled in a week, but the committee gave six months to the task and then issued a typical church document, one of those beautifully balanced affairs which damned with faint praise. Instead of meeting the issue, which was whether or not the faculty of Berkeley were fit men to entrust with the education of men seeking the ministry, the report simply suggested that Dean Ladd prevent future criticism by giving up his membership in the Church League for Industrial Democracy, a society which they admitted advocated principles which would solve our social and industrial problems in a Christian way, but which they as citizens of the world thought it unwise for him to advocate "because of the present state of the public mind."

Dean Ladd has held his ground. He is still dean and will remain dean in spite of the attempt of men prominent in the church to "starve him out." Several people who have been lukewarm towards the church because of its reactionary tendencies have rallied to him, and have been won back to the church because they have found in him one man willing to stand firmly for principles regardless of consequences to himself. Men and women prominent in national life have come to his aid—Robert Gardiner, Winston Churchill, Learned Hand, Dorothy Straight, Lucy Sturgis, William Draper Lewis, Frank L. Polk, Caroline Ruutz-Rees, William F. Cochran, Mary Simkhovitch and many others. So his fight is a winning one. But regardless of the outcome, the fact remains that he has been compelled to fight church authorities for the right to do those things which the church officially instructs him to do. The general conventions of the church and the bishops at Lambeth have set forth ideals which, if applied to our life, would make the outward order of society an embodiment of Christian love and justice. If these ideals are to be carried out it is obvious that every opportunity must be given to the young men offering themselves for the ministry to fit themselves for leadership by a serious study of the problems involved. Dean Ladd, realizing this, has tried to bring Berkeley into tune with the new day by giving the students there this opportunity. Yet those who have publicly praised these words about social justice have secretly fought one who has tried to make the words a reality. Dean Ladd has taken his stand squarely upon the platform built by the church, and he has found his enemies among those of his own household.

SOME PROPHETIC VOICES

These cases indicate what invariably happens to a man who believes in an honest-to-goodness way that society must be ordered differently before it can be called Christian. It would be easy to speak of others. Paul Jones, for instance, was compelled to give up his work as the bishop of Utah because he stuck to opinions in 1917 which those who did the driving shared until it became unsafe and are now advocating again since opinion is swinging that way. He, too, took his stand at a time when it was unwise because "of the state of the public mind," and resigned from his diocese at a special session of the house of bishops held in New York in order to save the face of the church. In his case there is good authority for the statement that his pacifism gave his enemies an opportunity to get rid of a radical social thinker. Since then he has been doing work outside the church as secretary for the Fellowship of Reconciliation. A case of throwing the fish out of the boat into the pond.

There is Mercer Johnson, forced also to take up secular work because he refused to comply with the request of one of his vestry "to run the church like a grocery store—give people what they want." There is Harold Brewster, asked in a nice diplomatic way to give up his work in Bisbee, Ariz., for protesting against the now famous Bisbee deportations. There is the protest that has been raised against Percy Stickney Grant of the Church of the Ascension, in New York, for conducting a forum where modern

problems are frankly faced; and the criticism of Dr. Guthrie, who met the challenge of a group of unemployed who marched into his church in the Bowery one Sunday morning in order to show up the hypocrisy of Christianity. The challenge was met with food and a warm bed instead of fatherly advice, and the "hoboes" who came to St. Mark's-in-the-Bowery singing the wobbles' song, "We'll eat pie, bye and bye, in the sky," left the service singing "Onward Christian Soldiers." For six months Dr. Guthrie has been feeding and housing such men as these in the parish house, doing everything possible to get them work. But instead of being supported in this work by the church he has received nothing but the nastiest sort of criticism—"publicity seeker," "one of Guthrie's shows" and comments of that sort. And finally there is Irwin St. John Tucker, a priest who loves the church passionately, a man gifted as few men are, yet forced to use his talents outside the church, since the church fears that its respectability will be contaminated by his radicalism.

THE CHURCH'S POWER

Just as during the war the church met the criticism that Christianity had failed with the statement that it had not failed since it had never been tried—a statement more condemning than the original charge—so now the church meets the charge of being reactionary with the statement that it is less so than other groups. Which I think is true but beside the point. Certainly the church is less reactionary than other groups—lawyers, doctors, politicians, and most American labor groups. But the Episcopal church believes, as these other groups do not, that God has endowed it with power to establish a rule of righteousness. Its bishops, blessed with the guidance of the Holy Spirit by the laying on of hands, were inspired to issue a statement

demanding that society be reorganized. One would suppose that the clergy would take up the work in earnest. Yet why they do not is obvious. Many of them are social thinkers; some radical ones. But they do nothing and call it expediency, when in fact their inactivity is due to the fear of losing their churches. The pew controls the purse-strings, and the pew is very well satisfied with the world as it is; especially the Episcopal pew. So when the issue is between the senior warden and the Spirit speaking through bishops most of the clergy feel obliged to side with the warden. The immediate returns are greater and the majority of them have children to feed. "Consider the lilies" is all right, but there is one problem that Jesus didn't face—a wife and three or four children.

As a result the Episcopal church as an organization does not stand behind its own teachings. No one is to be blamed. It cannot and continue as it is organized at present. Millions of dollars are required each year for operating expenses. The people with surplus enough to supply these funds are not going to allow the church to denounce the system which makes their surplus possible.

Does that end it? Perhaps, but it should not. Those in the church who stand for the new order can follow St. Paul and refuse to eat unearned bread. He found time enough to do productive labor and at the same time accomplish something as a Christian missionary. It is possible to be a Christian without a salary. It is even possible to be a preacher without a pulpit. It is possible to make Christianity the great adventure that it once was. God is with those who dare. So are young men. I'll warrant such an interpretation would end the discussion as to why men do not enter the ministry. A foolish suggestion? Perhaps. But how we need some of the folly of St. Francis and his band of Little Brothers.

Us Missionaries

By George Gleason

WHAT do you people at home expect of us missionaries?

You first of all expect us to have iron constitutions. You swing us around through different states, asking us to spend night after night on sleeping cars working between the jumps long hours that would disqualify us for membership in any labor union. You expect us to wake up smiling, rosy, and clear of mind. The tired looking missionary has no welcome on your platforms.

You expect reports of innumerable modern miracles, like Sherwood Eddy's story of the three boys in his Bible Class twenty years ago in India: Azariah is now Bishop of 40,000 members of the Church of England; Abraham is Bishop of the Syrian Independent Church. Last year he invited Mr. Eddy to speak to the largest Christian audience in the world—30,000 people gathered in a palm leaf pavilion which they had erected with their own hands to keep off the sun. The third boy, an outcast pariah, became

Moderator of the General Assembly of the South India Church which has united five of the great independent Protestant denominations.

EVANGELISTIC MIRACLES

You expect us to report the development of men like my mechanic associate in Osaka, who came on our Association staff at the age of eighteen, a horny-handed worker in sheet iron. While he was out on his bicycle collecting membership fees he originated and organized an evangelistic band, signed up eight members, and had his constitution mimeographed before the General Secretary and I knew anything about it. This band now numbers thirty-five. They preach on street corners in winter, and at the seashore and in the parks in summer. They were once stoned by the Buddhists, when speaking to a great crowd from the municipal bandstand. I saw them one evening when they were "compelling them to come in" to an evan-

gelistic service in a small chapel. In a busy section they beat their drums and clanged the cymbals. When the crowd gathered, one of the members shot out a four-minute speech on the value of Christianity to the nation, and announced the meeting. The drum major then started toward the church while his accomplices gathered around the little group of curious people and shooed them along into the chapel. By such methods I have seen them fill a half empty church. In the spring and fall Kimura takes his band to the top of a hill overlooking Osaka and during the midnight hours they pray for the regeneration of our great wicked city.

You want us to be statesmen. At anybody's request you expect us to speak on the most intricate international problems. Your newspaper reporters wish us to make sensational remarks on delicate political situations and you expect us to commit no indiscretions. Recently when I spoke in Chicago on American-Japanese relations, I tried to interpret Japan's actions in the Far East as an adolescent effort to develop a Monroe Doctrine for Asia, similar to our American principle. A newspaper editor commenting on my diplomatic effort remarked: "We trust that the gentleman representing a great Christian organization will be put on ice by those in control until his symptoms can be properly diagnosed."

INTERESTING TO ALL, OFFENSIVE TO NONE

Before Rotary Clubs and at Chambers of Commerce we are asked to speak on international trade, foreign exchange, and business methods; and then at Sunday schools to tell all about the curious customs of "the natives."

You expect us at a moment's notice to give Bible talks which for eloquence and moving power will immediately put in the shade all local talent. You expect us to be interesting to all and offensive to none. Even the most conservative and the most liberal must find the missionary "sound."

You who are editors expect us at any time to write a "nice readable article of two thousand words" which will help sell the magazine. You do not care what we write about as long as it reads well.

You expect us to have fresh ideas on the management of most everything in the home land, as well as on the regeneration of the part of the world we are working in. I have sat for hours and poured into my sympathetic heart, the social, religious, and educational problems of America. I sometimes honestly wonder why, with the indescribable needs and miraculous open doors of the Far East weighing down my soul, America's load must be added to.

I have discovered that you do not expect us to be authorities on dress, carburetors, or the conduct of afternoon teas. We fortunately are not required to shine as social lions. I recently heard of a group of missionaries who on their field were for the moment disrupted over matters of social etiquette. I have never found that you home people look to us for any leadership of this sort.

After analyzing your expectations of us, I wonder if we missionaries should not build on these ideals and become the sort of people you believe us to be.

The Lion in His Den

By Lynn Harold Hough

IT was a delightful summer day. The Lion was in the spot we called his outdoor study. It was a big porch looking out on the rear garden and so sheltered from observation and secure in a certain fine quiet. Vines were clambering all about. The tables were full of books and magazines. The couch upon which my friend lay was so placed as to be near to pretty much everything he could possibly want. The green grass outside was full of a certain rich beauty. And the flowers in the garden tossed their heads in a gay riot of color. The Lion looked up as I came in from the heat and the rush of the life outside.

"The world is too much with us," he quoted with a smile. "Come and brush the dust out of your mind, and see what a little quiet will do for the lines on your face. There's a little bit of the Middle Ages hidden in this garden. It's warranted to take you out of the hectic life of the twentieth century. Come and try it."

I looked down at his face with a bit of half wistful envy. There was such a curiously vital quiet about him. And his eyes had deep wells of spiritual content.

"It isn't the garden," I said, "it's you. What would the thirteenth century be without Saint Francis?"

But he would have none of my praise, not even when indirectly expressed. He picked up a book which lay beside him.

"I've been reading about the middle west," he said. "It's rather right to call it the Valley of Democracy, isn't it?"

"Sinclair Lewis would call it—" I began.

My friend interrupted. "Why read Sinclair Lewis when you can read Vachel Lindsay? Why read the literature of scorn when you can read the literature of understanding? Why read about the old clothes of the middle west when you can read about its awakening spirit?"

"You are fairly keen about Vachel Lindsay, I observe," I suggested.

The Lion responded at once.

"Well, rather," he admitted. "You see when Edgar Lee Masters wrote the Spoon River Anthology I began to fear that nobody would really tell us about the Mississippi Valley who had felt the beat of its heart. The ugly things and the sordid things and the hot beastly things were seen clearly enough by Lee Masters. But the thing which gives wings to this great inland country he did not see at all. Then Vachel Lindsay showed us the other side of the picture. All the while you knew that he was looking at something very noble and very full of lofty promise even when he gave a hint instead of a description. He had all sorts of sympathy. He could take you on a sudden trip into the barbaric soul of an untutored race and let you see its spirit reaching out toward spiritual heights. He could bring the quality of a civilization with a thousand delicate dreams of beauty into the night dullness of a Chinese laundry. He could set the hopes of the Salvation Army to high lyrical music. But best of all this democrat of cosmopolitan sympathies felt the possibilities and the promise of the great middle west. He did not patronize it. He

did not analyze its weaknesses with cynical scorn. He listened to the beat of its heart. He watched the play of its mind. He felt the outreach of its spirit. And all the while he was finding more to believe in and care about, more upon which to build a great hope. He knew that sometimes the Valley of Democracy is inarticulate. But he was sure that it was not empty of meaning. He was convinced that it was rich with unexpressed idealism and laden with uninterpreted dreams of beauty. He brought to the middle west the simple reverence of a child of genius. And so the great wide land began to tell him its secrets."

"Walter Pater would have seen very little of all that in our western plains with their ugly little villages," I remarked when the Lion had paused for breath.

My friend lay silent for a moment with a little wrinkle of thought upon his brow.

"You are right about Pater," he said at length. "Marius the Epicurean would not have found the middle west a homeland for his spirit. But that is just the limitation of a type of mind so sophisticated that it can only recognize beauty in certain stately garments, and a taste whose disciplined self consciousness can only recognize charm in a marble finish. There is a touch of decadence about the refinement which cannot pierce the rude realities of a rugged and growing country to see the sound and strong spirit which moves through its life with a rhythm all its own. There is a variety of classic taste which consists principally in despising what does not conform to its own rules. And it comes at last to lose all contact with the creative realities of the human spirit. It is only when classic taste is wedded to the endless expectations and the exhaustless hopes of the romantic spirit that a man is safe. Without this the classic mind comes to a hard rigidity at last."

"You are making a good many concessions considering your own austere taste in a good many matters," I ventured.

The Lion smiled easily.

"Some day we'll learn that there is no reason why sternly disciplined taste cannot be combined with hearty human sympathy," he declared.

Then a light came in my friend's eye. He moved a little restlessly. And then he spoke the words which ended our talk for the day.

"Can't you see it?" he asked. "Here we are with all sorts of people from everywhere living together. Think of all the traditions. Think of all the dreams. Think of

all the varied capacities. Think of all the kinds of mind. And here we are in the wide spaces of the middle west busy with the great adventure of living and thinking and making a republic of the mind and heart. If we respect each other and try to travel the wonderful paths from mind to mind and keep dreaming our great dreams and hoping our great hopes, at last something very fine and beautiful is to come out of it all. It requires faith. And expectation. And insight. And patience. And the fire kept burning in one's own heart. If you listen to the life of our great plains you will hear wonderful sounds. For it's turning into music after all."

I went away quietly quoting to myself the lines of Lindsay:

"Look in your own heart, she said,
Aladdin's lamp is there."

VERSE

To the Master-Poet

O MASTER-POET, give utterance to Thy song!—
This overflow of Thy creative heart,
Lilting in mine with joyous lyric art:
To Thee these inward cadences belong.
Sing to be heard despite the strident throng,
Filling Thy world with discords of the mart.
Sing Thou, above life's plaintive minor part.
So let Thy love o'erflow my heart in song.

Not, O my God, that I would heedless be,
While men strive, eager, hollow-eyed, and thin,
Grasping for larger life, yet scorning Thee,
The Source of Life, Thine increase from within;
But, Lord, how can I help such to be free,
Till Thou hast freed the wings of song in me?

ELEANOR INGLE PILSON.

Prayer for a Little Home

GOD send us a little home,
To come back to, when we roam.

Low walls, and fluted tiles,
Wide windows, a view for miles.

Red firelight and deep chairs,
Small white beds upstairs.

Great talk in little nooks,
Dim colors, rows of books.

One picture on each wall,
Not many things at all.

God send us a little ground,
Tall trees standing round.

Homely flowers in brown sod,
Overhead, thy stars, O God.

God bless, when winds blow,
Our Love, and all we know.

FLORENCE BONE.

Contributors to this Issue

WILLIAM B. SPOFFORD, a clergyman of the Episcopal church, managing editor "The Witness," an Episcopalian weekly; counsellor on Industrial Relations for B. Kuppenheimer & Co.

GEORGE GLEASON, Y. M. C. A. missionary to Japan; author "What Shall We Think of Japan?"

LYNN HAROLD HOUGH, minister Central Methodist Church, Detroit.

Too Few Preachers or Too Many Churches?

THE alarming cry has gone up throughout the length and breadth of the land that there is a shortage in ministerial supply. In other words there are not enough preachers to man the churches. It is at least worth while to raise the question as to whether or not there are too many churches. Perhaps we need a reduction in churches more than a larger number of preachers.

In a recently completed survey of three central Missouri counties with a combined population of less than 90,000 there was found a total of 320 churches. This is an average of one church for 280 people. Now it takes at least 280 members to make a going church, with ability to support a good preacher. But only a little over one-third of the population belong to any church and approximately one-fourth are resident members of these 320 churches. In other words the actual average active membership of these 320 churches is only about 70 souls, and that is putting the large town churches with from 300 to 1,000 members into the division. Count these out and we have some 300 small rural, village and town churches with an average active membership of about fifty. This means that twenty of these churches are able to support pastors and 300 are not. The actual facts are that there are only two resident rural pastors in the entire three counties and both have been located with newly organized community churches within the past six months. They are probably the first resident rural church pastors giving all their time to a single church in the 100 years' history of these three counties.

A careful calculation of all the factors involved shows that the entire service functions of these 300 unpastored churches could be provided by forty trained men. They could put a live, going church within reach of every resident in the three counties and a Sunday school within reach of every child. There are no unchurched areas in this territory, but there are many areas with no Sunday schools in reach of some of the children, and there are few efficient Sunday schools anywhere in the rural districts. The reason is simply the divided condition of the forces. It should be particularly noted that while a large percentage of these churches are preached to once a month, only two have pastoral care.

* * *

The Cost of Sectarianism

Such facts as these reveal the appalling cost of sectarianism. There is not, between these 300 unshepherded churches, a single difference of conviction that has any saving power in it. There are just as good Christians in any one of them as in any of the others. If every church building with all its vested interests, and every tradition and memory of old alignments and every prejudice, were wiped out tonight the Christian people of these various over-churched, un-shepherded communities would come together tomorrow on the simple basis of a common allegiance to Christ. Instead of 300 little rectangular meeting houses of one room each they would build forty church plants with provision for Sunday school and the social life of the community, and instead of small, inefficient Sunday schools duplicating each other's work there would be opportunity to combine all the best teachers in every community into an up-to-date graded school. And instead of 80 once-a-month non-resident preachers they could have 40 resident pastors and pay them living salaries, receiving for their part a full week of service every week in place of two sermons per month.

The cost of sectarianism in these over-churched communities is not a money cost. It is perhaps cheaper to keep to the present way. The cost is greater than cash can account for. It is a deficit in religious life; communities without pastors, church buildings empty the year round with the exception of a dozen days; small, inefficient Sunday schools, no young people's organizations and the social life of the community running to dances and movie shows and night time auto riding without that definite moral direction that a live church could give.

Then there is the cost to the larger interests of the church in

terms of missionary and benevolent support. The farmer's church supplies nine-tenths of our ministry and missionary staff; it will also supply the sinews of their warfare if given the instruction, organization and leadership that brings it in the well-manned city churches. The writer has seen it demonstrated again and again even under the handicap of a part-time ministry if only it was a ministry that organized and led out for those things. The vital things are forfeited to the small things of sectarianism.

* * *

Where Is the Ministerial Shortage?

It is in these small but multitudinous churches that the shortage of ministers is found. The going-church gets the prepared men and the struggling church goes without a preacher. It is out in these pastorless churches that the uneducated preachers are found. We have no words of criticism for them; without them the religious life of these over-churched communities would be barren indeed. They are good men and as a rule render full need of time for their pay; but their time and salary are given to railroads to so great a degree that while they are not overpaid for the time spent, the church fails to receive full time for its payment. An average of five dollars per preaching Sunday for each of these 300 small once-a-month churches would give a total of \$18,000 to transportation alone and the church receives only about one-half the time that the preacher gives.

In the state of Ohio Mr. Gill found that 55 per cent. of the 6,060 churches had a membership of less than 70, and 68 per cent. of them less than 101. He found there were 4,431 churches without resident ministers or 67 per cent of them all and that 3,755 of them had preaching less than every other Sunday. One can close his eyes and see that it is in this strata of church life the ministerial shortage would be found.

* * *

The Salary Question

In a recent number of Christian Work E. Guy Talbot gave a very informing review of ministerial salaries under the title "Boycotting the Ministry." According to his figures one-half of the Methodist ministers receive an average salary of \$543 and 91 per cent. of them an average of only \$907. The average for all Baptist North is only \$950 and that for the Baptist South is much less. This included the highly paid men in the averaging and covers up the worst part of the situation. The Disciples average for the smaller churches, numbering three-fourths of their total, only a little better than the Methodists. It is safe to say that these three great communions, possessing the overwhelmingly greater number of the smaller rural and village churches, will be found paying three-fourths of their ministers less than \$1,000 per year. And it is also safe to say that in the average overchurched community all three of these communions will have churches made small and weak by the very fact that all three are in a community that could not more than support one. Mr. Talbot finds that 51.3 per cent. of all American ministers receive less than \$1,000 per year. The minister must live, but he cannot live and be efficient on such income; and these little duplicating churches can never support him better. The cure would seem to be fewer but larger and thus more adequate churches rather than more underpaid ministers who must perforce be less educated and give less time to their ministry than is due the church.

The present state of affairs is even more aggravated than usual through failure of salaries to keep pace with the rising cost of living. A study issued by the United States Bureau of Standards shows that a salary of \$1,000 in 1914 is worth only \$500 now. It was never as difficult for the minister to make ends meet as now, for the average increase among this 75 per cent. under consideration has not been over 30 per cent, and for many it has been nothing.

ALVA W. TAYLOR.

British Table Talk

Dry for Spiritual Leadership

London, Mar. 23, 1921.

THE appeal for spiritual leadership, mentioned in my last letter, is being insistently reiterated. It is significant that the demand does not arise only in distinctly Christian circles. Sir Martin Conway, the great traveler and climber—who, by the way is the son of a Church of England canon and married an American—in a vigorous, in places even passionate, communication to *The Times*, written from the house of commons, protests that sectional appeals from representatives of organized religious bodies will not nowadays evoke a national response. "The puny pipe of a religious denomination no longer reaches beyond the bounds of its relatively small active membership. Even an orchestra of all the denominations has little general resonance. The call to be effective must awaken an echo in the heart of the great public and must affect not only all who profess and call themselves Christians but men of all creeds and of none." Contrasting the single ideal that animated Western Europe in the Middle Ages, and that time and science have killed, with the modern outlook and attitude, he says: "Today we possess no common ideal, we thrill with no common hope, we tremble at no common terror. The nations are all adrift one from another and the classes within each nation have likewise fallen asunder. The respect for real superiorities has vanished along with that for the traditional superiorities. Vulgar ostentation replaces true distinction." What then is to be done? This eminent man of the world answers: "All men of goodwill must turn their backs on all that divides them in the paltry non-essentials they have inherited from ancient theologians squabbling over incredible dogmas expressed in incomprehensible language. The ideal that will unite us must indeed embrace all that Christianity has given to the world—the love, the renunciation, the faith in all-embracing fatherhood of God, the belief in the presence of a divine Spirit of righteousness with which the spirit of each individual can come in contact and by which it can be quickened into eternal life. It must likewise embrace whatever of truth and essential beauty mankind has inherited from the great seers of other lands—the wise men of the east and farthest east and the visionaries of the new worlds where, in contact with the untamed lands of new occupation, wanderers from the old countries have had to build up new societies in desperate struggle with the untamed forces of nature." Agreeing with the clerics that the world languishes for a new St. Francis, Sir Martin says he will not have to go very far for his message: "the word is very nigh unto thee, in thy mouth and in thy heart, that thou mayest do it," and he cries, "Who will utter this word in all simplicity?" The letter breathes a fine spirit and is animated by a religious motive.

* * *

Bishops and Miners.

The deep-seated industrial unrest and the growing frequency and extent of disputes that imperil the prosperity of the state and threaten the very life of the community, has led the government (Mr. Lloyd George told Lord Robert Cecil in the house of commons) to contemplate the setting up of some form of systematic inquiry, and is compelling religious leaders to address themselves more and more directly to the problems involved and to face concrete issues. Discussion in Convocation revealed considerable sympathy with the miners. A resolution passed by the upper house of Canterbury censured the government for neglecting to prepare for the critical moment of de-control of the mines. The Bishop of Southwark declared that he was frankly and increasingly with the miners, whose demand for a national pool was an attempt to make practical the principle, "Bear ye one another's burdens, and so fulfill the law of Christ." The Bishop of Lincoln pointed out that over and over again the miners, like the merchant seamen and agricul-

tural laborers, have shown themselves capable of rising to heights of heroism, and the time has come, he considers, when the working man should be a partner in industry. The Bishop of St. Alban's criticised the capitalist system, contending that it had broken down in the key industries of the country, and commended Labor for refusing any longer to be treated as mere hands. The Bishops of Lichfield and Petersburg also put in pleas for the miners. The resolution, carried nem, con., quoted the Lambeth Conference resolution as indicating the only lines on which lasting settlement could be hoped for in industrial disputes. "An outstanding and pressing duty of the Church is to convince its members of the necessity of nothing less than a fundamental change in the spirit and working of our economic life. This change can only be effected by accepting as the basis of industrial relations the principle of co-operation in service for the common good, in place of unrestricted competition for private or sectional advantage. All Christian people ought to take an active part in bringing about this change by which alone we can hope to remove class dissensions and resolve industrial discords." The upper and lower house of York passed a resolution expressing the conviction that no permanent solution of industrial problems can be found until the people generally in all classes of society prefer spiritual to material good and bring to bear on economic matters the mind of Christ. The Bishop of Birmingham at a meeting of the Industrial Christian Fellowship, which is trying to bridge the gulf between organized labor and organized Christianity, confessed that he personally wanted what the miners were asking for—a wage that would enable the worker to live reasonably. Thus there is no lack of episcopal sympathy with the reasonable demands of labor.

* * *

The Churches and Labor

Not only the bishops but other religious leaders are holding out a friendly hand to the organized workers. A letter signed by Dr. Clifford, Canon Barnes, Dr. Horton, Father Adderley, Principal Garvie, Tom Sykes (Brotherhood Movement), Miss Maude Royden and others, while not endorsing all claims advanced by every section of labor, urges Christian people to take part as such in labor celebrations in order to give expression to their deep conviction that it is possible to be loyal members of the Christian church and ardent sympathizers with the fundamental aspirations of the labor party. The letter condemns "the grossly unequal distribution of wealth, the warfare of man against man, the absence of any security for the workers, and, still worse, the violation of the sacred claims of human personality by the denial of any honorable status, men and women being treated as mere instruments of production, and not as intelligent and voluntary cooperating agents." Dr. Carlile, president of the Baptist Union, points out that at the Reformation the church took over the economic system of the country with its industrial serfdom, its grinding poverty and glaring injustice, its terrible laws framed in the interests of the rich for the oppression of the poor. "It became the champion of property and was often blind to the claims of personality. With brilliant exception, the pulpit stood for conventional and convenient ethics." Dr. Orchard and the Rev. W. C. Roberts, rector of St. George's, Bloomsbury, in a joint pronouncement laid down certain principles whose violation makes lasting peace impossible. First, the adequate maintenance of all the workers in an industry must be the first charge on its proceeds. If any industry cannot bear this charge upon it, there must either be such reorganizations as will guarantee an honorable status to the workers concerned or the industry itself must be abandoned. Further, the responsibility for securing a full and free life for the workers lies not so much on the government or the employers as upon the whole mass of citizens. "If these remain indifferent to the sufferings of others

until they are themselves made to suffer, they cannot complain if methods are used that seem alone to end their lethargy." Lastly, "any resort to violence on either side is absolutely non-Christian." The volume recently issued by the American Federal Council, "The Churches and Industrial Reconstruction," is being referred to on this side as making valuable contribution to current discussion.

* * *

Christianizing Industry

While such pronouncements as the foregoing must do good in helping to shape public opinion, the present need is for some definite attempt to bring about a Christian order of industry. The movement in this direction mentioned in my last letter has been carried a stage further. Lord Robert Cecil presided on May 18 over a national conference of business men for further discussion of the subject and to start a campaign to unite all men of goodwill engaged in the administration of industry, commerce, and the professions in the application of Christian principles to industrial and commercial life. We must not, he said, blame any one section of the community for the present deplorable state of things. We need a new point of view, and must get back to Christian morality. Two principles formulated at the previous conference formed the basis of discussion: That the governing motive and regulative principle of all industry and commerce should be service of the community; that any competition should be subordinated to service of the community. Mr. Arnold S. Rowntree, of the celebrated chocolate and cocoa firm, submitted resolutions: That industry should create and develop human fellowship and that any practices calculated to destroy such fellowship are immoral; that every individual man and woman is of intrinsic worth, and that human labor cannot be regarded as a commodity. Therefore every industry should be organized to provide as a first class charge an income sufficient to maintain in reasonable comfort all engaged in it; provision for any special burden to which those engaged in the industry may be liable—this in addition to any general provision which may be made by the state or otherwise; provision for superannuation—in addition to state or other provision healthy conditions for all engaged in the industry and opportunities for development of personality, talents, and self-expression. Another business man, Mr. Charles Smithson, who argued that the golden rule was good policy industrially, socially, internationally, supported the propositions: That the receipt of an income lays on the individual the duty of rendering service in accordance with his capacity; that every person should perform the best possible work; that the receipt of an income from industry should carry with it a responsibility for the conditions and purpose of the industry; and that the value of all natural resources and every natural privilege, which owes its worth to the labor or necessities of all should be held and utilized for the benefit of all. The Conference appointed a governing council of fifty representative business men and women to set the movement in operation throughout the country. This effort is a very promising one and it is hoped will have far-reaching results. An international exhibition is to be held at the Crystal Palace in September and October to demonstrate the success attained in Great Britain and other countries in promoting industrial peace under conditions of co-partnership, profit sharing and other forms of industrial cooperation.

* * *

Personal

Returning to Westminster Chapel May 22, after six months' absence, Dr. J. H. Jowett stated that he was fully recovered and felt equal to resuming his normal work.—Canon Horsley, the veteran churchman and social reformer, now in his 76th year, wires the Daily News, in response to an inquiry, "Internal cancer. Days numbered. Well and thankful in many ways. Am taking 100 friends to Moiringen for the last time, June 3. 'Vixi sed magis vivam' (my life is done—say rather my life be-

gins)."—Dr. Estlin Carpenter after a long illness and severe operation is mending. His Hibbert Lectures, "Theism in Mediaeval India," are just published.—Rev. Thomas Yates, who was originally a Methodist, is chairman-elect of the Congregational Union for 1922.—The chairman-elect of the Baptist Union, Mr. John Chown, is son of the late Rev. J. P. Chown, a former president.—Bishop Welldon has returned to Durham deanery, after a three months' tour in Uganda and other parts of Africa.—Rev. D. Macfadyen sails June 18 for a short period of service at Ann Arbor. His address is care Dr. Julian Beal, office of the Regents of the University, Ann Arbor, Mich., U. S. A.—Rev. J. R. Fleming, acting general secretary of the Presbyterian Alliance, has left for an extensive tour in America; he visits Boston, Philadelphia, Washington, Pittsburgh, and Canada.—Dr. F. B. Meyer spends August and part of September in the States; he has engagements at Ocean Grove, N. J., Grove City Bible School, Penn., and Fifth Avenue Presbyterian Church, New York.—Dr. Chas. Brown sails September 16 for a week's service at Bloor Street Baptist Church, Toronto.—Dr. Howard H. Russell, Westerville, Ohio, is in London, reporting on American prohibition.—Dr. Douglas Adam, Hartford Theological Seminary, Conn., has agreed to supply the pulpit at Highbury Quadrant Church, London, for an indefinite period.—Mrs. M. Marie Varney, U. S. A., is preaching and speaking at St. Botolph's, Bishopsgate, Westminster Chapel, and elsewhere.—Mr. Harry Jeffs, of the "Christian World," who is deeply respected by all who know him, has received from the French government the Order of Chevalier of the Legion of Honor for his work on the British Auxiliary of the French Protestant Resettlement Fund.—The new speaker of the House of Commons, Mr. J. H. Whitley, is a strong Y. M. C. A. supporter and worker.—The Bishop of Sodor and Man says that when at the front he was once described by a telephonic error, as the Bishop of Sodom and Gomorrah.

* * *

General

The American invasion of England has started. Over 150,000 visitors from the United States are expected this summer.—Hitherto mainly supported by "two generous and far-seeing Americans, father and son," the World Conference on Faith and Order appeals for funds. About 17,000 pounds per annum is needed. Donations should be sent to the United States Trust Company, Assistant to the Treasurer, 45 Wall street, New York.—Farnham Castle is to be let furnished, and the bishopric divided into three.—"Rubbish may be shot" into the moat around Fulham Palace, the Bishop of London's official residence, so as to fill it up and save the cost of upkeep. Protests are numerous.—Wesleyan Methodist membership last year increased 3,235 pounds—the first increase since 1907.—The Presbyterian Church of England has decided to admit women to the eldership and deaconship and sees no barrier in principle to their admission to the ministry, in which case they would resign on marriage.—Mr. Louis Tracy raised 15,000 pounds in America for Westminster Abbey, apart from sums sent direct.—St. Paul's Cathedral Preservation Fund amounts to 82,569; another 75,000 pounds is needed.—The Methodist Oecumenical Conference meets in London September 6-16. The American representatives are trying to arrange that all shall travel together on the same ship on both journeys.—The church congress meets in Birmingham, October 11-14. The general subject is "The Church in the New Age."

ALBERT DAWSON.

"MAIN STREET"

By SINCLAIR LEWIS

The chief merit of this latest "best seller" is that it holds up the mirror to the provincialism of our small town life.

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THE CHRISTIAN CENTURY PRESS
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CORRESPONDENCE

The Mind of Labor

EDITOR THE CHRISTIAN CENTURY:

SIR: The very suggestive article by Dr. Douglas "In Re Sermons on Wages," ignores as do almost all writers of political economy the mind of the laborer. And as a result the only workmen affected by this philosophy of well-intentioned primitive Christianity are those who are by birth and training prejudiced in favor of the Christian church. The assumption made by Dr. Douglas that the *status quo* is accepted to begin with, is an entirely erroneous assumption. So that a "fair day's work for a fair day's pay" does not settle the question, because, in the mind of the worker, the legal right to property now held is not a moral right. This fundamental error makes the brilliant sermons of Christians like rose water thrown in the path of a cyclone. Tomorrow afternoon I am called to preach the funeral sermon of a switchman, smashed between cars, who leaves a wife and four little children. Many in the community understand this death was avoidable if the "hurry up" methods to make money for the stock owners had not been conscientiously applied. And the rights of the property owners to have a decent interest on their investments conflict with the rights of life of the switchman and his family. That is, there is a social ethics today that cannot be settled by the individualistic Christianity of Asia. As an owner of 15 shares of New Haven stock that has not paid a cent of dividends for years and years, and which was bought by my father for \$160.00 per share, I am interested, and hope I am not prejudiced. But the old individualistic Christianity, has it not been weighed in the balance and found wanting?

Conneaut, Ohio.

CARLYLE SUMMERBELL.

A Fine Editorial Spoiled

EDITOR THE CHRISTIAN CENTURY:

SIR: It is a pity you spoiled your fine editorial on the Greenville appeal with that outblaze of anarchic fury at the last. Your refusal to countenance the narrow designs of certain zealots among those of your own affiliation has the charm of heroic consistency, and is worthy of all emulation. But your evidently engaged thurst at "the impertinent control of religious life by unmeaning sectarian organizations" indicates a thought-distortion that "has all the seeming of a demon's that is dreaming."

Admitting that the frequency of pleas and reminders from the "irrelevant overhead organizations" is sometimes a little wearisome and even irritating, I am by no means convinced thereby that the whole system is evil. And I assume that the men and women composing these denominational boards are at least as unselfishly religious as I am. My wrath at their "control" (which is too strong a word) might spring from a noble enthusiasm for righteousness—but, also, and much more probably, it might spring from my own disturbed indolence, excessive individualism, big-headed provincialism, or even from a desire to do a little "exploitation" on my own account. To imagine sinister motives behind every suggestion from without has a peril no less threatening than even a servile submission to "impertinent control." It is my observation that those who chafe most under extra-parish demands are either lazy or disgruntled because no device has lifted themselves into the "seats of the mighty." Of course, though, there are exceptions to all rules. You are one yourself, no doubt.

But whatever the evils of denominational control, your alternative is surely a jumping out of the frying-pan into the fire. You would burn down the house to kill the rats. Your putative prophets in Greenville would do infinitely more harm than the twenty-seven sectarians. For the upshot of their labors would be the spiritual isolation of unhappy Greenville and the languishing of all vital religion within its pseudo-prophet-infested borders. For the religion that does not look beyond local boundaries is bound to atrophy. I have read much from your pen regarding the com-

munity church, and the total impression is very vivid, that the community church tends inevitably to become self-centered and to lose the vision of world-wide service. Your prophets would bring a message the sure result of which would be disintegration and final stagnation. Your paper stands for unity; but its community church policy is the plain road to a diversity immeasurably more devastating than present denominational rivalries.

Frankly, this particular dream of yours hasn't even the virtue of being beautiful—to say nothing of its practicability. It is disruptive rather than irenic. It is neither possible nor desirable. If persisted in, it may produce another small sect among the multitude—the sect of community church faddists. "A consummation devoutly to be wished?" I'll say, No.

Greenville, Tenn.

J. B. ELY.

Pastor, M. E. Church, South.

BOOKS

THESE THINGS SHALL BE. By George Lansbury. This little book, like the author's "Your Part in Poverty" contains more to stir the conscience than a dozen weighty tomes written in labored tones of learning. It is so obviously true and so inspired by love of men and withal so serene in its patience with time and trial that it is nothing less than a great little book. There are more sermons in it for our time than in half a library of the conventional sort. When laymen and labor leaders see the Kingdom of God as the editor of the London Daily Herald sees it in these two small volumes it is time the ordained servants of the church turned again to learn of Holy Carpenters. (Huebsch. 96 pages).

THE UNFINISHED PROGRAM OF DEMOCRACY. By Richard Roberts. Richard Roberts came out of the same Welch hills as did Mr. Lloyd George. He is possessed of prophetic visions of a real democracy as was the great premier before the war, but the war only deepened his democracy and made more keen his interpretations of it. In this volume he seems to find the implications of the democratic principle in the world of work, in the social fellowships of men and in the international relations of governments. His is a fundamental democracy, not an opportunism that approximates autocracy; it is a democracy of souls. This is a deeply religious book. Democracy is found, not in covenants and constitutions and the machinery of politics, but in those deep principles that will govern the human spirit in that social order that is the Kingdom of God as Jesus taught it. (Huebsch. 326 pages).

MY NEIGHBOR THE WORKINGMAN. By Chancellor James Roscoe Day. The workingman who fawns before prestige and wealth and kisses the shoes of those who give him charity would doubtless accept the title here given him as a "neighbor," but the self-respecting workingman who believes in his own manhood and in our great democracy would repudiate it from pages like these. He is looked upon as good when he is good, but over him hangs the suspicion of badness until he is proved otherwise. Out of his class spring stratagems and conspiracies, and bolshevism spawns in his fetid soul. He ought to be good and obedient and loyal to those born above him and often he is, praise God! Foster's book on the Steel Strike is a mild, objective treatise, even though it was written by a defeated radical, by the side of this volume composed in the study of a university president. We fear there is a deep red spot in the chancellor's eye. (Abingdon Press. 373 pages).

THE NEW SOCIAL ORDER. By Harry F. Ward. Anything Professor Ward writes commands attention by its authoritativeness, timeliness and its ardor for a better and a more democratic world. He is radical only in the sense that all prophetic voices are radical, that is, they are called radical by those who so profit by things as they are that they selfishly refuse to consider ways and means to a better world for those who do not possess the good things of life. This volume is the most complete thing that we possess, bringing together the programs proposed by the main schools of thought. Part II. sums up the aims of the British Labor Movement, The Russian Soviet Republic, The League of Nations, vari-

ous social movements in the United States and that which has been made vocal in the churches of late through their common pronouncements on social and industrial questions. In Part I. is a discussion of the principles of the new social order under such heads as Efficiency, Universal Service, Equality, Solidarity and the Supremacy of Personality. He sees beneath the outward calm a great turning point in social history following the war; its destruction, he says, was social, and its reconstruction will be social. Fundamental to this reconstruction is an industrial new era. Other autocracies than those of Czar and Kaiser are sure to crumble. The revolutionary force of the war is not yet spent. The so-called lower classes are being educated and they are questioning their status. There is a great expectation among them and in the world at large and in it is a faith in better things for the lesser man. Will it be a peaceful progress or will it be crushed by the powers that be into a smouldering discontent later to erupt in revolution? The author holds that it is in the keeping of the Christian conscience to determine the issue. (Macmillan. 383 pages).

RURAL PROBLEMS IN THE UNITED STATES. By James E. Boyle. Ph. D. This is one of the admirable little dollar books of the National Social Science Series. It covers very fully, in brief, paragraph-like treatment, the fundamental rural problems in America. It is conservative and more economic than social in its viewpoint, as, e. g., its advocacy of "good" tenant conditions but not of any program to stop the growing of tenancy. But it is clear and informing and a good brief for the rural life problem. (McClurg. 142 pages).

THE VISION WE FORGET. By P. Whitwell Wilson. The point of view of the author may be gauged by the following words from his introductory note: "In John of Patmos I greet one who seems to have comprehended this world in which somehow I have to live. As a father to a child, he tells me how the Christ he remembered looks at things here and now—what part the Christ plays in our drama—what greater part He will play when the time comes. I have no idea how John came to put on paper much that I have read. All I know is that John's words are there. And the words fit facts." (Revell. \$2.00.)

THE GROPING GIANT, REVOLUTIONARY RUSSIA. By William Adams Brown, Jr. The author presents the points of view of the three important groups in Russian life at the present time—the Masses, the Bolsheviki and the Intelligentsia. "Truly," he says, "it seemed as if I were in some strange new world as I sat there in the Hall of Nobles, listening to Trotsky himself haranguing his own soldiers, teaching them, inspiring them, moulding them into an implement by which to carry out his will and establish his mastery over confused and leaderless Russia." (Yale. \$2.50.)

THE SCHOOL-MISTRESS AND OTHER STORIES. By Anton Chekhov. Translated by Constance Garnett. The service being done to the English-reading public by this translator can hardly be estimated. Chekhov, who is a realist, is painting for the world the Russian people as they are, and his artistry is as flawless as his sympathies are wide. (Macmillan.)

THE BAD RESULTS OF GOOD HABITS AND OTHER LAPSES. By J. Edgar Park. A book of delightful essays, some of the titles being: "Life's a Jest," "In Praise of Eve," "A Trip Around My Soul," "Unorthodox Interpretations," and "The Unhappiness of Being Grown-up." (Houghton Mifflin. \$1.75.)

WHAT BIRD IS THAT? By Frank M. Chapman. The latest and one of the most practical guides for lovers of birds. The author attempts to make it easy to recognize birds at a glance, and he limits the material offered to the end of making this possible. The group pictures given are very helpful. (Appleton. \$1.50.)

RECENT FICTION. Eunice Tietjens is widely known as a poet, but she reveals fine artistry also in this her first novel, "Jake," which is a work of rare insight and sympathy. (Boni. \$2.00.) "The Custard Cup" is also a first novel, by Florence B. Livingston, being a story of "folks" and being full of a most fascinating humor. (Doran, \$1.90.) "What David Did," by

Helen S. Woodruff, author of "The Little House," tells how two interesting babies save two grown-ups from letting a misunderstanding ruin their lives; black and white drawings by the author add to the book's attractiveness. (Boni, \$1.75.) "Further E. K. Means," is another book of delightful black folk humor by a minister of unusual writing gifts—E. K. Means himself. (Putnam, \$1.00.) "The Man in the Dark," by Albert Payson Terhune, is a virile open air tale of adventure and romance. (Dutton, \$2.00.) "The Mystery of the Sycamore," by Carolyn Wells, is a new Fleming Stone tale of cleverly woven mystery. (Lippincott, \$2.00.)

THE SUNDAY SCHOOL

The Touch of Perfection*

THIS morning we come to the review for the quarter. We have discussed—in very brief, but I trust inspiring words—such great social themes as "Living With Others," "A Christian's Health," "Work," "Money," "Education," "Recreation," "Cooperation," "The Family," "The Community," "The Nation," "The World," and finally "A Christian Social Order." This is a big order. As we carefully ponder over this appealing, challenging array of interests we long for some mighty motive that will be strong enough to carry us through. There is only one such engine—*love*. After all it is "*love*" that is the peculiar contribution of Jesus—"love" as incarnated in his super person. We must get that. You get religion when you get "*love*." How can I live rightly with others? Shall I buy a book on etiquette? Even Chesterfield admitted that love (and he had poor estimate of that glorious element) would solve every problem of good manners. "Love" is the best promoter of good health—an atmosphere of sunshine that guarantees quiet and gentle nerves.

"Love" will cause me to toil for the objects of my affection.
"Love" will cause me to do only good work.

"Love" will quickly solve my use of money. My treasure will be in heaven.

"Love" will lead me to educate mind and heart for the good of others.

"Love" will teach me recreation and the joy of play. I must be strong and glad in order to make my life count.

"Love" and love alone knows the secret of cooperation. "Love" and love alone will make me a good parent, a good member of my community, a good citizen of my nation and a big hearted man of the whole wide world. Moreover a decent social order is impossible of attainment until "Love" rules in the hearts of all men—capital and labor and middle-class.

Here is the intricate lock; here is the only key. Insert your key in the lock and lo—! the door quickly and quietly opens. Why bombard us with isms and ologys? Why stand on soapboxes shouting out the man-made schemes, as impracticable as perpetual motion? There is one cure and that is love. There is one plan and that is Christ's. We tried force—how awfully it failed. Now let us try "Love." We have tried dividing up the stuff and no one is happy—now let us try "Love." Let us, with abandon, throw away our little theories and our pet hobbies and sitting at the Great Lover's feet, learn how to live together as brothers because we are all sons and daughters of the Most High God. This is Jesus' way.

JOHN R. EWERS.

*June 26. Review lesson, "The Social Task of the Church" Scripture, Rev. 21:1-14.

BOOKS

Any book in print may be secured from The Christian Century Press, 508 S. Dearborn Street, Chicago. Give name of publisher, if possible.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Prof. Taylor Will Go to England

Prof. Alva W. Taylor, of the editorial staff of The Christian Century, who is also secretary of the Board of Social Welfare of the Disciples of Christ, will spend the summer in England. Mr. Taylor lived in England for a number of years and married an English wife. His mission this summer is a study of the labor problem in the British Isles. Mr. Taylor once tramped across Ireland, and he will gain this summer some fresh information with regard to the Irish problem. When he returns in the autumn he will take up an itinerant ministry among the churches in behalf of the interests which he represents so ably.

Religious Education Expert Confers with President Harding

Prof. Walter S. Athearn, professor of religious education in Boston University and formerly a member of the faculty of Drake University, a Disciple foundation in Des Moines, was recently summoned to Washington by President Harding to confer concerning the educational needs of the nation. Prof. Athearn has been known as one of the most enthusiastic exponents of week day religious education in this country.

Memorial Day for Deceased Ministers

Fraternal orders have their memorial days and now the Methodists of Rock River Conference in Illinois have developed a custom of visiting the graves of deceased ministers on Children's Day. It is stated that the graves of 235 ministers are to be found in the borders of this conference. Those will all be decorated on "Preachers' Memorial Day" and in many cases sermons will be preached which will commemorate the life and labors of these men. Rev. O. F. Mattison of Evanston is secretary of the conference committee.

Protestant Hospital Association

There are over seven thousand hospitals in the United States. Of these only 100 are under Protestant auspices, while 82 are under the direction of the Roman Catholic church. A new organization was launched recently called the Protestant Hospital Association. It will hold a meeting in West Baden, Ind., in September. It has been asserted that there are 1,000,000 people sick in bed in the United States every day in the year. During the winter months there is often a grave shortage of hospital facilities as there always is in time of contagion. It is hoped to develop new enthusiasm among Protestants for hospital work, and to arrange some plan of comity in the doing of this work.

Japanese Evangelist Will Sail for Home

Rev. Paul Kanamori, the noted Japanese evangelist, has been in America for the past eighteen months. His cele-

brated three hour sermon covering the salient points of Christian doctrine has been his chief sermonic offering. He has given this sermon 452 times, and has traveled 40,000 miles in carrying on his work. In two hundred universities he has hunted up the students, and lived with them in order to come into as close contact as possible with American student life. He will return to Japan the latter part of June.

Methodists Will Put a Spire in Chicago Loop

At last the picture of the new Methodist building in the Chicago loop has been published. In place of the old and outgrown building at the corner of Washington and Clark Streets a noble office building with a spire on one corner will be erected as soon as conditions permit. It is stated that this spire will be the highest point in the loop. The building will be erected of stone and in the spire will be church chimes. The church auditorium will be on the main floor of the building. The seating capacity on the main floor will be 800 and in the balcony 400. The building will stand in the hotel district. It will be erected at a cost of three and a half million dollars. The present pastor of First Methodist Church is Rev. John Thompson, also secretary of the Methodist city mission society.

Religious Revolution Continues in Bohemia

Since the war there has been a great defection from the Roman Catholic church in Bohemia. The Pope refused to conciliate the leaders of the movement when it began and a recent dispatch from Paris asserts that in all Bohemia there are not left 10,000 loyal supporters of the papacy. Whole communities have gone over, and in consequence the churches have fallen into the hands of the leaders of the new order. At first the demand was simply that the priests be allowed to marry. Now it is reported that in many of the churches the mass is being omitted and the movement is taking on a genuine Protestant character. John Huss, who was martyred by the Roman church is revered as the greatest name of Bohemian history and his name was never more powerful than now.

Union Graduates a Record Class

Union Seminary of New York raised the standards of admission last year and the result is that they have had the largest student body of their entire history. The graduating class this year is also among the largest. Twenty-one men received the degrees of bachelor of divinity and fourteen the degree of master of theology. The awarding of the fellowship for foreign study is always an interesting feature of the commencement week. The fellowship went this year to Wendell M. Thomas. The commencement address was delivered by Dr. Robert E. Hume of the chair of missions and formerly a missionary in India. In spite of the dis-

favor of many ecclesiastical leaders throughout the country this free and scientific institution of theological learning seems destined to come to even greater power and influence.

Minister Will Debate Theatrical Manager

Dr. John Roach Straton, a Presbyterian pastor of New York, recently preached a sermon in which he declared against the stage as being immoral. His remarks came to the attention of Mr. W. A. Brady, the theatrical manager, and the theater man has challenged the minister to debate. The minister could do nothing but accept the challenge, so New York is in for some thrills in ecclesiastical circles.

Baptist Men Are Being Organized

The "brotherhood" idea had its vogue among the denominations and finally went the way of all earth. Most of these organizations perished because they were run mainly by preachers for sectarian ends, and had no worthy program to challenge laymen. In these latter days some organizations are arising which are made up of laymen and who want to do something big. Both the Unitarians and the Universalists have new laymen's organizations. The Baptists have recently federated six hundred groups of men and they now have a secretary-director in the person of Dr. J. Foster Wilcox.

Sunday School Membership Decreases in Philadelphia

The annual reports of the Philadelphia presbytery indicate that the denomination in that city, while making large gains in church membership, has suffered very considerable losses in the matter of Sunday school enrollment. The total loss in Philadelphia for Presbyterian schools is 1,865. This experience tallies with that of many other communions, and with the reports from many cities. The church leaders are puzzled to find a reason for the phenomenon, but there is obviously a need for some change in the methods of the average school where so much stress has been laid on numbers in recent years.

Denominational Complexion of Prison Inmates

What denomination produces the largest number of criminals in its circles? This question agitated Rev. Leo Kalmer, chaplain of the Illinois penitentiary, so he undertook a census which would determine the matter. According to his figures, of every ten thousand Catholics in Illinois, seven are in the penitentiary; of every ten thousand Methodists, ten; of every ten thousand Presbyterians, six; of every ten thousand Baptists, seventeen; of every ten thousand of all other religions taken together (Jews, Mormons and others), ten. The prisoners are asked for religious preferences on entering the prison and these figures do not mean that the inmates have actually been members of the various denominations indicated.

though in many cases they have been. No Catholics were enumerated save those who had gone to communion once a year while in the Protestant column, preferences were counted. This helps to account for the seeming criminality of the Baptists.

Church Publicity Recovers Communion Set

The advertising expert has a new story to tell now of the miracles wrought through publicity. Pleasant Ridge Presbyterian church of Cincinnati recently had its communion set stolen. The set was prized for more than its intrinsic worth, because of its historic associations. The minister, Rev. W. L. Schmalhorst, advertised for the return of the set in a newspaper, telling the story of the sacred relics. The result was that some man with broken English called up and told them to look in the cemetery the following day for their communion set. He gave as his reason for stealing that he was out of work and hard up. The church has never been able to find the man that it might extend aid to him.

Combine Services by Means of Automobile

The automobile solved the Sunday evening problem for the Presbyterian churches at Alden and Crittenden, N. Y. The two churches are only a few miles apart and each had a struggling little second service. The pastor who ministered to both churches proposed that the Alden congregation should be transported to Crittenden by automobile, and that one service should be held. The experiment was tried and now more Alden people are going to church at the second service than formerly. Thus the automobile which is widely advertised for emptying the churches, in one instance at least has been pressed into the service of the gospel.

New Governor of Holy Land Respects Religious Feeling

Col. Ronald Storrs is the military governor of Jerusalem, appointed by the British government. Under his administration the various sects interested in the holy places have gotten together and agreed to protect all ancient buildings against change except such as may be necessary to preserve them. The new governor has forbidden trolley lines in the Jerusalem district, and will not permit the erection of stucco or corrugated iron buildings which would mar the antiquity of the region. New industries are being developed, such as weaving and tile making. The Mosque of Omar will soon receive a new tile roof from the native kilns.

Southern Presbyterians Meet in St. Louis

The General Assembly of the Presbyterian church in the United States was held in St. Louis beginning May 26. The business was conducted with great despatch and the docket was entirely cleared, in spite of the fact that over one hundred overtures were presented. This denomination was for a time out of sympathy with the Federal Council. At this assem-

bly the Federal Council was interpreted by Dr. Robert E. Speer. The assembly increased its gift to the Council from \$400 to \$5,000. The matter of comity with the northern Presbyterians was entrusted to an entirely new committee with the hope that all moot questions could be amicably settled.

Children's Day Observed Over the Land

Children's Day is one of the big days of all the year in the evangelical churches. Special programs, sermons to the children, with music and flowers makes the day a gala occasion. The Disciples churches make this day an occasion for an offering to foreign missions in the Sunday schools. Many schools report large offerings. Central church of Buffalo raised over a thousand dollars this year in the face of a building fund and a campaign for the Underwritings deficit of the Interchurch. At Springfield, O.,

where C. M. Burkhardt is ending a fruitful pastorate, the offering reached three hundred dollars.

Lutheran Church Makes Gains the Past Year

The figures have been gathered for one third of the United Lutheran churches as to membership gains the past year, and from these reports an estimate has been made of the gains between Easter and Easter. In the fellowship of the United Lutheran church the confirmations are estimated at 53,721, and the accessions by letter as 57,636, making a total of over a hundred thousand new members. The infant baptisms for the year were over forty thousand. These figures are pronounced by the Lutheran, the denominational weekly, as being the best in the history of the church. This church uses the catechetical method along with the personal evangelism of the pastor as the chief agencies of its propa-

How Coca-Cola Resembles Tea

If you could take about one-third of a glass of tea, add two-thirds glass of carbonated water, then remove the tea flavor and add a little lemon juice, phosphoric acid, sugar, caramel and certain flavors in the correct proportion, you would have an almost perfect glass of Coca-Cola.

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ganda, being particularly suspicious of mass evangelism. Lutheran statistics may now be secured from a fresh issue of the Lutheran World Almanac. This book contains 996 pages and is the largest manual ever published by the Lutheran churches.

Will Try to Bring National Council to Chicago

The Chicago delegates to the National Council of Congregational Churches are going to the meeting in Los Angeles determined to bring the meeting of the National Council two years hence to Chicago. Prominent in this delegation is Rev. W. E. Barton of Oak Park, a suburb of Chicago. Dr. Barton will spend his summer on the Pacific coast instead of going east this year, as is his custom. His vacation will not be a period of idleness, for it is his purpose to add another book to his list of literary achievements.

Disciples Hold Retreat in the Ozarks

In the heart of the Ozark country in Missouri the Disciples have a revered leader whose service to the mountain people has been noteworthy. On his invitation the ministers of the state have gone into the Ozarks for a retreat several times and this summer retreat is now an annual observance. President Arthur Holmes, of Drake University, Des Moines, will bring six lectures to the group this year. A young people's conference will be conducted by Rev. Charles H. Swift, of Cape Girardeau. Every day there is a recreation program so that the ministers are recruited not only in their spiritual life, but are also built up physically. The list of recreations includes fishing, rowing, hikes, swimming and various games. The retreat has been recognized by the railroads, and a special rate has been granted.

Summer at the University of Chicago

The announcement of the summer courses at the University of Chicago this summer are of particular interest to religious workers. Large numbers of ministers go to the university either for the summer quarter of eleven weeks or for half of that period, since the quarter is broken up into two terms of five and a half weeks. A number of instructors from other institutions will give courses this summer. Among these are Clayton Raymond Bowen, Professor of New Testament Interpretation, and Theophile James Meek, Professor of Old Testament, Meadville Theological School; Allan Hobben, Professor of Sociology, Carleton College; Lewis Bayles Paton, Professor of Old Testament Exegesis and Criticism, Hartford Theological Seminary; Harris Franklin Rall, Professor of Systematic Theology, Garrett Biblical Institute; James Henry Snowden, Professor of Systematic Theology, Western Theological Seminary; and Edwin Diller Starbuck, Professor of Philosophy, State University of Iowa. The open lectures are also an attractive feature of a summer at Chicago. The present intense interest in the Orient makes especially timely

the new series of Haskell lectures to be given at the University of Chicago during the first term of the summer quarter by Dr. Kenneth Saunders, of Cambridge, England. The general subject of the series will be "Buddhism in India, China, and Japan." Dr. Saunders, who has lived in Ceylon, Burma, Japan, Korea, and China and been to the borders of Tibet, has based his lectures on personal observation among the Buddhists. He has been a lecturer at the Universities of London and Toronto and recently at the Pacific School of Religion in Berkeley, California, and is now engaged upon an extended history of Buddhism. The first lecture in the series of nine will be given on July 5. Three lectures will be given each week and will be on the following subjects: (Illustrated) "The Idea of God in Buddhism"; "Gautama Buddha—His Essential Teachings"; "The Brethren of the Yellow Robe"; "Asoka and the Early Missions of Buddhism"; "Buddhism at Nalanda and in Gandhara"; "Buddhism in China"; "Buddhism in Korea and Japan"; "The Buddhist Revival (especially in Japan and China)"; and "Buddhism and Christian Missions." The Haskell lectures are intended to set forth the relations of Christianity to the other faiths of the world.

Churches Hear the Bishop on Christian Unity

Bishop McCormick visited St. John's Episcopal Church of Ionia, Mich., recently, and announced as his evening sermon an address on Christian unity. This topic proved of so great interest that the Baptists, Evangelists, Disciples, Methodists and Presbyterians dismissed their services and went to hear the bishop. The result was a congregation which overflowed the accommodations of the local Episcopal church. Many ecclesiastics now believe that the most important work in behalf of Christian unity is that of convincing the rank and file of the churches in the smaller cities, where sectarianism has had its chief seat.

Baptist Financial Campaign Has Not Succeeded

The New World Movement of the Northern Baptist denomination has not succeeded. The goal was a hundred million dollars, which was pretty high. In order that the directors of the movement might be made very free in their consideration of future plans, Dr. R. M. West has resigned as executive secretary of life work and Dr. E. M. Poteat has resigned as executive secretary of prayer and stewardship. Dr. J. Y. Aitchison is the general director of the movement.

Southern Baptists Have Harmonious Meeting

The Southern Baptist Convention held in Chattanooga in May was a very pacific gathering with no points of sharp contention. The decision to grant women representation on the executive committee and on the general boards of the body was reached with only three dissenting votes. The number of people received by baptism into the southern churches last year was 173,595, and the amount of money received on campaign projects

was \$12,924,943.60. Rev. J. C. Gambrell retired from the presidency of the convention after four years of arduous service.

Missionary Conference Has Eighteenth Year

The eighteenth year of the missionary conference at Lake Geneva will be marked this year with a program of large interest. The committee that has the conference in charge is headed by Rev. Francis C. Stiffler of Wilmette, who will also be dean of the open parliaments. Prof. A. G. Baker, of the department of missions of the University of Chicago is a member of the conference committee. Some of the most outstanding missionaries of the various denominations will be present.

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Four Great Books for Thinking People

Dr. Joseph Fort Newton, of the Church of the Divine Paternity, New York City, on being asked what are the outstanding books of the day for alert churchmen and churchwomen, submits four titles. He considers these *essential* books:

Jesus in the Experience of Men:

By T. R. Glover

Like Dr. Glover's earlier volume, "The Jesus of History," this one demonstrates afresh that "Jesus of Nazareth does stand in the center of human history, that he has brought God and Man into a new relation, that he is the present concern of every one of us and that there is more in him than we have yet accounted for." The author describes his purpose as primarily historical—watching "the Christian apostle and the Christian community brought face to face with new issues, intellectual, spiritual and social, and doing their best to adjust old and new." Professor Glover is Fellow in St. John's College, Cambridge, and University lecturer in ancient history.

Price \$1.90, plus 12 cents postage.

Outspoken Essays:

By Dean W. R. Inge

Dean Inge, of St. Paul's Cathedral, London, is one of the great scholars of the Church of England, a Christian philosopher, a keen student of modern life and its tendencies against the background of history. His writings have given religious faith in England a new intellectual appeal. He has won attention no less by the fearless honesty of his inquiry than by his profound comment upon the problems which today engage the minds of men. While he excludes from his consideration no source of knowledge, his approach to the study of these matters is that of the man who believes in God, who believes in the teaching of Jesus, who, because of this faith, accepts the priestly vocation and devotes himself to the service of his fellows through the avenues which the church affords. This book is one of the most popular of the books of "the gloomy dean," as he is sometimes unjustly called. Dr. Newton believes that this book is one of the few current books that will be read fifty years from now.

Price \$2.25, plus 12 cents postage.

What Christianity Means to Me:

By Lyman Abbott

As indicated by its sub-title, this book is "a spiritual autobiography." Dr. Abbott states his purpose in the book as follows: "I began the systematic study of the New Testament when I entered the ministry in 1860. Since that time I have been a student of one book, a follower of one Master. This volume is an endeavor to state simply and clearly the results of these sixty years of Bible study, this more than sixty years of Christian experience. The grounds of my confidence in the truth of the statements made in this volume are the teaching of Jesus Christ and His apostles as reported in the New Testament, interpreted and confirmed by a study of life and by my own spiritual consciousness of Christ's gracious presence and life-giving love."

Price \$1.75, plus 12 cents postage.

The Proposal of Jesus:

By John H. Hutton

The thesis of this book is that Jesus—disregarding, it is true, the petty disputes and the sects and parties of his day—had as the chief message of his ministry a definite solution for the larger situation of his time, both political and religious, intended to avert the tragic and inevitable national disaster which he saw impending. The author holds that Jesus came into the world for the very purpose of submitting to mankind a program for both personal and social life, in the name of God. He was put to death because he adhered to his program as the only public policy which could save the Jewish nation. Also, that his program "still stands, and still represents his mind and what he accepted as the mind of God and the final ruling upon the conduct of human affairs." Dr. Newton says of the book: "The author makes the whole ministry and message of Jesus not only luminous but awe-inspiring."

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EDITORIAL

Roman Catholic Try to Block Educational Measure

ROMAN Catholic opposition to the public school system never sleeps. When the Smith-Towner bill to provide a department of education with a secretary in the cabinet was introduced in congress, there came a counter proposition to include the educational interest in a new department of public welfare. Education is already included in a department, the department of the interior. That arrangement safely guarantees that nothing of moment will be done by the federal government in education. Meanwhile we have thousands of illiterates, and the Americanization of the immigrant is left to chance or to the ministry of partisan radicals instead of the constructive labors of educational leaders. The Smith-Towner bill does not threaten in any way the parochial schools of the Roman Catholic church. There are some who believe in abolishing these parochial schools. With such sentiment the majority of Protestants do not agree, for to do so would seem to them an infringement of religious liberty. It is ungracious therefore for Roman Catholic leaders, after they have gained all the liberty in educational matters that a church should seek in a republic, to carry on obstructionist tactics against the educational system which more than nine-tenths of the children of the United States continue to use. Recently the situation seemed so serious that friends of education rallied in Washington en masse. The leaders of practically every Protestant organization were heard from. A group visited President Harding, and acquainted him with the attitude of the churches of America. Among the absurdities of the Roman Catholic bill that is before congress is the provision that the educational leader of all America is to be offered a salary of five thousand dollars, a little more than half what a superintendent of schools

receives in most enterprising cities. This would guarantee the selection of a little man who would never be heard from. It is naively suggested that already two or three men have been found who would take the position of educational director in the department of public welfare at the salary suggested!

Shall America Accept the Shame England Has Repented Of?

JUST when China's laws against the growth of the poppy were becoming effective, America began shipping drugs there in sufficient quantity to defeat the beneficent legislation of that country. If Canada were to develop across the border a bootlegging organization that would completely nullify the eighteenth amendment, it would not contribute to the good will between her and the United States. It is almost impossible for China to protect herself against the aggressive importation of those drugs that have been the most debauching influence in the life of the oriental nation. The exportations of morphine and opium from the United States are sufficient in quantity to give a dose to 400,000,000 men, women and children in China every five months. As the drugs go to the habitues, such a supply means a continual state of debauch for several million men. It is difficult enough to control drug habits in a thoroughly modernized country, but when one adds the complications that arise from ignorance and inadequate ethical conceptions, the problem is greatly intensified. Years ago Great Britain shamelessly stained her honor by forcing opium upon the Chinese people. She has begun to show signs of repentance, but the story will be told against her for a hundred years. So far the people of the United States have hardly been aware of the fact that our own drug vendors are engaged in the exploiting and debasing of the Chinese. If,

however, the public becomes informed and continues to be indifferent to this great wrong, the United States must share the ignominy of every other great nation that has made profit out of the sin and the weakness of mankind. The Jones-Miller bill directed against this evil practice failed of passage in the last congress. In the present congress the bill has been reintroduced. Its passage waits upon some earnest expression of the conviction of the American conscience. The prohibition of opium in China is even more important to the human race than the prohibition of liquor in this country. Christian sentiment the world over instead of hindering should reinforce the moral aspirations of every people struggling out of weakness and bestiality toward civilization.

A Pastor for Every Farmer

UNDER the leadership of Prof. Paul Vogt, the Methodist Episcopal church is planning to re-form its rural parishes so that they will cover every square mile of territory within the area where the Methodist denomination is represented. The Rural Church department of the Board of Home Missions has now placed thirty trained men in as many church colleges as teachers of rural sociology and rural church economy. These men, with the help of the district superintendents, will make maps of every Methodist district, county by county, showing every church of that denomination. They will then plot the parish lines so that every parish joins its neighbors and no American home is left out if it is within reachable distance. The next step for the pastor or circuit rider is to make a survey and religious census by calling upon every home that has no regular church affiliation. This work will be followed with a definite evangelistic appeal. Preliminary examples of the method have yielded large evangelistic returns. This type of enterprise will win if persisted in. One cannot, however, conceal the regret that it is being undertaken by one denomination by itself when it is the very sort of thing that should be done by all the churches in concert. But too many still prefer the time honored method of competing within the community by high pressure methods and gathering in whomsoever they can, rather than systematically shepherding all the people. So long as the churches will not undertake the greater task together, the Methodists are to be commended for their initiative and enterprise. In the transition now on in rural life those churches will live that best serve the communities; those should die that persist in exploiting the community needs for the purpose of building up their own particular sectarian church.

The Industrial Attitude of Judge Gary

AT the annual meeting of the stockholders of the United States Steel Corporation on April 18, Judge Gary made an address in which he set forth what he calls "Principles and Policies." How little influenced he is by ethical ideas of industrial relationships is shown by a perusal of this address. He says: "The security holders must be recognized as rightfully in control. Their capital per-

mits the existence, the activities and the success of the corporation." The obtuseness of such a statement is amazing. The man who works for wages is, of course, making an investment in the industry utterly incommensurable with the investment of capital. Yet this captain of industry refuses even to mention labor's share, giving precedence and a monopoly of control to the rights of inert capital. In many modern factories today there is a recognition of the fact that the control of factory policies should not be in the hands of the stockholders alone, but should represent the joint mind of stockholders and workmen. By such a policy of justice and democracy many industrial plants avoid destructive strikes and have actually given their stockholders better protection for their investment. Another passage in the address of Judge Gary shows further how little impression the recent discussion of steel policies and practices has made upon him. He says: "The steel corporation inherited a twelve-hour day and the seven-day week system for necessary continuous operations. These had been and still are in vogue in many lines of industry in various countries. Perhaps they will never be entirely abolished." It is clear, to be sure, that certain types of industrial operation cannot be stopped on Sunday, but it is possible to give every workman one day in seven, even though his rest day cannot always fall on Sunday. There are ignorant workmen who would prefer the additional wage of a seven-day week. These should be protected against the consequences of their ignorance. The widespread complaint among industrial employers against a discussion of industrial questions by the church should find in the unimaginative materialism of Judge Gary's point of view its effective and silencing reply. Without such discussion we might continue our present system of strikes and lockouts for another generation, with inevitable degradation of human life. The stockholders of the steel corporation will one day demand a better informed leader than Judge Gary.

Fighting Prohibition Ghosts

A VERY good example of the way anti-prohibitionists and anti-censorists are fighting ghosts is given in a recent syndicated article by a popular writer. He sees blue Sundays and sumptuary legislation written large in the minds of all who want clean movies, decent dress, anti-cigarette laws and other clean things. Instead of arguing frankly for the indecencies he goes back to Cato and Sulla and Julius Cæsar and other tyrants as horrible examples of prohibitive decrees. He tells how Cato regulated women's dress by forbidding different colors in the same costume, and forbade that they should ride in carriages except at religious ceremonies. This ancient and despotic attempt to prevent women from exercising the common rights of men he uses to combat the demand of decent church women of our time who ask their careless sisters to protect the chastity of their sex by a little more cloth in their garments. The proscription against serving more than a fixed amount and kind of food at a feast, a relic of class regulation, is used as a horrible example of what will come next if we allow prohibition of drinking to go on. The mediæval laws prohibiting certain classes from serving more than a certain

kind and amount of food are also cited to show the horrible next step of the prohibitionists. The mediæval autocrat made such laws to preserve the aristocratic class lines, but our modern champion of something that he calls "personal liberty" ignores the historical facts for the sake of the devil's homily he wishes to read us. He then piously perverts logic by telling us that because George Washington and Patrick Henry fought to put an end to that sort of thing we should not forsake the heroic gifts of the fathers but stand like valiant patriots against all who would take away our beer, save our daughters from indecency and all our children from the perverting suggestions of lewd picture shows.

A Newspaper or a News Factory

THE Chicago Herald and Examiner furnished a nice illustration of the methods by which a certain type of newspaper "writes up" news. Six of the twelve Negroes condemned to be electrocuted at Little Rock for the Elaine riots of last year were to have been executed on a certain Friday of a near-past week. A writ secured in the courts delayed the execution, and the condemned men are still alive. But the enterprising Chicago daily told its reading world all about the execution. It gave a detailed description of how the men went to the electric chair and in what order they were taken. It told how the colored Baptist preacher, one of the six, accompanied the other five with unquailing nerve, consoling them for the ordeal, then bravely took his own seat and died calmly. It called him a simple, unassuming hero and characterized him as a man of nerve without a peer. The story represented that the preacher had converted the entire "death squad." The fact is that they were all members of his church or of some other before the riots took place. The description is made vivid by the narration of how he led in singing the old-time Negro hymns as the death march proceeded, and how the other prisoners in the penitentiary caught up the songs, until the whole prison was solemnly ringing with the pathetic melody. Every word of this was manufactured.

One Hundred Years of Liberal Journalism

THE MANCHESTER GUARDIAN has just been celebrating its centenary. It has received the congratulations of liberal minded leaders, and of all others who admire a fair opponent, from all over the world. It retains the solid qualities of well written and scholarly editorials and of well edited and dependable news; there is not the least tint of yellow in it nor is it as prosaic and devoid of human interest as a Peking Gazette. It is essentially human, bright, ethical and contemporary. It began as a journal of protest. Printed in England's greatest manufacturing center, it protested against inhuman labor conditions, advocated free trade in the days of the corn laws, reform of the franchise when the masses were denied it, home rule for Ireland in the days when it cost Gladstone his premiership; it opposed foreign wars that were wholly imperialistic, like the Crimean and the Boer wars, and it is

today the enlightened and vigorous critic of French militarism, of English terrorism in Ireland and of the policy of iron-handedness in dealing with Germany. The ardent supporter of Lloyd-George in his Liberal days before the war, it is now an incisive critic of his toryism and exaggerated opportunism. It opposed French imperial policy in Morocco, combatted English imperial policy in Persia, forewarned its readers of Prussian intentions before the great war and has ably fought *realpolitick* in all nations. It exposed Dwyerism in India and advocates a British commonwealth instead of the British Empire. We do not find Lord Curzon or Arthur Balfour in the list of those who sent congratulations, but Lord Robert Cecil and General Jan Smuts are among them, and great men from everywhere who believe in a league for peace, a newspaper policy of truth-telling as over against one of propaganda, and a genuinely democratic policy in all human relationships.

A Positive Step Toward Social Justice

EVERY Canadian province and every one of our states, excepting five, has adopted some form of compensation law covering accident and death suffered by a worker while at work in another's employ. In other words, public opinion generally has come to accept the principle that the hazard of accident and death while at work should be charged to the cost of production, just as is the wear and breakage of machinery. Some states make an exception of extra-hazardous occupations and all make exceptions of domestic service and farm labor—because of the smallness of the "plant" and the consequent inability of the employer to bear the risk. The compensational usually provides \$100 for burial in case of death, and compensation for the injured or for his family at the rate of from one-half to two-thirds of his wage. Employers carry this as a group insurance risk and charge the premium cost to cost of production or carry it in the same way as they do depreciation funds. The five states that have not yet passed laws are the two Carolinas, Florida, Arkansas and Mississippi. Several have gone so far as to provide state insurance at cost. All this legislation has been enacted in the past decade. Much of it needs extension and improvement, but it is all exemplary as a beginning of that social provision which will ultimately life the burden of disease, accident, old-age and death from the backs of those least able to bear the hazards of industry and charge it up to society at large. A compensation law is in these days one of the tests by which men judge the "social status of a state." Another is its legislation on behalf of women and children.

Radical Dealing With One's Wealth

MEN who would immolate self today do not take themselves to the monastery, giving their wealth to found retreats for those who would escape the world's wickedness. Instead, they dedicate their material means to the common good and devote their lives to some form of social service. One of the recent notable examples is that of Austin Hopkinson, a British M. P., who gave his lim-

ousine to his chauffeur to set him up in the taxi business, his \$150,000 house to the city council for municipal purposes and a score of houses for such purposes as the council might devise as the most useful. His large engineering factory he has put on a profit-sharing basis that will ultimately make the employees the sole owners. He does this as an earnest of his contention that it is only such voluntary division of property on the part of the rich that will prevent revolution. This may be heroic in method, but it is stimulating in example, for it is a genuinely sacrificial spirit that is shown and a protest against that form of social selfishness which claims superior right to any and all kinds of material possession. An increasing number of the fortunate possessors of wealth are becoming convinced that they have no right to use it in luxury or for self-aggrandizement alone, and one would think they could all see that with this wealth comes the hazard that their children will be despoiled of those characteristics which bless a democratic society. The riches of the rich are seldom a blessing to their children if one counts blessing in terms of Christian character and social usefulness.

Letting the Negro on the Inside

THE Negro cannot be lynched out of existence. He cannot be packed off to Africa. He cannot be "colonized" in separate states or communities. He is here, in the midst, rubbing elbows, carrying brick, cooking victuals, running errands in the hotels, and running banks—some of them.

It is interesting to observe how the stubborn fact of the Negro's presence is being accepted anew by the south. Perhaps more rational measures for meeting the fact are developing there than elsewhere, though the Negro himself is growing more rather than less wrathful and rebellious over his treatment in and by the south. The south has always believed that it had a policy. The north has had no policy, except to denounce the intolerance and spleen of the south. Now that the Negro is trekking north, the north has simply accepted the fact. It cannot be said to have developed a policy for meeting the situation.

The race has made marvelous progress, as a race, since emancipation. Everybody agrees to that, numerous southern white men among the rest. Indeed southrons are often foremost in protesting it, and cherishing the hope of the efficacy of education and patient progress,—with the accent on the patient. Keeping the process slow and sure is the emphatic insistence of most whites who are squeamish about Negro contacts.

And all are not less well agreed as to the basis of this unprecedented race progress. The Negro has profited by his contacts with a superior civilization. Thrown on his own resources, herded on virgin soil in the heart of Africa, his evolution would follow that painful, tedious course which all undirected human progress has pursued. The very rigors of the Negro's tutelage have proved his salva-

tion. Most Negroes themselves recognize the fact, however rebellious they are against the excesses of those same rigors.

One often hears conservative white leaders of the south protesting that the surest way to elevate the Negro is to elevate the whites. The excessive proportion of public funds expended upon white education as against Negro education in the same state in the south is sometimes justified by that reasoning. The Negro will advance most rapidly through imitation. It is of first importance, therefore, that he shall have high standards of morals and intelligence to imitate in the civilization round about him.

A hiatus in such reasoning which has not yet been squarely faced is this. Under slavery all classes of Negroes came into personal contact with white civilization. Indeed the more capable individuals came into the closest contact. All, to be sure, enjoyed these relationships on a basis which greatly reduced their cultural value. None dared forget for a moment that he was and must permanently remain an inferior. Such culture was, of course, hopelessly vitiated from the point of view of a democratic order of society.

Now the contacts calculated to prove of the most cultural value are limited to the least capable of the race. This fact is still little appreciated by any, northern or southern. Only menials are permitted to enter the white homes of culture and refinement. They not only have little or no influence among their own race, but the very fact that they are willing to accept the menial status required of them disqualifies them for social leadership. They see beautiful furniture, and touch art at numerous points, but the contacts mean little or nothing to them individually, and mean even less to the race as a whole.

Most of us would be amazed to discover how little the Negro of intelligence and standing in his own race knows of the inside of the standard white American home, or even of the public institutions which play so important a part in setting the standards of American civilization. Negro bellboys swarm through the highest-grade hotel in the cities, north and south. But, though seeing, they do not understand. They carry no intelligible message to the race, permanently and inexorably disbarred from those hotels. The tortures which the Negro of culture suffers in travel all over the country today are beyond the imagination of most white people. He enjoys a degree of comfort and cleanliness in his own home. Many now enjoy a very high degree, indeed. But the Jim Crow hotel is an even greater horror to such than the Jim Crow train. The most influential and progressive element of the Negro race usually have no idea what standards of culture are maintained in high grade hotels of the country. They do not even see inside, nor have they the basis for imagining what the life therein may be.

A company of well-educated and cultured white people were the other day invited to take a meal in a Negro home of a community where there were no white accommodations. The hostess seated the guests at the table, excluding all members of her own family. She was embarrassed, perhaps at first resentful of the social conventions which prompted that course in her own home. Later she over-

came her diffidence, and banished her resentment at least to the extent of showing the most cordial hospitality to her guests. Before the company left, the whole house was thrown open for inspection, with the same enthusiasm that any ambitious housewife would display her achievements in home-making. The home quite justified inspection and admiration. On their leaving, members of the company were assured by the husband that his wife had never before in all her life had the opportunity to come into contact with white people on anything like the basis then adopted. She knew nothing of the interior of white homes. She had never been a house-servant in one, and of course she had never been permitted to see inside of one otherwise, nor had she ever before sat down in the same room to talk with white gentlemen and ladies.

A group of Negro leaders, merchants, capitalists, men of affairs, interested in the erection of a Y. M. C. A. building in their community, were recently escorted through a standard white Y. M. C. A. plant in the same city in which they lived. It was a special concession, and the party was conducted by the general secretary in person. They were almost breathless in their amazement. They had no idea that such appointments existed. Members of their own race, content to play the menial, and boasting only the menial's capacity, were familiar enough with the last detail of the equipment, but these who alone could profit by the knowledge of the advancement of the race, were as guiltless of an acquaintance with the interior of the institution whose exterior was a familiar landmark of their own city, as if it had actually been located in another world.

This inability of the Negro race to get at the inside of the civilization from which it is supposed to be learning so much, and through whose contacts it is assumed to be so vastly profiting, is revealed in numerous ways. It is a notorious fact that many Negro homes, tasty and pleasing to the eye of the passer-by, are dowdy and ill-kempt within. The exterior is modeled after what all can see. The interior is left to chance, or the faltering imagination of those who never seen the interior of a standard white home, or to the visionless devices of those who have seen a high grade home only through the eyes of an ambitionless menial.

In an important Negro community there stands a building of splendid proportions, and apparently complete and fully appointed. It is headquarters for one of the largest social organizations of the Negro people. Inside nothing is complete. For eight or ten years, since its erection, it has been used without ceiling or plaster on one whole story, without plaster on part of another story, without window weights, without window casings on the interior, with very poor seating facilities, with every feature glaring out its indictment of the race as shiftless, slovenly and all but hopeless. Yet inquiry shows that those who have so well profited by their contacts with a superior civilization in exteriors, always and everywhere on display, are simply oblivious to models of interiors in that same civilization. Those who have builded and are conducting that eminent public institution literally do not know any better. Their very capacity for the leadership of their race has debarred them from contacts which would enable them to complete the work so handsomely begun.

It is manifest that some way must be found to open up the interiors of our civilization to this aspiring race. This is not a preachment for amalgamation, or the establishment of equal social status, or for any other move except the introduction of a little common sense into the program upon which all seem more or less consistently to have settled down. We have agreed that the future of the American Negro is to be wrought out in contact with white civilization, and that his most rapid advancement is to be insured by his imitation of the best he sees in the superior civilization around him. Yet our conventions confine those who can alone raise the standards of the race to a passing view of exteriors, and shut them away from the inside, the heart of our civilization, almost as effectually as if the race were herded to Dahomey. Even under present social conventions we might at least organize exploring parties, and expose our interiors on stated parade occasions. Those who have it in their power to mold race standards might consent to join such excursions, even if they shall be permanently disbarred from more normal social contacts.

Backing Up to Go Forward

A Parable of Safed the Sage

THERE was a long freight train, and it stood upon a track, and it essayed to go forward, but it could not go. For the train was heavy, and the track was wet, and the wheels of the locomotive went round and round, neither did the sand enable them to grip the track.

And I stood and watched it, and I wondered if it could make its Get-away.

But the engineer was wise in his generation, and he backed up a few inches, and then quickly threw his lever ahead, and opened the throttle tolerably wide.

And the engine started ahead, and the first car started with it. And the second car felt the jerk a little later, and started also, and the third likewise. Then did all the cars fall in line, each one of them with a jerk and a change of its mind, and the engineer sat in his seat and whistled a quiet tune, for he had everything coming along fine.

Now what he had done was only this, that he gave unto himself the benefit of the fraction of an inch of slack that is between each car and its neighbor, so that he did not have to start the first car until the engine had gone ahead for the half of an inch, and the second car started not till the first was going. And each car gave unto him a little slack, and all the time the engine and the moving cars were gathering momentum. And by the time the last car started, it was with a jerk that overcame all its hesitation and then some.

Now there are plenty of good people who fail because they never learn this little trick. They undertake to start the Universe in the way it should go, and the Universe is conservative. And they pull and puff and wear flat places on the rail, and get Nowhere. But the wise man learneth the value of a little slack in the Couplings, and even the wisdom of backing up a little that one may the more surely go forward.

Dean Inge, of St. Paul's

Sixth Article in Series on "Some Living Masters of the Pulpit"

By Joseph Fort Newton

AT a meeting of the Whitefriars Club one night Dean Inge read an essay on immortality. It was an able essay, of course, albeit so abstract and difficult to follow that it left the company puzzled, if not depressed. The eternal hope seemed as remote as a star, as vague as a dream, and so attenuated as to be hardly desirable at all. No one had the courage to start the discussion, until Bernard Shaw made bold to say that having lived sixty years, or thereabouts, he was not encouraged to go on by such a prospect. It was too awful to contemplate, and he proceeded to advocate the organization of a Suicide Club. The essay, or an elaboration of it, appeared in "Outspoken Essays"—one of the few books of our day which will be read fifty years hence—and the impish attitude of Shaw, who is never more happy than when he can gibe a dean or a bishop, may be inferred from his review of that volume. Among other saucy things, he said:

These essays, dazzling as they are, have done much to confirm me in a conviction which has been deepening in me for years, that what we call secondary education as practiced in our public schools and universities is destructive to any but the strongest minds, and even to them is disastrously confusing. I find in the minds of all able and original men and women who have been so educated, a puzzling want of homogeneity. They are full of chunks of unassimilated foreign bodies which are more troublesome and dangerous than the vacancies I find in the minds of those who have not been educated at all. I prefer a cavity to a cancer or a calculus: it is capable of being filled with healthy tissue and is not malignant. In the mind of the dean, which is quite unmistakably a splendid mind, I find the most ridiculous substances, as if, after the operation of educating him, the surgeon-pedagogue had forgotten to remove his sponges and instruments and sewn them up inside him.

"THE GLOOMY DEAN"

There is no doubt that Dean Inge is one of the greatest minds on the British Isles, but his thinking does not give one exactly the impression of hopeless confusion which Shaw described. He sets one wondering over that extraordinary bundle of antinomies we call the human intellect. An aristocrat by nature and training, he has the knack of catching the ear of the crowd, as much by the vivid colors he employs as by the challenge of his thought. If not actually a pessimist in his temperament, he is at least a Cassandra—doomed to tell the bitter truth and have nobody believe it—whose dismal outlook entitles him to be called "the gloomy dean", a title given as a reward for his remarkable lectures on "The Church and the Age." One such prophet, if no more, is needed in every generation, and we are sorely in need of one in America, if only to mitigate our easy, evasive optimism which plays ostrich in the face of dark facts. A great Christian teacher, the dean seems to contradict in one breath what he says in the next; so much so that the Methodist Times, after reading his Romanes Lecture on "Progress," was moved to ask: "Has Dean Inge heard of the gospel?" A rationalist who relegates miracles to "the sphere of pious opinion," he is an

apostle of a lofty, if somewhat severe, spirituality; and at the very moment when one expects his shrewd, positive mind to be dogmatic, he "slips through the stile of religious imagination to gather moon-flowers betwixt dusk and dawn."

The surprise was general when the dean chose Christian mysticism as the theme of his Bampton Lectures; and if at first reading he did not seem to get beyond the fringe of the subject, interest soon shifted from the thesis to the personality of the author. It was astonishing that one of his type of mind, who apparently had not the slightest suspicion that "they see not clearest who see all things clear," should undertake such a study. But a further reading revealed an odd mixture of nationalism and spiritual immediacy, and in spite of his criticisms of the excesses and excrescences of mysticism, the sober web of his thought was shot through with the glow and fire of the reality he sought to expound. Since that time there have been many manuals of mysticism, some wise, some otherwise. Evelyn Underhill is scholarly, weighty, noble, though a medievalist; E. Herman is worth looking into, albeit too much inclined to cleverness—like a juggler doing tricks with the Pearl of Eternity. The great masterpiece in exposition of mysticism in our day is "The Way of Divine Union," by A. E. Waite, who writes from the inside and with the winged wisdom of a poet, as one who has in his experience that which gives him the key to much that is hidden from others. But Dean Inge led the way in the study of mysticism, and it is his subtle, shy affinity with the mystics that makes him a worthy successor to a great dynasty of deans, and the one voice to which all England listens.

AMAZING PULPIT MANNERISMS

As a preacher Dean Inge is singularly effective, if one forgets the most amazing mannerisms ever seen in a pulpit, and attends to the matter of his discourse. With clear-cut, ascetic face, scholarly in bearing, looking taller than he is, he has a sober, dry-eyed, didactic personality, and an elocution atrocious in its angularity. As he rises to read his sermon—often without noticing that the audience is present—that straight, level, self-contained look makes no appeal, and the thin, flexible lips seem made to set inferior folk right on no very gentle terms. He makes little concession to dulness or ignorance. As he reads on, his facial expression suggests a contortionist, as he launches his clear, carrying voice—rather rasping at times, owing, no doubt, to his deafness—into the vast spaces of the cathedral. His attitude is one of aristocratic carelessness, as if he trusted to the vaults and pillars to bear his message, but is not greatly concerned whether they do or not. His matter is a compound of epigram and paradox, of mordant wit and rapier-like satire, matching the tartness of his tones. His humor is of the intellectual variety, and more often than not with a sting in its tail. Without wasting a word, in a style as incisive as his thought—clear, concise, keen-

cutting—he sets forth the truth as he sees it. There is no unction in his preaching, no pathos. It is cold intellect, with never a touch of tenderness. Much of what he says is more able than mighty, more brilliant than moving, leaving one wiser rather than better, abashed rather than lifted. Yet, at rare intervals, in the middle of a lecture, there is sometimes a brief unveiling, and one sees the prophet-soul behind the superficial habit of sardonic criticism and pungent epigram.

So the Dean of St. Paul's stands before us with his dry, biting speech, his formidable sarcasm, his alarming air of finality, his startling gift of characterization, and even in his gentlest moods one feels a black wind round the corner. It would not do for all preachers to be of his order. Men need comfort as well as castigation. Yet what austere sincerity is his, what intrepid courage, what weight of clear judgment, what prophetic power! His quality is that of the Hebrew prophets, with more of Jeremiah than of Isaiah in his spiritual outlook, and if he inspires less affection than any great preacher of his time, it is due partly to his forbidding temperament, but chiefly to his habit of exploding shams and absurdities. Using the flail of John the Baptist, he is a gift of God to our age with its "Lo, here" and "Lo, there," and every kind of fad run rife. The dean is unconcerned about majorities, impervious to popular feeling. Indeed, one suspects that he is uncomfortable in a majority, like the elder statesman who, when his speech was applauded by the multitude, asked uneasily, "Have I said anything very foolish?" Anyway, he holds it to be a maxim that "the church can rarely cooperate with a popular movement;" by which he means that it can seldom tread the path of success, and never because it is the path of success. Unfortunately his bald veracity is not graced by the genius of speaking the truth in love, and he utters hard sayings regardless of consequences; but he will not compromise his gospel. During the Great War, when so many churchmen of all communions took low ground, he never mitigated by one iota the severity of the Christian message. Later, when so many pandered to the growing power of the labor movement, the dean stood firm, refusing to weaken his gospel in the service of a political party. It did not matter that he was denounced as an obstinate obscurantist; he upheld the dignity of a faith which commands, and can never be subject to the experiences of the hour.

LACKS FAITH IN DEMOCRACY

Every right-thinking man must honor the dean for his unyielding tenacity to principle; but at times he seems to stand so straight that he leans backward. Even before he has uttered a word against it one knows that he despises democracy and has no faith in it, because it smells of the mob. Certainly he does not believe that the majority is right, much less that massed ignorance makes wisdom. Often he seems to identify democracy with socialism, if not with demagoguery, and he smites both with the swift sword of his satire. Not that he is opposed to social reform. He would indeed build the City of God "in England's green and pleasant land;" but always with the tools of the spirit. Nor does this attitude mean, as his critics are so ready to

infer, that Christianity should be the fortress and bulwark of aristocracy. Far from it. His point is that the church must be ready, if need be, to incur the antagonism of old aristocracy and the vituperations of young demos alike, truckling to neither. She must not cringe to the masses in our day as she once did to the classes; must not seek to be applauded by a multitude who demanded the crucifixion of her Master, and could demand it again—that is the core of a message delivered with needless acerbity, invective and scorn. It is a sound message and one sorely needed in our day, unpalatable though it be. But like all men of wisdom, the dean has his defects, his blind spots, the chief of which—as one might have guessed—is an incredible astigmatism with respect to the social meaning and application of Christianity. Take, for example, his lecture on "The Kingdom of God in the World," and one feels that the gibe of Bernard Shaw was well nigh justified.

WHAT IS CHRISTIANITY?

Can we point to any recognizable type of character and belief and say, This is Christianity? We might try. Say that belief in the fatherhood of God, in the brotherhood of man, in the sacredness and eternal importance of the essential part of each personality; the immeasurable superiority of moral goodness to any worldly advantages; love as the crown of all the virtues; selfishness as the root of sin; hypocrisy, hard-heartedness and prudent worldliness as the three things our Lord hated most, trust in God and joy even in affliction; the simple life; the love of wisdom; accumulations of money a snare to their owner; the great renunciation,—he that will save his life shall lose it, and he that will lose his life shall save it—and what Matthew Arnold calls the method of inwardness—these do seem to be enough for a fairly clear notion of what a real Christian is like, and in considering the influence of Christianity on the social order this is also important: that the gospel works by personal influence upon the will and affections and not by external machinery. Jesus left no book, no code, no system: he wrote his gospel on the hearts of men. A slow method? Yes, it is a slow method: it is not easy to change people, but that was the method he chose—like the ancient torch race in which the wearied runner handed on his torch to someone else to carry on. The Christian religion is not taught; it is caught from someone who has it.

The preaching of this gospel is and always has been the great business of the church. All Christians must agree in combating, for example, all exploitation and ruining of souls, all that great network of cooperative guilt with limited liability which makes up so much of secular society. But when we are invited to go further and take sides as a church in matters in which good and wise men are divided, the case is different. I am not suggesting for a moment that Christians should not have political opinions. I am speaking of organized Christianity as such, and I say deliberately that Christians ought not to organize themselves as Christians for any particular social or political propaganda. We do not want a powerful political church again, whether run by Catholics or Independents. Christianity is a leaven, it can never be more. Our Lord made that absolutely plain, that he never expected to have the majority on his side. Our Lord never gave any reason to suppose the church would ever be successful in winning the masses as such. He never gave any reason to think there would ever be an inconvenient crowd gathered round the narrow gate. Therefore all this kind of clerical demagoguery and democracy is fundamentally contrary to his method, and it is, though many good people think otherwise, a treachery against his teaching.

There we have it "plain and flat," as Lowell would say; on the one side a powerful political church to be avoided, and on the other not even a cooperative conscience with

limited liability to match the organized iniquity of the world. In short, every protest of the church against political infamy, every effort of Christians—other than individual—in behalf of juster, wiser, more merciful laws, every attempt of the pulpit to translate the teachings of Jesus into practical social justice is, as Dean Inge sees it under the glorious dome of St. Paul's, a form of treachery and demagoguery. "What can we do?" is surely a fair question, and the dean answers it in his closing lecture on "The Church and the Age," from which we learn, after a merciless flaying of nearly every forward-looking movement of our time, that "the whole duty of the church is to hold up the Christian view of life, the Christian standard of values, steadily before the eyes 'of the people, laying emphasis upon love, sympathy, economy, sincerity, holy living, setting a good example' for the poorer members of our own class, and indirectly for 'the class below;' upon charity, prayer, and the duty of helping to form a moral public opinion against the evils of foolish fashions, gambling, and the like.

More specifically, three avenues of influence seem to be open to Christian enterprise, three modern tendencies with which "we, as church people, may cooperate and assist." They are the breaking down of class barriers, the spread of education, and the care of public health, and especially the support of the new science of eugenics! Such is the program of the Christian church, as outlined in the old grey cathedral of England, at a time when the world is shattered by universal war, disfigured by industrial brutality, plundered by greed, and staggering under the shadow of a vast despair! One recalls the word of Carlyle: "The world asks of its church in these times, more passionately than of any other institution, the question—Canst thou teach us or not?"

SHORTCOMINGS AND VIRTUES

Howbeit, my purpose here is not to argue with Dean Inge, but simply to portray his outlook and art as a preacher. He stands for a point of view—held by many noble and true hearted men—which, if held by all, would make the church an *arcana celestia* of a barren and immovable conservatism; but that is not the attitude of the church of today and it never will be! Jesus was not put to death for laying emphasis upon love, sympathy, prayer, and the doing of good, but for making a definite proposal for the public policy of the world; and if following him leads the church to Calvary, it is not better than its leader. For the character, the scholarship, and the noble prophetic courage of Dean Inge, we give thanks, but we refuse to follow him in his advocacy of "the public impotence of religion." His fame will outlive his defects, and the stones he has laid will abide as a foundation for other and perhaps more genial workers. One such stone is his vision of a church truly one, not in organization or creed or ritual, but because drawn to communion through a profound veneration and love for its Master. He has taught us out of long and deep study that the mystics all tell the same tale; all climb the same mountain, and their witness agrees together. All ages, all sects, all languages are blended

harmoniously on that shining Jacob's ladder which scales the heavens in far other fashion than was ever dreamed of by the builders of Babel. Despite the deflections of his insight, he has interpreted that eternal religion which is the original divine poetry, whereof our theologies are imperfect translations, summing it up in a golden passage which Bernard Shaw was "wicked" enough to say is one of the rare intervals of inspiration enjoyed by the dean in the midst of the years:

It allows us what George Meredith calls "the rapture of the forward view." It brings home to us the meaning of the promise of Christ that there are many things yet hid from humanity which will in the future be revealed by the Spirit of Truth. It encourages us to hope that for each individual who is trying to live the right life the venture of faith will be progressively justified in experience. It breaks down the denominational barriers which divide men and women who worship the Father in spirit and in truth—barriers which become more senseless in each generation, since they no longer correspond even approximately with real differences of belief or of religious temperament. It makes the whole world kin by offering a pure religion which is substantially the same in all climates and in all ages—a religion too divine to be fettered by any man-made formulas, too nobly human to be readily acceptable to men in whom the ape and tiger are still alive, but which finds a congenial home in the purified spirit which is the throne of the Godhead. Such is the type of faith which is astir among us. It makes no imposing show in church conferences; it does not fill our churches and chapels; it has no organization, no propaganda; it is for the most passively loyal, without much enthusiasm, to the institutions among which it finds itself. But in reality it has overleapt all barriers; it knows its true spiritual kin; and amid the strifes and perplexities of a sad, troublous time it can always cover its hope and confidence by ascending in heart and mind to the heaven which is closer to it than breathing, and nearer than hands and feet.

The Church

By Arthur B. Rhinow

THE keeper of the sacred fire sat by the altar on the mountain, and mused. He was sad.

Day and night the torch bearers came to the altar to light the torches with which to kindle the fires that warmed the homes of the valley and illumined the night.

From his aerie he watched them and saw they were selfish and careless. They thought more of the pretty flambeaux in their hands than the cheer they could bring to others.

The keeper was sad. Oh, that he might go down to warm and brighten the valley. But the fire, the sacred fire! Who would guard it? He dare not let it die.

One afternoon, he noticed gross neglect, for his eye was keen. Fires were left unkindled. He knew that men would grope in the dark and stumble in the night.

Ablaze with zeal, he seized a torch, tipped it with the holy flame, and hurried down the narrow path. He fought the offenders, and kindled the fires.

Homeward, the hills echoed his praises. He was proud as he reached the height and saw the fires below.

But as he turned to the altar, his heart was chilled. Alas, the sacred fire had died.

The Negro Question—the Acid Test

By Rodney W. Roundy

THE inner life of American citizenship certainly needs a wholesome cleansing when it so settles on its lees as to be unable to prevent such a raging flame of violence and bloodshed as occurred in Tulsa, Okla. What else can come from the hands of an inefficient, lifeless police force, a lax county sheriff and corrupt politics motivated by graft! Under such circumstances "an impudent Negro, a hysterical white girl and a yellow journal" can furnish plenty of explosive to burn up any city.

How Christian is America anyway? Looked at en masse the 42,140,997 men and women who are in the membership of the various Christian churches in our land make an imposing array. The fact that 667,007 more men and women are in definite church connection this year than a year ago is distinctly heartening. Numerically the United States may be said to be 40 per cent Christian. Counting the Christians one by one such a significant minority of character, influence and point of view makes it right to call our country a Christian nation.

Christianity applied has brought forth its rich fruitage in many fields of life and many branches of human endeavor. In patent results and unreckoned resources it has not been found wanting. Will applied Christianity stand the test of interracial understanding and good-will? Will the law of brotherhood prevail? Does it fit? Do the principles of Jesus apply to the white man's treatment of the Negro? Is there a solution to America's outstanding race problem? Can America stand the acid test?

To answer these queries facts must be weighed and tendencies appraised. Not all church members are really Christians. A considerable percentage know not the law of Christ. For them to love one's neighbor as one's self has no depth of root or practical meaning. From such a soil small returns of a justice and charity which maketh not ashamed will come.

DAMNING DISCRIMINATION

Even though there is Christian living, allegiance and aspiration outside the visible church, yet in the large sense there is no social salvation in the 60 per cent unattached ecclesiastically in so far as social salvation means the bridging of the gap between the races. From this nest of the unchurched flies forth the brood of cruelty, unrestrained passion, blind unbelief and a host of man's besetting sins. In this crowd selfishness does its perfect work of damning discrimination. The hope for better America rests not in pagan America. Stimulated by an unwarranted revival of yellow journalism and widely extended but grossly unjust agitation not alone in the south, but in the national capital, in all parts of the country and, but yesterday, in Tulsa, Oklahoma, Negroes were driven to a defense of their own lives, their homes, their property. Nothing in America seemed secure to them. The dastardly practice of lynching reached its highest mark in the number of lives ruthlessly slain. The disorders of mob violence sullied the fair name of several of our great cities. America

as a whole was not meeting the acid test of applied Christianity.

The Negro people were greatly hurt at the close of the war. Their loyalty, courage, work and sacrifice were distinct factors in war service. They were not slackers; they were not bolshevists; they were genuine patriots. Yet when the armistice was signed they had to meet the chagrin of special insults, the bombastic assertions of domination by the white race, the cruelties of mob violence.

THE TURN OF THE TIDE

But the Christian conscience of America was being stirred. It was asleep; it needed awakening. The tide turned. The lynching record for 1920, bad as it was, sixty-one in the whole country, was a total reduced by twenty-two from the previous year. Better still the gospel was finding expression through the enforcement of the law. Louisiana had no lynchings. The effective state constabulary of Tennessee, thanks to ex-Governor Roberts, effectively gave notice to the whole state that there was no longer an open season for killing Negroes. In the south alone forty-six mobs were balked of their prey. In fourteen of these cases armed forces were used to restore order. Four mobs were fired upon with seven resulting deaths. Suppression of lawlessness is a real test of applied Christianity.

Governor Dorsey of Georgia has arisen in the might of his moral power as a Christian governor. He has submitted his findings to a conference of citizens. Facts concerning 135 cases of maltreatment of Negroes have been grouped under the four heads of lynching, peonage, driving Negroes out by organized lawlessness and individual acts of cruelty. Only two of the whole number were for "the usual crime." All these maltreatments with one exception only were by native Georgians. The governor tells his fellow citizens that "we stand indicted as a people before the world"; that unless conditions are changed "God and man would justly condemn Georgia more severely than Belgium and Leopold were condemned for the Congo atrocities"; and that continuation of such crimes means "the destruction of our civilization."

Remedies recommended by this Christian governor include the widest publicity within the state for all white lawlessness; a campaign for justice by all Christian churches; compulsory education for both races; committees of each race on race relations; the repeal of certain laws which make possible peonage for debt; a state constabulary under the governor's control; a money penalty on counties in which a lynching occurs; state investigations of lynchings; state juries to try the accused at such places as the governor may direct and the governor empowered to remove from office after due investigation, any official delinquent in the discharge of his duty.

NEGROES ORGANIZED FOR JUSTICE

The strategic value of the varying program of the interracial committees cannot be over emphasized in their Christian importance. Of the 769 counties in the south in which

there are sufficient numbers of colored people to warrant organization, 500 are reported as organized. Programs calling for justice in the courts and especially opposition to lynching under all circumstances; economic justice, adequate educational facilities, improved living and sanitary conditions, recreational advantages, better traveling facilities and welcoming returned colored soldiers, have been carried through with different degrees of success. In all cases better interracial understanding has been the result. Both races have been more fully constrained by the law of Christ.

The principles of the Interracial Committees must be developed in the north as well as in the south. Wherever possible the functions should be assumed by the local city, town or county federation of churches. But with Negroes in all parts of the country, with work slack, with housing inadequate and expensive, with dangers of lawlessness in many places, colored and white leaders together should have at hand the machinery which will produce the remedy at the right time. Christians will be responsible if they do not act, act promptly, act by method and act to practical ends of prevention and cure.

THE POWER OF THE PREACHER

The thinking self respecting Negro smarting under discriminations, perhaps insults, which he does not deserve, sadly wonders why the white Christian churches and their leaders have not been more effective in promoting better race relations. Even Dr. J. H. Dillard of the Jeannes Fund is strongly convinced that when the preachers really set about the task the grosser forms of injustice and cruelty will cease. "The masses of the people know the preacher. He is the man who more than any other can influence them to right thinking about law and order as well as the higher reaches of Christian charity." Both are right. The great reforms, the forward marches in human progress in Christian lands have always found in the Christian pulpit and church the leaders for the new day. There has been no more important expression of the power of their effective service than through the interracial Sundays proclaimed by governors of southern states—in Kentucky, Tennessee, Georgia, Florida and Arkansas. In Kentucky over a thousand preachers of both races applied Christian principles to interracial problems. Endorsing the call, Governor Dorsey urged the preachers "to appeal to the conscience of our people for a more even justice in our courts, for better housing and sanitary conditions, for better school facilities, for better traveling conditions, and for more patience and self-control, growing out of the spirit of the Christ, in the association of the two races."

Such developments make only for one conclusion, namely, that in the principles of Jesus is the only solution of the Negro problem. It is but another way of putting Principal Moton's statement that "the better white south was never more friendly to the Negro than today."

The acid test of Christianity rests in the criterion of real worth. Is a man a man for a' that? Is color or real achievement to be the test? Heartening confirmation of a new point of view is at hand in the increasing number of Christian white men and women who are no longer assert-

ing that they know the Negro but are reappraising the progress of racial development during the last half century. More leaders than formerly are saying there are Negroes and Negroes. There are not only mountain peaks of individual Negro characters arising out of low lying and fever breeding swamps and plains; there are many smaller hills of real personal worth and attainment. There are broad plains of Negro life rising above the submerged meadows and stagnant pools of a civilization just emerged from slavery.

All too much of the old Negro remains; but there is a new Negro. To his voice we must listen. This voice is resonant with a new hope based on solid achievement. A new era has dawned. The day of Booker Washington has not passed; it can never pass. His soul goes marching on not in solitary leadership but in a host of wise racial generals in all fields of life. They are insisting that the principles and ideals of American democracy shall be applied to them and their people. All too slowly, yet on all hands there is developing a determination of white Christian leaders to meet this reasonable request and to find a way out in the Christian demands of Negroes for better treatment, a fair chance for education, a more even handed justice, reasonable economic conditions in city and country, a fair appreciation of accomplishments under difficulties, a single standard of morals, a security of life, property, liberty and the pursuit of happiness.

Browning's bishop asks his friend: "Like you this Christianity or not?" Like it or not, Christianity is not Christianity until it is expressed in terms of the great commandment, "Thou shalt love thy neighbor as thyself." The acid test of Christianity as applied to race relations of all America is that of brotherhood. By no means is blood brotherhood required. Marriage bonds are personal and incidental. But brotherhood in the terms of mutual understanding, of honest cooperation, of real good will, of the application of the golden rule is not only reasonable and practical; it is the only sufficient pathway of light for the living together of the varied races of America. Nothing less than the spirit of Christ can lead to the fullest realization of Christian America and America all too slowly but really is finding her way and must find her way to the application of the law of brotherhood to the Negro question. Conflicts of opinion there are bound to be, clashing of interests must come as offenses in all forms of life must come, compromise must be resorted to, the light will sometimes flicker and then brighten again, but the law of brotherhood makes sure headway. "Through present wrong, the eternal right . . . step by step" makes its "steady gain."

Contributors to this Issue

JOSEPH FORT NEWTON, minister Church of the Divine Paternity, New York.

RODNEY W. ROUNDY, associate secretary Home Missions Council.

A Larger Life for the Farmer's Wife

DEAN BRADFORD KNAPP of the Arkansas State College of Agriculture would be named by all informed southerners as the greatest agricultural leader in America. All will admit that he is foremost in the southland. His distinguishing characteristics is what might be called his evangelistic spirit. He is an apostle and prophet of the better rural life. He possesses all the cool acumen of the scientist, all the practical administrative ability of the detached executive, and adds an enthusiasm for his task and a fervency of interest in human life that would honor a social reformer. In fact Dean Knapp is a social reformer; he is not primarily interested in the material factors he so ably promotes—he is interested in them as means to the making of better farm homes, less provincial rural communities, a larger outlook for the farmer and a wider chance for his children to share the good things of life.

The last thing Bradford Knapp would do would be to give his time merely to help a farmer grow more corn to feed more hogs to buy more land to grow more corn and so on round and round that vicious circle of materialism. He helps make two blades of grass and two strands of wool grow where one grew before as a means to less drudgery, more culture, better schools and churches and a better citizenship. It is a striking fact in American university life that the agricultural college faculties take an interest in the church to a greater degree than any other faculty in the university circle. And there is no other single profession, not even excepting the teachers and Red Cross nurses, that shows more interest in rural churches than do the county farm agents. Dean Knapp says "Emancipate the farmer's wife and you will emancipate the farmer: solve her problems and you will have solved the rural problem."

* * *

Emancipate the Farmer's Wife

Yesterday the farmer's wife was the home maker and the domestic manufacturer of the farm household. Our grandmothers not only did the sewing but the spinning as well; they did the washing and also made the soap. And they often helped to harvest the cotton or the flax and shear the sheep. They had neither magazine nor telephone, and there was no "flivver" to take them to town or to the neighbor's. No wonder they often smoked a pipe for consolation and came to substitute a firm voice for tones of tenderness. Our mothers got rid of the manufacturing end of household duties but they still did the baking, sewing, washing, scrubbing and chicken raising, and most of the farm wives are doing it yet, though their city sisters have turned it over to the baker, the tailor and the steam laundry. The saying goes that they are even sending their scrubbing out. But the farmer's wife now has a woman's page in all the weeklies, can get her own journal, the telephone has brought every neighbor next door and the "flivver" is rapidly becoming a household necessity.

The sewing machine was the first household machine. In our boyhood it was as much the sign of enterprise on the farmer's part as an automobile or membership in a farm organization is today. The day when the Singer was brought to our two roomed cabin on the prairie is as vivid in memory as the first pair of suspenders or blue topped boots. It cost sixty dollars at a time when the entire annual cash turnover was not three hundred, but it lifted a great drudgery from mother's hands and we look back with tender reminiscence to the light that came into her eyes that day. Then came the other household utensils and the things of culture began to slip in beside them. That day was a milestone in household life. The next milestone was marked by the purchase of a covered buggy, and the next by the telephone.

Emancipate Her From What?

It has been said with rather more truth than facetiousness that everybody is interested in the farmer's uplift but himself. No doubt many would still ask what emancipation is now needed for the farmer's wife. The answer is put together well in Circular 148 of the United States Department of Agriculture. It is a statistical summary of a survey made through 10,000 records secured by home demonstration agents, covering homogeneous sections in thirty-three northern and western states. They were not picked homes but selected areas in which every home was surveyed. This gives a very good cross-section analysis for all those parts of the country. The figures vary somewhat for east and west and the south is left out but they are indicative of the general situation.

Figures are dry, but we will "boil them down" as much as possible, trusting the reader to visualize the farm woman back of the statistics. Her average hours of daily toil are thirteen for the summer and a fraction over ten for the winter; all her days of rest, taken one at a time usually, add up less than two weeks per year. She cares for an average of eight rooms, carries in the water in three cases out of five and does her own sewing, mending, baking and washing in ninety-five cases out of every hundred. In eight cases out of ten she cleans and cares for kerosene lamps, keeps from one to two stoves going, and in more than one-half the cases carries in the fuel herself. Forty-two per cent of the farms have power machines but only fifteen per cent of the houses. There is running water in one house in three and a bath tub in one out of five. Most of the homes have sewing machines but only fifty-seven per cent have washing machines and forty-seven per cent carpet sweepers. One-fourth of the farmers' wives still help out in the field in rush seasons, and as many help all the time with the live stock. They live strenuous lives, as do their husbands, but more indoors than out and in a monotonous routine from which his work finds more frequent relief.

* * *

Emancipate Her to What?

The farm wife does not wish to become a parasite on the family income as some city wives become. Those city women who boast that they cannot cook a meal and go to bridge parties for breakfast while their husbands go to the club or hotel for dinner if the cook fails to come, are not mere characters in fiction. They toil not, neither do they spin, yet Solomon in all his glory is not so arrayed. The farm home will remain the bulwark of our society so long as it remains a cooperative household. It still furnishes eighty per cent of the nation's leading men, even in city affairs, because everybody works out there, including father's boys and girls. It is not the farm home as such, but the cooperative home that grows character, initiative, enterprise and a sense of duty.

The farm wife's emancipation will consist in a shorter working day, more social intercourse and relief from drudgery. It is not work that kills her spirit but the monotony of her work, its endless routine and drudgery. Give her a furnace and running water and a good lighting system—all easily installed in farm homes now. Bring the farm power into the house and train her hand to drive the "flivver." She will not object to eggs and butter as her part in making the family income, but let them be her part with full control of their expenditure or saving. Good roads will bring the doctor near, the rural visiting nurse will promote health for the children, the county hospital will guarantee safety in times of sickness and remove toil even if it does not remove anxiety, the consolidated school will give her children the education she did not get but would

like to give. Organize her life so she will have time to train her children in religion and morals as the little once-a-month rural church cannot do and will never be able to do until it is

redeemed from its sectarianism. She is the mother of tomorrow's leaders in church and state; give her a chance!

ALVA W. TAYLOR.

CORRESPONDENCE

The Leadership of the Church

EDITOR THE CHRISTIAN CENTURY:

SIR: The May 19th issue of The Christian Century is to me a notable and valuable one. Mr. Nearing's "Capitalism and the Ideals of Jesus" cast me into an awful experience of gloom—that such an octopus as capitalism could actually in so short a time fasten itself insidiously and effectively upon the nations, the Christian nations of the world. The one ray of hope is that it "went to pieces in less than a decade" because it "was so inethical in its aims and so unsocial in its workings that it had neither stamina nor endurance to withstand the shock of the war"; and further, I hope, because when we "compare the ethics of capitalism with the ethics of Jesus—they contradict word for word, line for line." But *did* it go to pieces in the shock of the war, or, if it did, can we hope that the ethics of Jesus will find sufficient backing among the millions of Jesus' adherents in the Christian nations to assure the world and the Lord that it shall "never be revived in its old forms"? Only if many preachers in industrial centers and elsewhere shall have the courage to apply the parable of the talents to other Scriptures as suggested by Lloyd C. Douglas in your issue of May 12th. The fight is on, O Christian soldier! But how and where is the minister going to function if what Mr. Joseph E. McAfee wrote in your columns about "The Minister's Professional Mind" is true—where he shows that the clerical spirit has been accurately "assayed and found wanting," and where "the professionalism of the ministry is seen to be in the direct path to hopeless reaction in religion," and especially if what Mark H. Turk wrote in your May 19th issue on "The Layman's Professional Mind" is true! For "the subordinate place which the clergyman holds when compared with the men of other professions" (as Mr. Turk with merciless logic and fact sufficiently clearly shows), if it bursts as a crashing revelation upon some ministerial minds, is surely crushingly humiliating to any self respecting minister of God! If in the congregationally governed churches, and some others, "the pastor of the church is understood by the laymen who compose it to be the servant of the church" (and I have in my pocket a letter of invitation from a church which shows that very thing): if "there is not one prerogative which the minister can claim or demand as an intrinsic right," if "the gamut of his ministry is derived from the church which creates him and controls his service," if "every student of the church knows that there has been a wide-spread and positive movement to subordinate the minister increasingly to the decisions and desires of the churches," and that "in the minds of many laymen and in the practice of many churches the minister is regarded as an employe to be 'hired and fired' at the pleasure or displeasure of a majority of the members 'present and voting,'" if when a "larger and well known city church of featured conservatism had occasion to call a minister, the lay leaders who dominated the life of that church deliberately selected a young man whom they could manage," if "another church specified that the new minister must be a conservative in theology and not interested in social questions"—I say, if these things are so, how and where is the minister going to function in the adjustment of the delicate and long time estrangement between labor and capital?

God, give us churches, glorious, holy, and without blemish, freed from "the fossilized customs, the piffling sectarian limitations, the cheap and unheroic ideals which the church holds as the norm of ministerial activity." Lord, give us churchmen with a worthy vision of the splendid challenge which Christ is right

now throwing out to men, and, as if by magic, our young men and young women will respond to thy call for leadership!

Santa Maria, Calif.

W. STAIRS.

Is Christianity Too Difficult?

EDITOR THE CHRISTIAN CENTURY:

SIR: I confess I do not quite get the sense of your editorial of May 26 under the above title. To me its whole tenor seems to exhibit that confusion and inversion of thought which helps to make Christianity difficult. I have not yet had an opportunity of reading Dr. Roberts' book, "The Untried Door,"—I shall find one as soon as possible—but to me it seems that all such attempts to "inquire what Jesus actually taught, whether he had a coherent and self-consistent philosophy of life, and whether his teaching can be applied to our problems," are in the last degree foolish and gratuitous. They remind one of the man who understood Shakespeare very well indeed, but could make neither head nor tail of the explanatory notes. It is precisely what churchmen have been doing all through the Christian centuries—the result being the spinning of systems of theology.

In the first place, even if Jesus had a systematic philosophy of life, the fragmentary and disjointed record we have of his life and teachings render it next to impossible to reconstruct it. And in the second place, even though reconstruction were possible, it would have nothing but a historical interest or value, for philosophies of life are, in the nature of them, local things—the adaptation of principles to existing conditions,—and his philosophy of life, in Palestine and in the first century, could not possibly have any concrete application to conditions in the United States in the twentieth century. As a matter of fact, we find, here and there, among the sayings of Jesus, fragmentary bits of life-philosophy, and they bear out this view. Any plain-thinking man, who is not a theologian and does not read strained meanings into Christ's words, recognizes that, so far as they are concrete at all, they are intended to apply sheerly to local conditions.

If, on the other hand, by "philosophy of life" we mean principles of life, (really quite a different thing), then, as it appears to me, the difficulty is not to comprehend "what Jesus actually taught," but to understand (1) why it is necessary to undertake a course of research to find it out, and (2) why their application to our problems should be questioned. Did Jesus, then, speak so ambiguously or uncertainly when he enunciated moral and spiritual principles? Or is it that he spoke so disagreeably plainly that theologians must be retained, like corporation lawyers, to interpret him *ex parte*? Will any honest man really pretend that he does not comprehend the few, simple, uncompromising principles of living that Jesus laid down? And will anyone really pretend that, in reading Christ's words, he does not know when Christ was laying down fundamental principles and when he was making mere logical application?

As to the application of these principles to modern life, what is the idea of questioning that, either? He enunciated nothing particularly new. They are, in essence, the same principles that every teacher of life has taught. They are the recognized and proven laws of the moral universe. The question is not whether they can be applied to our problems; but whether our problems are being worked out according to them. If their application to modern life means the destruction of civilization, than our civilization will probably have to be destroyed. More than one civilization has been destroyed because it clashed with the principles laid down by Jesus—not because Jesus laid them down, but because they are the eternal principles of living.

The truth of the matter is, we look to Jesus and his teaching for that which they never were intended to do; just as we have got in the habit of looking to some mysterious function of government to solve our economic problems. No appeal to Jesus, no frantic search of his teachings, will ever show us the way to solve our problems. That is not his business; it is distinctively ours. The mathematician and physicist—that is to say, the teacher of mathematics and physics—does not teach us how to build our cities and bridges; that is the business of those who want the cities and bridges; but woe be to them if they be not built according to the eternal laws enunciated for us by the teacher. The adaptation of those laws to the work in hand is altogether the business of the workers; and it differs in every age, in every clime, and with every set of materials and conditions. Jesus is the teacher of a set of moral principles as immutable and inexorable as the laws of physics—perhaps more so. By those laws we must build our civilizations, or they fall.

Certainly it is difficult; it always has been. Certainly it serves no purpose to call Jesus Lord, Lord, if we do not or cannot do the things he commanded. But, when you come to think of it, he never commanded any *things*—concrete, definite acts—that we should do, or not do. He laid down certain laws and principles to which the things we do must conform. "Whatsoever ye would that men should do unto you, do ye even so to them." What things? How should he know or say? Work it out for yourselves. "How hardly shall they that have riches enter the kingdom of heaven." But then,—never mind, all the 'buts' in the world won't alter the law that a man with great earthly possessions will find it hard to look at things from God's viewpoint. Difficult? Yes,—not to understand, but to put into practice. The difference between the working out of physical laws into concrete achievement, and the working out of Christ's laws, is not one of understanding; it is one of desire. Every individual man and woman sincerely *wishes* the outworking of physical laws; men do not wish the outworking of Christ's laws. And we appeal to Christ for some way of forcing their observation *en masse*. Just as well could we hope to erect a usable building, if every department of the work, from the architect's office to the stone-layers' union, were honeycombed with men who persisted in violating the laws of physics. So do we seek, through some wonderful operation of "government," to shield ourselves from some folly that we are all, as individuals, committing.

Personally (although I know I am a voice in the wilderness) I am disposed to think that the church has abdicated her highest and most influential position toward the industrial and sociological problems of the day. Her voice has lost its old ring of decision and authority. I have tried to show how, in the face of all world problems, in all times, the Christ stands, with inscrutable smile and inexorable finger on the Law. As Christ's vicar, the church ought to take the same attitude, proclaiming, over and over again, with inexorable iteration, the simple laws of life. As a church, indeed, this is her prime business. I do not say she ought not to help the thinkers and workers with their problems. This she ought to do and not leave the other undone. But above all else it is her business to avoid all the entanglements and compromises into which the problems always lead, and to bring them back, again and again, to the touchstone of the few, simple principles of Jesus. It is this simplifying, two-edged-sword-dividing function of the church which, more than anything else, is needed to illumine and save the situation.

Litchfield, Ill.

T. G. ATKINSON.

The Pastor in the Community Church

EDITOR THE CHRISTIAN CENTURY:

SIR: It is not so long ago, when the pastor in a small city or town was looked upon as the community oracle, as the best educated man among his fellows. His views of public and social questions were accepted as authoritative, he held a dignified monopoly on questions religious, social and political. But a change has come into the old order of things. The

railroad, rural mail delivery, the telephone, the consolidated school and the Ford flivver have carried a new spirit even into the remotest hamlet. The magazine and the metropolitan newspaper has thrust its informing pages into every rural home, it brings to every fireside the current history of the world. The Sunday newspaper, laden with pictorial and literary attractions is delivered in every rural home of the parish. Then there is the professional periodical and the endless issue of modern books, whose authors write scholarly upon every conceivable subject. The people in the rural country today are well informed with the progress of the time and their interest in the world's affairs is just as lively as that of the city dweller. In the rural country we find graduates from reputed colleges and universities, the scientifically trained agriculturist and university farmer are here in reality and they are here to stay.

Under these changed conditions the rural pastor finds it a man's job to keep himself intellectually abreast with the best men and women in the parish. He is looked upon as the leader of a keen, intelligent people and his profession demands that he should have a fine intellectual equipment and a trained mental discernment. If he should happen to have an intellectual culture inferior to the best in his parish, it would not be surprising to see him lose the respect and confidence of his parishioners and the community at large.

The rural pastor of today finds himself in the position of a pioneer in the advance of the new order of things. He needs to be a statesman, a prophet, a priest and a servant, a king, a skipilot, a schoolmaster, a social worker and a saint. If he lacks any of these qualifications, he will never do for a rural church. He must emancipate himself from the atmosphere of intellectual narrowness and intolerance, he must stand for the highest truth as related to human life and destiny and be a sane partaker of present day thought as related to the problems of the day, even at the expense of sacrificing his old style orthodoxy and traditional denominational views. The rural country has or is now experiencing its illumination and consequently the rural pastor must be a growing pastor. Many of his old sermons of 25 years ago would bring real illumination, if deposited into the fireplace. His sermons must keep step with the advance of the time and present continually to his people a living, modern interpretation of the living, modern Christ.

There are, however, several handicaps under which the rural pastor must, of necessity, always suffer, it is his cross that he must learn to bear with patience. He lacks for himself and his personal inspiration the privilege of social contact, music and the drama, the high class motion picture, the Lyceum platform and the ministerial fellowship. The city pastor has his Monday morning preachers' meeting, where great theological or philosophical lights may bring illumination, but the rural pastor is like the "Lone Scout," finding his inspiration in the magazine and preachers' journal. If he is aggressive as well as progressive, he must be prepared to endure the unfriendly criticism and long-distance nagging of the pastor of the other meeting house across the street. If one dreams of complacency and the quiet life and a normal functioning of the ministerial anatomy, where a man may spend his life in ease and preach a discourse upon some ancient subject once a week, he has a mistaken view of the importance of the rural church. He must outgrow his early thinking and if he cannot discover any advance in the range of his memory, he may then look upon his mental process with some suspicion. There is no reason why he should not continue his service with increased efficiency far beyond Dr. Osler's line of utility and he will continue to fill his place with credit to his position and himself, if he continues to broaden himself mentally and spiritually.

FREDERICK W. MAGDANZ.

Fremont, Mich.

British Table Talk

Christianity's
"Lost Radiance"

June, 1921.

THE utterances of Dr. L. P. Jacks, editor of the *Hibbert Journal*, and principal of Manchester College, are always, like those of the Dean of St. Paul's, original and arresting. Delivering the Essex Hall Lecture, Dr. Jacks discussed "The Lost Radiance of the Christian Religion" and how to recover it. Christianity in his view is a religion of young people which has lost a good deal of its savour by being adapted to the needs of the minds of the old. The chief difference between the original genius of Christianity as we find it in the New Testament and its modern form is, he says, that it has lost the note of encouragement and acquired the note of repression which has no place in the good news of Jesus Christ. Most serious of the corruptions of Christianity is in a loss of brightness and of radiant energy, in a tendency to revert, in spirit, if not in terminology, to much older conceptions of man, God, and the world than those which are congenial to the mind of Christ. It was in the form of a Person that the radiance of the Christian religion made its first appearance and impression on mankind, and its power to move us lies in the vision that He brought of a hidden beauty in the world. The radiance of the Christian religion is not an adventitious quality, not a mere alleviation or adornment of an otherwise stern and uncompromising code of duty, but an essential and all-pervading energy in which duty becomes transfigured into love. There is that in the gospel which is akin to the song of the skylark and to babbling brooks. Almost the first thing to greet us when we open the New Testament is an angel's song. We are too apt to place the New Testament in a church-and-chapel atmosphere. There are moments or phases when the whole meaning of our religion seems to turn on the tragedy of human life, when Christ becomes a Man of Sorrows before everything else and the cross overshadows everything; but if at times the melody dies out in a sad cadence or even a cry of despair it is never final, but only the prelude to a greater song. Dr. Jacks urged that the Christian principle still awaits its application at the central point, that the opportunity for applying it exists now, and that nothing can allay the discords into which society has plunged short of those radiant conceptions of God, man, and the world which are the life and essence of the Christian religion. Treat man after the mind of Christ as a being whose first need is for light and whose second need only is for government, and we shall find that as his need for light is progressively satisfied his need for government progressively diminishes. Dr. Jacks put the growing recognition of this fact as chief among many hopeful signs. "If the Christian church, led by the Spirit of God, should ally itself with this recognition the lost radiance of the Christian religion will return to it, and it will become the foremost teacher of mankind. If not, the spiritual revival will take place all the same, but in the schools and not in the churches. In the next generation there will grow up, there is indeed now growing up in this country and in many others, a vast army of unordained ministers of religion who will find their mission at the teacher's desk." Dr. Jacks' lecture will shortly be published in book form.

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Foreign Missions
Finance

The Central Board of Missions states that £1,530,862 is the total income of the chief Anglican and interdenominational missionary societies in 1920. The Church Missionary Society heads the list with an income of 691,572 pounds, the Society for the Propagation of the Gospel coming next with 342,540 pounds. The British and Foreign Bible Society raised 125,000 pounds in 1919. Its 1920 figures are not yet available. Other societies had incomes as follow in 1920: Universities' Mission to Central Africa, 63,125 pounds; Church of England Zenana Missionary Society, 79,553 pounds; South American Mission-

ary Society, 22,939 pounds; Jerusalem and the East Mission, 16,451 pounds; London Jews Society, 51,701 pounds; Religious Tract Society, 11,346 pounds. The total is much above that for the previous year. A number of important societies are not included in this list. Practically all of them have increased their income but are in financial difficulties because of expansion of work. The London Missionary Society, whose income has risen from 105,000 pounds to 158,000 pounds, had a deficit of 38,900 pounds, which has been wiped out by legacies. The Baptist Missionary Society spent 243,000 pounds on the foreign field, and would have had a deficit of over 100,000 pounds but for the Special United Fund, which amounts to 270,000 pounds. The C. M. S. has a deficit of 145,835 pounds. The Wesleyan Methodist Society, with an income of 271,796 pounds, has a deficit of 36,000 pounds, and the United Methodist Society a deficit of 12,000 pounds. The Friends Foreign Missionary Society is also in serious straits. The crisis in the foreign missions of the United Free Church of Scotland has been triumphantly passed. "A church which has so strong a pulse of generosity," says the report, "is indeed a living force for good in the world." The total income of that church shows a very large increase; it amounts to 1,455,214 pounds. The British and Foreign Bible Society spent half a million pounds last year and circulated 8,655,781 Bibles or portions—139,851 more than the previous year.

* * *

The Ministry
of Healing

In recent years a movement has been growing in the churches, Anglican and Non-conformist, for the recognition and practices of the healing of bodies as well as souls as part of the Christian ministry. The astonishing claims and testimonies made in the name of Christian Science are partly responsible for this. The subject is beset with difficulties and dangers, and the bishop of Southwark spoke some wise and cautious words at the fourth annual meeting of the Guild of St. Raphael. It was not sufficiently recognized, he said, that the church had a commission to heal, and this implied the duty of regulating the gifts of healing. He uttered three warnings. Any revival of the use of unction must be kept very distinct from extreme unction; emphasis must be laid on prayer and preparation to avoid the idea that unction was a magical or superstitious act; it must be made quite clear that unction or laying on of hands is not to be regarded as a substitute for help through medical science. Canon Roseveare, warden of the guild, reviewing the progress of the guild during the five years of its existence, noted the widespread interest taken in it, practically every diocese in the British Isles and very soon overseas being represented among its members or associates. An Office Book, containing an Instruction on Healing in the Church and Offices for Anointing and for Laying-on of Hands, will be issued in July. The bishop of Birmingham advocates the giving of addresses on health subjects in churches outside the usual service hour. A Service of Healing, with prayers for individuals who are sick, is held every week at St. Martin-in-the-Fields.

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Chesterton on the
American Creed

Mr. G. K. Chesterton made his first public appearance after his return from America at a meeting at Brighton on behalf of the Society for the Propagation of the Gospel. In his whimsical way he made the American Declaration of Independence the text of a defense of creeds. What was the Declaration? he asked; how many people in England knew? He maintained that it was a creed. People tell us, he said, that creeds limit the mind, cramp the intelligence, and so on. He contended that creeds are the only condition of permanence in anything intellectual. A man who had not got a creed was a man who could not think, could not fight, could hardly even joke. The

enemies of the American creed had spat upon it and trampled it under foot, but it existed as an ideal, quite independent of subsequent corruptions—just as the Christian ideal existed. We had the fundamental Christian conscience in us because it had descended to us from a united Christendom in the past, and Americans had the fundamental democratic conscience in them. God forbid he should deny that Americans required being converted to Christianity!—but they did not require it more than English people did. All the same, Mr. Chesterton's Protestant admirers find it less difficult to understand how a man of his physical bulk became chief constable of Beaconsfield (where he lives) than how a man of his type of mind can subscribe to the creeds of the Roman church.

ALBERT DAWSON.

BOOKS

THE CRISIS IN CHURCH AND COLLEGE. By G. W. McPherson. Finding that "the modern university has become a decidedly anti-Bible, anti-Christian institution" the author sets forth on the valiant mission of telling the world about it. There ought to be an end of it all because he believes "the facts presented in the following pages will convince the honest seeker after truth." He presents the "facts from the critics' own works." We have it from the author himself that "this volume is the first of its kind, and it will, doubtless, present to the Christian world a valuable revelation." Let us admit that he does make as good a case against scholarship as could be made in one volume. (236 pages).

THE BIBLE AS A COMMUNITY BOOK. By Arthur E. Holt. Mr. Holt is the social service secretary of the Congregational church. He has had successful experience in both the rural and city pastorates. This small volume is an interpretation of those elements in the Bible that underlie community building. They furnish an admirable contrast to those, so often printed in the past, that underlie the building of sectarianism out of community life. It will be found an excellent class text or basis for discussion groups in this time when community churches are so much in the mind of forward looking religious leaders. (Woman's Press. 99 pages).

LABOR AND THE EMPLOYER. By Samuel Gompers. **LABOR AND THE COMMON WELFARE.** By Samuel Gompers. These two volumes are carefully culled from the writings and addresses of the veteran American labor leader by Hayes Robbins. They are a re-script of the wisdom, the philosophy and the statesmanship of one of the world's most conspicuous leaders of labor. Mr. Gompers' successful retention of the presidency of the American Federation of Labor is of itself a sign of great capacity, but the things won for labor under his chairmanship are a much greater testimonial of it. He is now grown old and his viewpoint may seem to many a little belated, but his vigor and clear-headedness are not. His rather close adherence to "better wage, fewer hours" is fundamental if not ideal. In these volumes the best he has said on such questions as the following is given: Labor and Law—Labor's Stand on Public Issues—Labor in the War—Industrial Warfare—Union and Open Shop—Child Labor—Woman in Industry—Shorter Day—Industrial Agreement, etc. These volumes are a necessity to one who would know the fundamentals of the labor movement in this country, for however much the theories and more idealistic dreams of others may entice, the solid gains of the wage earner have been won by the American Federation of Labor under the leadership of Mr. Gompers. (Dutton).

THE A. B. C. OF EXHIBIT PLANNING. By Evart G. and Mary Swain Routzahn. In this age of picturization, a scientific study of the art of planning and exhibiting facts and conditions in regard to social, religious or other moral situations is of great value. Many a good case is spoiled by a poor setting forth, and a great many more by failure to comprehend the value of such methods of education and information. In this age of propaganda it is worth while to consider using methods that awaken and suggest truth in the mind of the public instead of so much hot-house forcing of ideas by the propaganda method. (Russell Sage Foundation. 235 pages).

THE SUNDAY SCHOOL

Good Beginnings*

WITH what eagerness, in all our study of biography, do we study influences that played upon the birth and early life of famous men and women! The projective force and the curve of the life may be estimated when we master these facts. There are children who are "fore-damned," to use an expression of Graham Taylor's. Born of immoral parents, reared in a fetid tenement, environed by polluting influences, lacking sunshine, sweet air and clean food, playing in alleys and congested streets, the only possible adventure stealing and smashing things—this is fore-damnation.

We have in this city of Pittsburgh a most unusual judge, Tensard DeWolf. He presides over the Moral Court. Twenty-five hundred boys and girls come before him every year. He knows just where they will come from, Soho, the "Hill," Lower Allegheny, "Woods Run" and other over-crowded districts. One girl was brought in from our fashionable East End. She was a giddy young creature, who at 2 a. m. was trying to get into her own home with her night key. The police thought she was a burglar and arrested her. They should have arrested her parents! The Judge says that he can understand why a boy would steal a pie, but why should he steal false teeth? Gangs of these potential thugs invade the five and ten cent stores and steal combs, powder-puffs, hinges, socks, candy, pencils, cards, ribbons, dishes, perfumes, hammers, pins, games, paper-napkins, mouth-organs, boudoir caps, jewelry and whisk-brooms. Meeting in the alleys, he is the hero who has "swiped" the most. To fool the policeman is the greatest joke. Eluding capture at the Five and Ten, they are bold to try the department stores; winning there they hold up some man and take his pocket book; again escaping, they next attempt to enter a house at night. The Judge says that in practically every case the home influence is to blame.

Turning now to successful people, we think of the charming western home of Jane Addams; of John Ruskin in his velvet suit, reading before the study fire; of Lloyd George being molded by "Uncle Lloyd," that combination of granite and fire; of Saul and that gentle home in Tarsus. Ramsey is the great authority upon Paul and if you desire to master this series of lessons it would be well for you to buy his books. He seems to think that Paul was brought up in a very well-to-do home, with a gentle but religious Jewish mother and a father who was a free-born Roman citizen, probably not a Jew. Well-educated, surrounded by every liberalizing advantage, a witness of the Grecian games, possessing some knowledge of Grecian philosophy, coming in contact with many people of many races, watched at home and most carefully trained in her faith by the mother, we can picture the delightful early life of the Great Apostle, whom God was grooming to be a cosmopolitan, the one to carry the gospel to Athens, Corinth, Ephesus and Rome.

When the time came to send Saul away to school he was sent to Jerusalem and placed under the tutelage of the noble Gamaliel, a man of such power, light and leading that when he died the Mishna says, "With the death of Gamaliel the reverence for the law ceased, and purity and abstinence died away." He was a Pharisee and Saul became like his illustrious teacher in this respect. He was a liberal, being the founder of the more liberal school of the Pharisees. According to Acts 5:34 ff. he intervened in the Sanhedrin in favor of Peter and other apostles. There is no ground, however, for the tradition that Gamaliel was a secret disciple of Jesus. He lived and died a strict Jew. He advocated justice and generosity. Paul became his favorite pupil, keen, fiery, scholarly, a brilliant orator and a marked personality.

JOHN R. EWERS.

July 3, "Saul's Early Life." Acts 21:39; 22:3, 28; 2 Tim. 3:14, 15; Deut. 6:4-9.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Summer School Work in the South

When Pres. William Rainey Harper announced regular university courses for the summer quarter a generation ago, he was regarded as a dangerous innovator. It was thought that work of university grade could not be done in the summer. The idea of summer study is now so thoroughly popularized that even in the southland it has caught on. Texas Christian University at Ft. Worth announces a summer school of ten weeks this summer, and the school of theology will have for its principal lecturer Dr. S. Parkes Cadman. This school has come up quickly from small beginnings and is now a member of the Association of American Colleges. There are seven hundred students of college rank and the graduating class this year numbers 31. One of the achievements of the year has been the erection of a gymnasium at an expense of \$175,000.

University President Resigns

Syracuse University is the third largest Methodist institution in the United States, and it has been brought up to its present high efficiency under the leadership of Chancellor James R. Day. Dr. Day was a Methodist preacher of New England parentage and training when he was called to the responsible position of head of Syracuse University. His institution now numbers five thousand students. Many dramatic incidents are connected with his life. At the General Conference in 1904 a newspaper made a veiled attack upon him. He answered from the floor, and the conference voted to withhold press privileges from the offending newspaper. He was elected bishop at this conference, but two days later resigned, preferring to end his life in educational work. Dr. Day takes the conservative side of social problems and his book, "My Neighbor the Workingman," sets forth his objections to the present management of labor unions. He is now in the seventies and proposes to spend the remainder of his life in travel and literary labors. Several thousand ministers and missionaries of the Methodist church have been trained under the leadership of Dr. Day, and these hold him in grateful remembrance.

Council of Church Boards Studies Ministerial Supply

The Council of Church Boards of Education has been somewhat stirred up by the press reports on the religious situation at Amherst. In the senior class of that college there is this year only one candidate for the ministry although the school has a strong Christian tradition. A list of twenty colleges and universities of various denominations has been compiled and this is being used for the purpose of studying the supply of candidates for the Christian professions. In these twenty schools there are 1746 graduates this year. Of these, 303 have adopted the Christian work as a life calling, 144 of

them choosing the ministry. The twenty institutions chosen probably represent the most evangelical of the Christian colleges, and the story for the whole range of the colleges would hardly be quite so favorable as the above statistics would indicate.

Church Has Twenty-one Employees

Linwood Boulevard Disciples Church of Kansas City is an example of the development that is taking place in large city churches. This congregation now has twenty-one people on its payroll. These are as follows: Ministers (2), Sunday School Superintendent and Church Visitor, Organist, Choir (4), Business Manager, Matron, Stenographer, Superintendent Primary Department, Janitors (2), Evening Organist, Music Director, Orchestra (4) and Movie Operator. The individual pledgers to the budget of this church last year numbered 1,578 and the disbursements for local work totaled \$47,364.03.

Want Sixty New Parsonages in Illinois

They are called rectories in the Episcopal church and manses in the Presbyterian church, but among the Disciples and Methodists they are parsonages. Illinois Disciples have formulated a five-year program which includes the building of sixty new parsonages within the period. It is believed that this will greatly sta-

bilize the ministry which is now on the move among the Disciples as never before. Twice as many new church buildings will be erected in this period. Less commendable is the slogan of sixty new churches in five years unless these are very carefully located in the light of real religious needs. Another item in the program is to have a regular minister for ninety per cent of the churches and to put the other ten per cent under the care of a neighboring minister.

Where the Salaries Are Best

It has been widely announced that the Unitarian church paid the highest average salary of any church in America. This statement is challenged by the leaders of the United Presbyterian church. They report that the average salary in their denomination last year was \$1,970. This denomination is interested in the welfare of its ministers in a number of other ways. It now has a maximum grant of \$500 per year for its old ministers. Though it is small in numbers it leads the Christian world in many ways, showing great zeal in missions and education.

The Community Church Defined

The new quarterly named The Community Churchman, recently launched at Canton, Mo., gives in its first issue a definition of the community church which

Tulsa Ministers Speak Out

THE ministers of Tulsa, Okla., met following the disastrous mob action and set down their conclusions as to the causes of the race riot and the remedy. The pastors put the riot in Tulsa in the same class with the Belgian outrages of Germany. While admitting that the attitude of certain criminal black men was provocative, they have not hesitated to put the major blame for the catastrophe upon the heads of the white population of the city.

Whether the ministers have rightly stated the causes of the outbreak may be judged by our readers. It is asserted that the public schools are first of all to blame, having thrown the Bible and religious instruction out of the curriculum and installed the dance in its place. The wide-open Sunday, particularly the commercialized amusement on that day, has broken down the conscience of the community on matters of major importance. The fight and lust portrayed by the movie film is also held responsible for part of the moral breakdown of the community. The officials of the town are brought to book for seeing a car parked too far from the curbstone, but never seeing the blind pigs. Far more significant than the above consideration is the fact that the officials of Tulsa have already winked at two lynchings. Hours before the last outbreak they knew it was coming. The release of criminals on bond is held by

the ministers to be a cause of crime. The citizens who boast of breaking the Volstead act are also placed on the pillory with others who break down respect for law and order.

The ministers adopted a program of action for the emergency. They want a complete investigation and a full punishment of whites and blacks who were implicated in the riots. They demand that the carrying of guns shall be made a felony. Christians are urged to be more strict in the practice of their religion both in word and deed, that right influences may be released in the community. In this connection, Christians who are not connected with a church are urged to become useful in the community life by co-operating with the churches. The business men of the city of the two races are urged to get acquainted, and the ministers, in order to set a good example, have invited the colored ministers of the city to join the Ministerial Alliance.

While the report of the ministers does not exhaust the sociological possibilities of the situation, it shows that the churches are deeply in earnest in using their influence in behalf of peace and justice. The suggestion of friendly contacts between the leaders of the two races, is one which especially merits attention in every community where the race question has become a perilously real one in recent years.

will help toward a standardized conception of that interesting institution. This term is used of "any religious organization in which at least the major portion of the Christian people of a community have united to serve the whole community." The journal states that there are four hundred community churches in the United States. These are divided into three different groups: The federated church keeps the denominational distinctions, but unites different groups in work and worship. The union church dissolves the denominational distinction. In addition there are many denominational churches which in the absence of other churches make the whole community welcome in the membership but continue to maintain affiliations with some particular denominational organization.

A Pastoral Successor to Dr. F. E. Clark

Williston Congregational church of Portland, Me., has become a church with a world wide reputation through being the birthplace of Christian Endeavor. It was in this church over thirty years ago that Dr. F. E. Clark gathered a group of young converts together to form the first society in a fellowship that has belted the earth. Dr. Morris H. Turk, recently of Kansas City, Mo., has been installed in this church. Dr. Turk was of Methodist antecedents, having been educated at De Pauw University and at Boston University, but for a number of years he has been prominent in the Congregational denomination.

Bishop Manning in Favor of Free Speech

It seems likely that Bishop Manning of the Episcopal diocese of New York will have a more liberal policy than his predecessor with regard to the social and theological opinions of his clergy. He holds that the church has no special wisdom with regard to specific programs of reform but believes that the pulpit should be unhampered in its views, save as limited by fundamental religious considerations. He said: "It would, I think, be unfortunate if all of us in the church thought alike on these subjects. I hold it to be most wholesome and important that all social views which are reconcilable with the ten commandments should have their representation within the church and among the clergy. In the church there should be, and there is, freedom of opinion upon these questions to the full limit of consistency with the principles of Christ."

Secular Papers Develop Religious Features

While many denominational newspapers in the United States have the past year continued to lose subscribers, the secular papers have continued to add religious features to their service. The Brooklyn Eagle has long had a Monday sermon supplement, while the Boston Transcript prints in its Saturday edition a great deal of news of the New England churches. Papers in smaller towns are connecting up with the religious institutions. Rev. Byron Hester now con-

tributes a weekly sermon to the Electra News, in Electra, Tex., and Rev. Hugh McLellan writes editorials for the leading daily paper of San Antonio. In many other cities the ministers are finding the secular newspaper a medium by which the unchurched of the community may be reached.

Stereopticon Is Still New in India

The Y. M. C. A. finds that the old fashioned "magic lantern" is not despised in India but will draw together large congregations of people. Last year a total of 67,760 people were reached by this means. Religion, sociology, natural science, useful arts, fine arts, literature, biography, geography and travel slides represent some of the interests treated in the lectures. Many commercial firms in the United States and England have generously donated to the Y. M. C. A. industrial slides showing the particular operations in which these firms are engaged.

Disciples Make Progress on Underwritings

No group of church leaders ever went out on a more difficult mission than that which was undertaken by the committee for raising the Disciples' share of the underwritings of the Interchurch World Movement. The most recent reports issued by the committee indicate that considerable progress has been made. Previous to April 1 the money raised totaled \$73,713.93. Since April 1 the cash and pledges have reached the total of \$282,524.53. This amount is not sufficient to validate the pledges which have been conditioned on the whole amount being

raised, so the campaign has been continued through June. Many churches have raised money without signing the official card, and it is thought that when these send either their pledges or their money the whole amount will be raised. June 26 has been set as "clean-up day," and by July 1 the committee hopes to be able to report that the whole amount of \$600,000 has been pledged.

Disciples Board Branches Out

The Board of Temperance and Social Welfare of the Disciples of Christ has taken several advance steps lately. With the appointment of Prof. A. W. Taylor as secretary, the social cause now has an alert and scholarly exponent. The board now has a number of foreign correspondents who serve the cause of world temperance by translating into other languages and circulating in other countries the facts about the workings of prohibition in this country. The countries immediately affected by this propaganda are England, Mexico, the South American Republics, the Philippine Islands and China. July 3 is the day for the interpretation of the work of this board in the churches and it will probably be more generally observed this year than ever before.

New Appointments at Transylvania University

Transylvania University, a Disciples school at Lexington, Ky., is having many changes in its teaching staff this year. The resignation of the president, Dr. R. H. Crossfield, who accepted a secretarial position with the Federal Council of Churches, has been followed by the loss

General Pershing Defends the "Y"

GENERAL PERSHING spoke at the annual dinner of the International Committee of the Y. M. C. A. in New York recently, and went into the war record of the organization in considerable detail, giving the "Y" a clean bill of health. This should entirely silence those propagandists who have delighted to tear down the association to further selfish interests. General Pershing in speaking of the unique demand upon the Y. M. C. A. to conduct the canteens said: "This placed the Young Men's Christian Association on a business basis, involving direct responsibility to the A. E. F. for an immense undertaking. They had to buy and sell without profit just as the army would have done. At first Mr. Carter's request for a certain allowance of tonnage was granted, but as time went on and our limited shipping became less and less able to carry out actual needs in war material, his quota of monthly tonnage was very much reduced even in the face of increasing demands. So through lack of transportation facilities, he was unable to provide the canteens with all they required. Furthermore, the personnel of the Young Men's Christian Association had to be expanded in almost the same proportion as the army, had to be organized to conduct this

large business, which was only one of its numerous activities, with such untrained personnel as could be hastily mustered here at home.

"All these things were a tremendous handicap, and when its work came to be compared with that of other welfare organizations operating with far less responsibility and covering only special areas, there arose some unjust criticism of which other organizations too often took advantage. But as a matter of fact this feature of the work of the Young Men's Christian Association deserves great praise, and I should like to express here in this presence my deep appreciation of the results obtained.

"In the field of education, athletics and recreation after the armistice the Young Men's Christian Association took the lead, without any sort of question, and as a matter of fact about nine-tenths of the welfare work that was carried on in the A. E. F. was carried on under the direction and guidance of the Young Men's Christian Association. Due largely to its efforts, our men were given opportunities for improvement, travel and entertainment that aided us materially in upholding the high standards of conduct always maintained in our forces abroad."

of Dr. George Wm. Brown, who goes to a professorship in the College of Missions at Indianapolis. Dr. Brown's position will be filled by Rev. Rodney L. McQuary. Mr. McQuary had a teaching experience in Eureka College after he took his B.D. at Yale. During the war he was an army chaplain, and for the past two years has been pastor of First Christian Church, South Bend, Ind. Another appointment is that of Prof. J. A. Gunton, Ph.D., as head of the chemistry department.

Church Plant Now Extends Across the Block

Independence Boulevard Christian church, Kansas City, owns one of the most complete and modern church plants in America. A recent addition to the property is a parsonage. This, with the other church buildings, makes a line of buildings a block long in the service of the church. Under the ministry of Rev. R. H. Miller there have been constant accessions to the membership of this church and a large growth in the financial income.

United Presbyterians Define Their Social Attitude

The United Presbyterian church in its General Assembly, May 25, at Philadelphia adopted a statement of social principles which will guide them this coming year. These are as follows: "In response to the request of the permanent committee on temperance, asking that the work now assigned to it be designated by this assembly as a part of the work of the Board of Home Missions, and that necessary arrangements be made for the prosecution of the work under this board, we recommend that the request be granted, this work to become a part of its social service program.

We recommend cooperation with all organizations and influences that will lead to disarmament, seeking ever to hasten the day when the nations shall learn war no more.

We recommend continued loyal support for the Anti-Saloon League and other organizations that war against strong drink.

That we seek in every way to encourage the proper enforcement of our state and national prohibition laws.

That we endorse the State and National Lord's Day Alliances.

That we approve the splendid work done by the National Reform Association through their speakers and their publication, "The Christian Statesman."

That we urge pastors to preach on this subject and in every way to try to counteract the effort to make the Sabbath a day for commercialized pleasure.

We recommend the informing of our people from the pulpit and in other ways of the real danger of Mormonism.

That we cooperate with all reform agencies in the effort to make polygamy anywhere beneath the flag of these United States a legal crime."

Episcopal Healer Now at Work Among the Chinese

Mr. James Moore Hickson, the faith healer of the church of England, whose mission in this country was a remarkable success a year ago, is now on a healing

mission in China. He recently held a healing service at St. John's cathedral in Hongkong. A thousand people were present, more than half of whom were ill. Mr. Hickson spoke in English, and was interpreted by a Chinese Christian physician. Mr. Hickson's work is characterized by sanity, and is lacking in the commercialism so often dominant in such operations. He does not claim to cure every case, but as a result of his labors great numbers of people have been benefited in their bodies and nearly everybody in their souls.

Churches Coming to Self-Support

The goal of missionary endeavor is a self-supporting native church with a native ministry and the institutions necessary to the proper development of the religious life of the nation. Most mission countries have not progressed so far, but already some churches are reporting themselves economically independent. Recently the First Baptist Church of Tampico, Cuba, notified the mission board of the Baptist denomination that they would not need any more mission

The "Y" at Fork of the Road

AT the recent dinner of the international committee of the Y. M. C. A., held in honor of General Pershing, Dr. John R. Mott made a noteworthy speech in which he expressed his sense of the emergency of the present hour for the association. The title of his address was "At the Forks of the Road." He reviewed the achievements of the association and at the close the alternatives with regard to future action. Dr. Mott said:

"The Young Men's Christian Association in this country alone is working at over two thousand centers and has a membership of nearly one million men and boys, not to speak of the successive millions who in other days have been impressed by its program and caught its spirit and translated into business, professional and civic life the principles and spirit of Jesus Christ. It has thus become a great power in permeating the life of the nation with its vitalizing principles and with its spirit of service. The Young Men's Christian Association has also consolidated the scattered lay forces of our all too divided Protestant Christendom and enabled them to present a united front to a united inertia, to a united indifference, to a united sinfulness and to a united unbelief; and as a result has pushed forward constantly and triumphantly the limits of Christ's kingdom on earth.

"Think also of the great unifying power of the Young Men's Christian Association. It is dealing with the three greatest problems of our day. One of those is the social problem, especially in the industrial area, the other is the racial, and the third, the international. The social problem in the industrial area—by breaking down the barriers between man and man and fusing together all right thinking and forward-looking men, no matter to what group we call the zone of agreement but likewise under the power of Christ and in following his principles ever widening that zone of agreement, this organization is fitted to render unique service. The racial problem—I was in the south last week and saw, under the splendid leadership of such white men as John Eagan of Atlanta and Dr. Dillard, and of such colored men as Major Moton and Bishop Jones, the most remarkable service being rendered by the association in promoting right relations between the races. It impressed me as one of the greatest contributions being

made on any continent for the solution of what is a world wide problem—the racial problem. The international problem—the American ambassador in Paris once said to me that in his judgment this movement was doing more to unite the nations than are arbitration treaties, peace conferences, and military alliances. Later when I had the honor of being received by his majesty, the King of England, and quoted this remark, the King quickly said, 'The ambassador is right because this movement is uniting the hearts of the coming leaders of nations.' Most aptly did he express what we see in progress in the international contacts among the rising generation. It will be more true of the boys who are coming on, because the present is the most remarkable generation of boys that ever lived. By the way, General Pershing, a few days ago on my way east from California, I was much pleased to hear a fellow passenger say that your boy is one of the most active and beloved of the boys in the Young Men's Christian Association in Lincoln, Nebraska.

"The Young Men's Christian Association is today at the fork in the road. We have come as an organization to one of those points of decision at which every now and then each individual stands, when it becomes necessary not only to give play to our feelings and to exercise our brains but also to use our wills. You ask, What is this fork in the road for the Young Men's Christian Association? It is a choice between contraction and expansion. Are we going to minister to millions of men and boys or only to hundreds of thousands? Are we going to enter those thousands of doors recently opened across the world or are we going to let them close before our eyes? It is a choice not only between contraction and expansion, but also, to use the military phrase, between guiding on the past and guiding on the future. Surely the men or women who are in this room tonight do not wish us to guide on the pre-war past. Surely you do not wish to guide upon the confused days when the world was in convulsion. We must regulate our plans not so much by the inadequate plans and standards of the past and by our visible resources as by the beckoning hand of Christ; his beckoning hand is a pierced hand, and that hand never pointed an organization save to great need and to boundless opportunity."

money. They will pay their minister \$130 per month out of their own funds. The church passed a resolution of thanks to the missionary society for its long continued support and guidance.

National Social Workers at Milwaukee

The national conference of the Episcopal social workers is being held at Milwaukee, June 19-23, in St. Paul's church. Bishop Gailor and Bishop Johnson are among the speakers. Prominent laymen will address the conference and among these is Mr. John M. Glenn, director of the Russell Sage Foundation. Rev. Charles N. Lathrop, director of the Social Service department of the Episcopal church, is in charge of the conference.

World Conference Halts for Lack of Funds

The World Conference on Faith and Order was originally financed by three Episcopal laymen. Since the preliminary meeting at Geneva last summer, it has been understood that the movement should make an appeal to the various great denominations that have shown interest. The response has been very discouraging, and as a result lack of money has made it impossible to hold either one of the two important meetings scheduled for this summer, and has seriously restricted the work of the secretary's office. The General Assembly of the Presbyterian church has given a thousand dollars and the Disciples of Christ have contributed five hundred. Money has come from a number of foreign countries in small amounts and the ecumenical patriarchate at Constantinople has issued a call on the churches of that communion for gifts to further the cause of union.

Hiram House Marks Twenty-fifth Anniversary

Hiram House, a social settlement in Cleveland, recently celebrated its twenty-fifth anniversary. The house was first conceived in the discussions of a Y. M. C. A. Social Study class at Hiram College. The leader of the class insisted that there should be a settlement house in Cleveland. His proposal was regarded as visionary by many, but the project was finally put on a secure foundation. At one of the anniversary meetings, Dr. Graham Taylor of Chicago spoke. Mr. George A. Bellamy, the moving spirit of the house from the beginning, is still its head resident.

World's C. E. Convention Secures Distinguished Speakers

The World Convention of Christian Endeavor will be held in New York July 6-11. The committee is prophesying that the enrollment of delegates will reach six thousand. These will represent every state and province of the United States and Canada, and will come from half of the countries of the world. About 200 of the world's foremost speakers and conference leaders will be on the programs of a score of morning, afternoon and evening meetings, including William Jennings Bryan, Billy Sunday, Roger Babson, Will Hays, Frederick A. Wal-

lis, Robert E. Speer, David James Burrell, Wm. Hiram Foulkes, S. D. Gordon, Sherwood Eddy, and John R. Mott. Homer A. Rodeheaver and Percy Foster will lead a convention choir of a thousand trained voices, in a series of special musical programs.

Dr. John R. Mott Has Not Resigned

Reports have been current for some time that Dr. John R. Mott had resigned from the leadership of the Y. M. C. A. This report is now authoritatively denied. Dr. Mott has greatly improved in his health and is ready for aggressive leadership once more. He has issued a call upon the association to go forth to even greater things than have yet been accomplished.

Prominent Churchmen Will Arbitrate Labor Trouble

Cleveland has for many weeks been at a standstill in its house building program on account of a deadlock between employers and laborers. The difficulty is now being arbitrated by a committee composed largely of the prominent churchmen of the city. Heading the list is Judge Frederick A. Henry, former president of the International Convention of the Disciples of Christ. Other committee members are Bishop Joseph Schremps, Roman Catholic ecclesiastic, Warren S. Hayden, Rabbi Abba H. Silver, Robert E. Lewis, general secretary of the Y. M. C. A., Col. Leonard P. Ayers and Mr. S. M. Bond. The employers were ready to go forward on their construction plans with non-union labor, but have agreed to wait the settlement of the difficulty by the arbitration process.

English Baptists Send a Representative to America

Rev. J. H. Rushbrooke is the English Baptist representative sent to America to attend the conventions of the northern and the southern Baptists. He was at one time a pastor in London, but is now engaged in the task of enlisting the aid of English and American Baptists in rehabilitating the Baptist work in war stricken countries. The organization under whose auspices he travels is called the Baptist World Alliance.

Protests the Apportionment Method

One of the oldest and most influential Congregational churches is Old South Church of Boston. Recently the association sent this church its apportionment for the various congregational causes. The church immediately took official action demanding by what authority they were apportioned. Dr. Gordon, the pastor, opposed the Interchurch World Movement, and is known as a vigorous opponent of the centralization process within the Congregational body. At the same time his church is very liberal in its contributions to the various missionary causes.

Preacher Becomes a Film Star

Dr. Russell H. Conwell, the well known Baptist minister of Philadelphia, has

written a story called "Johnny Ring and the Captain's Sword." The story is now to be reproduced on the screen. The proceeds from the film will be devoted to the work of Baptist Temple among poor boys. The story is that of a boy in the civil war ridiculed by his captain for his habit of evening prayers. The boy rescues the captain's sword at the risk of his own life and this results in the conversion of the captain. Dr. Conwell and some of his deacons will supply the dramatis personae of the film. Rev. James K. Shield wrote the popular motion picture scenario, "The Stream of Life," but this is the first time a well known minister has himself become a movie star in a religious film.

Detroit Faces Metropolitan Problems

Detroit is conscious of having become in very recent years a metropolis of the first rank with more than a million of population. Dr. John E. Martin, superintendent of the Detroit Methodist Union, spoke recently before an Episcopal organization giving facts and figures about the religious life of the city. Of the city's million, only half belong to churches and only half of these are active in church. The population of Detroit is now three fourths immigrant or Negro. It is among the immigrants that the church has signally failed in the large cities, and Detroit is no exception to the rule. Each denomination in Detroit is forming a city mission organization and henceforth the problems of the city will be attacked with the scientific precision that marks operations in Chicago and New York.

Chicago Will Have More Vacation Bible Schools than Ever

A teacher training conference for the Vacation Bible School teachers of Chicago will be held in Northwestern University building in the loop district, June 23, 24, 25, and July 5, 11, 18 and 25. It is being freely prophesied that between 500 and 1,000 workers will attend these various sessions. The Presbyterians are so insistent upon the vacation Bible school work that three fourths of these churches will be in line this year. The Baptists report that half of their churches will have vacation Bible schools. The Disciple schools are to be found on the west side chiefly among the immigrant peoples. Mr. Karl Borders, who directs the Disciples immigrant work, is raising a fund with which to send to the country at the close of the daily vacation Bible schools large numbers of city children.

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“WE have a book table at St. Mark’s. Every book on that table is worth-while. One of our circles of women has charge of these book tables. There is a table in each lobby. The idea is not to make money but to see that good books are available for all. The women sell the books in exactly that spirit; they feel that they are helping in a real ministry of books when they sell a book to a member of the church. They feel that their work is an extension of the preaching ministry of the church. We do not allow this sacred idea of the ministry of books to degenerate into a money-making scheme, even though it is that to a certain extent. The average person actually does not know how to get a book when he feels the impulse to possess it. He must either write to a publishing house or he must go downtown to a bookstore. And many of the book stores know little about books. The book table in a church makes it easy for folks to buy books, and the alert minister will be willing to take time out of his busy life to see that books are made easy of access to his people. People really want books. They are proud of having a well-chosen library, although few of them know how to select books for such a library. It is not an uncommon thing for the women who run the book table in my church to have a young man or an older man come to them and say, ‘I want every one of the books that Mr. Stidger has preached about. Get me one copy of each.’ The last request of this kind meant an order of twenty-five books. I see to it that several copies of the book on which I am going to preach are on our tables. They are invariably sold following the sermon.”

Dr. F. F. Shannon, successor to Dr. Gunsaulus at Central Church, Chicago, Dr. Lynn Harold Hough and Dr. Edgar DeWitt Jones of Detroit, are all exponents of the book table for churches.

Why not have a Book Table in your church? Note list of 100 selected books on page 24 of this issue. Send us, on coupon below, list of from five to ten books which you think your people would be interested in. We will ship books at once, for your Book Table, and you may have from 30 to 60 days to pay for them. Note, however, that you need not confine your selection to this list. We shall be glad to secure for you any books now in print.

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Have You Sent in that Offering for Education?

Remember that the present missionary year closes June 30.

All budget offerings for education should be forwarded on or before that date.

If a church is not using the budget system, then an offering for education should be taken for that cause.

The Annual Reports and Year Book will be made up with all books closing midnight, June thirtieth.

Owing to the continued high costs, the decreased incomes and unprecedented demands, the colleges are in hard straits.

Please send all monies, intended for any of the 28 Colleges belonging to the Board, at once, to

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100 Religious Books

A list prepared by Charles Clayton Morrison, Herbert L. Willett, Joseph Fort Newton, Alva W. Taylor and Thomas Curtis Clark

THE CHURCH AND PREACHING

- Psychology and Preaching. C. S. Gardner. \$2.50.
The Building of the Church. C. E. Jefferson. \$1.50.
The Christian Ministry and Social Problems. Bishop Charles D. Williams. \$1.25.
Can the Church Survive in the Changing Social Order? Albert Parker Fitch. 80 cts.
A Community Church. H. E. Jackson. \$2.00.
Ambassadors of God. S. Parkes Cadman. \$2.50.
Modern Theology and the Preaching of the Gospel. William Adams Brown. \$1.75.
Wanted: A Congregation. Lloyd C. Douglas. \$1.75.
Six Thousand Country Churches. Gill and Pinchot. \$2.00.
The Little Town. Paul H. Douglass. \$2.25.
The Course of Christian History. McGlothlin. \$2.25.

THE BIBLE AND THE LIFE OF JESUS

- Popular Lectures on the Books of the New Testament. A. H. Strong. \$1.50.
The Jesus of History. T. R. Glover. \$1.25.
The Manhood of the Master. Fosdick. \$1.15.
Our Bible. Herbert L. Willett. \$1.50.
That One Face. Richard Roberts. \$1.25.
Archæology and the Bible. George A. Barton. \$3.00.
Christ in the Poetry of Today. Martha F. Crowe. \$2.00.
Jesus—The Master Teacher. H. H. Horne. \$2.00.
Jesus—Our Standard. H. H. Horne. \$2.00.
New Testament in Modern Speech. Weymouth. \$2.00.
Moffatt's New Testament. \$1.50. (Pocket ed., \$1.75.)
Jesus in the Experience of Men. T. R. Glover. \$1.90.
The Proposal of Jesus. John H. Hutton. \$2.00.
Epochs in the Life of Paul. A. T. Robertson. \$1.50.
The Life of Paul. B. W. Robinson. \$1.50.

SOCIAL

- Social Principles of Jesus. Walter Rauschenbusch. \$1.15.
The Ethics of Jesus and Social Progress. Gardner. \$1.50.
Christianizing the Social Order. Rauschenbusch. \$2.00.
Christianity and the Social Crisis. Rauschenbusch. \$2.25.
Democratic Christianity. Bishop McConnell. 80c.
Jesus Christ and the Social Question. F. G. Peabody. \$1.75.
Psychology of Social Reconstruction. G. T. Patrick. \$2.00.
The Great Society. Graham Wallas. \$2.25.
The Social Problem. Charles A. Ellwood. \$2.25.
The Church and Industrial Reconstruction. \$2.00.
Labor and the Common Welfare. Samuel Gompers. \$3.00.
Poverty the Challenge of the Church. Penman. \$1.00.
Religion and Business. R. W. Babson. \$1.50.
Fundamentals of Prosperity. R. W. Babson. \$1.00.
The Sword or the Cross. Kirby Page. \$1.20.
The Science of Power. Benjamin Kidd. \$2.50.
The Gospel for a Working World. Harry F. Ward. \$2.00.

MISSIONS

- The Missionary Outlook in the Light of the War. \$2.00.
Christianity the Final Religion. S. M. Zwemer. \$1.25.
Modern Religious Movements in India. Farquhar. \$2.75.
The Religions of the World. George A. Barton. \$2.00.
Mary Slessor of Calabar. W. P. Livingstone. \$2.00.

CHRISTIAN DOCTRINE

- The Experience of God in Modern Life. Lyman. \$1.50.
What and Where Is God? Richard L. Swain. \$1.50.
Holy Spirit in Thought and Experience. T. Rees. \$2.00.
The Christian Doctrine of Reconciliation. Denney. \$3.00.
The Christian Hope. William Adams Brown. \$1.75.
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Immortality and the Future. H. R. Mackintosh. \$1.50.
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Basic Ideals in Religion. R. W. Micou. \$2.50.
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The Christian Faith and the New Day. McAfee. 90 cts.
Church Facing the Future. William Adams Brown. 80c.
The New Horizon in the Church and State. Faunce. 80c.
World Facts and America's Responsibility. Patton. \$1.25.
The Gospel and the New World. Robert E. Speer. \$2.00.
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Is Christianity Practicable? William Adams Brown. \$1.75.

MISCELLANEOUS

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Everybody's World. Sherwood Eddy. \$1.90.
Princess Salome. Burris Jenkins. \$2.00.
First. Henry Drummond. 50 cts.
The Strategy of Life. Arthur Porritt. \$1.25.
Life of Theodore Roosevelt. W. R. Thayer. \$1.00.

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THE CHRISTIAN CENTURY is a free interpreter of essential Christianity. It is published not for any single denomination alone, but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions.

EDITORIAL

The Purchase Price of Orthodoxy

THE Baptist denomination is exercised over the action of their home mission board in accepting a gift of a million and a half dollars with a creedal string tied to it. The proviso is made by the donor that no missionary shall be employed who does not hold to the essentials of theological conservatism which are stated in the form of a creed. Henceforth this rich man's creed is to be demanded of every earnest young man who wants to serve Christ on the home mission field. This situation in the Baptist camp is paralleled by that in many another communion. Though the Disciples have a traditional aversion to all forms of creedal statement, a rich man made a Bible college the recipient of a fund with the inclusion of a creed to be signed by the faculty. Why all this interest among rich men in theological conservatism? Many bits of evidence taken together show that it is a counter movement against the social gospel. These men want a gospel preached which will make people docile and contented under the present industrial system. They do not want to hear child labor or social injustice denounced in the church or by the church. Their money goes for the preaching of a heaven which is intended to compensate poor people for all the losses suffered at the hands of exploiters here on earth. If all business men were like the Baptist layman who has just given the million and a half with a creed tied to it, the situation would be very difficult. Fortunately there is in all communions another type of business man. He knows that all is not well with modern industry and commerce. He looks hopefully to constructive reform movements to stabilize business. He knows perfectly well that discontented workmen are never efficient workmen. He believes that the teachings of Jesus

are the salvation of society as well as the salvation of the individual. This kind of business man may be trusted to reinforce teachers and ministers who preach the whole gospel of Christ instead of a mutilated half gospel.

Where Do the Young People Lose their Faith?

CONSERVATIVE ministers are constantly asserting that the young people lose their faith at the church colleges. Dr. J. C. Masee, in his address at the Conference on Fundamentals at Des Moines, asserted that he had three or four such young people in his parish now. The teachers in the church schools tell quite a different story. They tell of bright young people who have been unable to endure the kind of teaching heard in the home churches, and who enter college consequently in great mental confusion. These young people under the careful tutelage of the professors are often led out into a faith more firm and clear than they had known about at home. The statistics in some church colleges show a greater number of church members in the junior class than in the freshman. Yet if it were otherwise, it should be remembered that students of the psychology of religion have shown how late adolescence is almost inevitably a period of doubt. Inherited views are cast aside, and the youth tends to assert his individuality with a temper of mental vehemence. He thinks himself a skeptic at this time of life, and is very likely to absent himself from the church. Unsympathetic treatment and denunciation may confirm him in bitterness and opposition. On the other hand an intelligent and patient meeting of his problem will usually result in clearing up his mind. Probably young people have these doubt problems wherever they are. More factory young people are lost to the church than college

young people, and the church is often unconscious of their needs. In Fourth Presbyterian Church of Chicago there is a special congregation of young people and a sermon each Sunday morning for them. Not every church could arrange this, but it is significant as showing that one church recognizes a responsibility to the distinctive intellectual problems of late adolescents.

The Writing and Reading of Religious Books

THE small circulation of some seemingly excellent religious books has led many to generalize that a religious book cannot have large circulation. On the twenty-fifth anniversary of the publishing of "In His Steps," by Charles M. Sheldon, it was announced that twenty-two million copies of the book had been sold. The figures of "Ben Hur" are also impressive. It is now being sold to a second generation of readers. Shrewd selling methods sometimes circulate large numbers of rather worthless books. Several million copies of the Millennial Dawn books are now in circulation by reason of the colportage activities of the International Bible Students' Association. Some of the very best religious books have caught on, as in the case of the Fosdick devotional manuals, one of which has run into a circulation above a hundred thousand. It is inevitable that the technical religious book must be limited in circulation. Its interests are more or less scholastic, and only that restricted section of churchmen which enjoys a true scholarly exercise would buy and read such books. The need of the day is more religious books which, while popular in character, will set forth the great new ideals that are burning in the hearts of present day religious people. "Pilgrim's Progress" presented the religion of three hundred years ago, but though of perennial interest it does not interpret the evangelical conviction of today because it lacks the sense of social responsibility. Had some modern Christian the literary feeling of John Bunyan, he would immortalize himself in a religious book. Our most widely circulated novels touch the religious question. Hall Caine, Marie Corelli and many other modern novelists have found the religious interest in their public the most responsive impulse.

Does the Sunday School Face Extinction?

PROTESTANT Sunday schools of England lost in numbers steadily before the war, and during the war the loss reached the astounding total of a million pupils. There have been large losses in the United States in some of the denominations. While some smaller cities still have large adult classes, millions of children in the United States are without adult instruction. This condition among the Sunday schools follows an era in which the outstanding emphasis of the movement was placed on numbers. The first problem of the Sunday school is to bring the level of its teaching up nearer to the level that obtains in the public schools. The children have no respect for a school where the lesson is never studied and where the teachers have a low general average of intelligence. The teaching function of the church should go to

those members of the church who have had good general training, who know the Bible and the Christian religion and who have the gift to teach. It is hard to expect a group of volunteer workers to equal the ability of trained specialists in the public schools, but the difference may be less than it now is. In the second place, there should be a nation wide propaganda in favor of the idea of systematic religious education. In many homes there is no longer a conscience about religious instruction. Going to Sunday school is a matter that depends upon the mood of the child and is not the ordered program of the family, as in the case of the public school. In many cities there should be a campaign of publicity in the public press to bring home to the parents the need of biblical teaching. Such publicity, in addition to the more essential spiritual benefits, may well set forth the fact that the man who does not know the Bible cannot read the best English literature intelligently or understand the genius of American institutions. Honesty and respect for the law depend upon attitudes built up in religious education. The Sunday school still has a work to do, but this work must be supplemented by the week day religious instruction that will eventually come into the program of every community.

Legal Footing of Week-Day Religious Education

THE introduction of week day religious instruction in connection with the work of the public schools is usually challenged in each community by a few malcontents upon the basis of alleged illegality. Both in Evanston and Oak Park, suburbs of Chicago, certain members of the Christian Science organizations, whether with the knowledge of their leaders is not known, have raised this issue in order to prevent if possible the giving of week day religious instruction. It is clear that it would not be legal or even desirable to use in any way tax payers' money for the giving of religious instruction. This would at once open the door to public support for parochial schools, a practice abhorrent to American principle. The plan of religious education followed in Gary, Hammond, Batavia, Oak Park, Evanston and several other communities adjacent to Chicago involves no infringement of this principle. The instruction is paid for by a fund raised by public voluntary subscription. If the public school buildings are used in any way, compensation is given the school board. The right of a school board to rent public buildings for community purposes is unquestioned. In most cases, the religious instruction is given by special teachers in other than publicly owned buildings. The only legal question remaining is the right of the school board, on the request of the parents, to dismiss children from school for religious instruction. The state law of Indiana and Illinois does not prescribe the length of the school day. Children are often dismissed for part of a day as a reward of merit, or because of lack of room in the school buildings for whole time instruction. If the state dismisses children from the public school for the whole day to the parochial school, it would be a manifest injustice and discrimination for the state to hold that a Protestant could not claim part of the time of his child for the study of the

ethical and religious disciplines under special teachers. No test case has ever been brought on these points. If the obstructionists continue their nagging tactics in the various communities, the legal rights of the parents of Protestant children may at last be determined by judicial action.

Religious Reading for the Immigrant

MANY immigrant groups in this country are entirely without religious reading, for newspapers of religious character in their own language are not published. An exception must be made of such religious literature as is produced by such cults as Millennial Dawnists or the Seventh-day Adventists. In the language of these immigrants has been translated the most radical social teachings of the country. Many things which would not be printed in English have been circulated in the past through the medium of the foreign language newspapers. These papers never fail to treat churches and preachers in a contemptuous manner, often retailing ancient falsehoods concerning them. There is a field here for the Home Missions Council. Journals supported jointly by the large denominational groups would not prove a very great burden on any single society and would be of large significance in the future of Christianity in this country. A group of churches in Buffalo recently took a census of their neighborhood and found that 136,000 of the 158,000 people in the district were foreign born or the children of foreign born. Fifty-four per cent of these attend no religious service. If these immigrant groups are influenced only in one direction, away from the church, it means that in the future we will have in this country a solid anti-religious class which will be more difficult of approach than in these impressionable days. There is authority in the printed page. A great many people believe that when a thing is printed it is true. Religion must not only talk itself on street corners and in mission halls, but it must use the modern propagandist tools, speaking the message boldly after the manner of various kinds of successful propaganda. Foreign missions has now established some great union journals for the lands beyond the sea. Is home missions to be any less modern in its methods?

New Grounds of Confidence for Religion

HOW far the wave of anti-religious feeling originated by the French revolution has spent itself may be seen by recent utterances of two great English writers, Mr. Wells and Mr. Shaw. Neither of these writers is chargeable with having any bias toward religion. In their writings they often show shocking ignorance of religious matters, as for instance when H. G. Wells confuses the idea of the virgin birth with that of the immaculate conception. Yet both of them have come around to the belief in recent years that religion is indispensable in the life of our world. H. G. Wells hopes to have a new religion with a new Bible, one in which the Hebrew cosmogony will be displaced by the account of a creative evolution and in which literature later than the Hebrew canon will appear. Shaw, who has enjoyed flinging gibes at religious

people all his life, has recently written a sort of apologetic in behalf of religion. He goes farther than Wells and thinks that we might even accept a great deal of myth and legend in our religion. He scorns Wells' idea of manufacturing a new religion over night, as one might invent a new type of automobile engine. From the business world have come of late many voices declaring the fundamental importance of religion. It will perhaps take quite a while for the village church to feel the change of front on the part of many of the leaders of world opinion, but the keen observer of public affairs must be impressed with the idea that religion is coming into an era of easier going. If the world's leaders, after accepting the idea that religion is necessary will only go forward in taking upon themselves responsibility to religious institutions, we shall enter upon a time of spiritual quickening for all mankind.

The Church in "Main Street"

IT has long been an observation of the English, who for three generations have delighted to read criticisms of America, that our people are self-satisfied. This observation may or may not have been well-founded, but the present popularity of Sinclair Lewis' "Main Street" would seem to indicate that we are now willing to sit in judgment upon our complacency, our braggadocio and our lack of æsthetic feeling. This novel steers us into a good many modern problems—the familiar one of the discontented and idle married woman, the narrowness of political conservatism and the shabbiness of American architecture. Everybody is interested in the unfavorable picture of the church as the author describes it in Gopher Prairie. The facts concerning this kind of village church of whatever denomination fall into some well defined categories. The minister is half-educated and therefore more ridiculous as well as more of an obstructor of the normal development of the religious life of the community than if he were just ignorant. He presents half-baked judgments on evolution and higher criticism. His breadth of moral vision is indicated by his conviction that the two great American problems are cigarettes and Mormonism. The church people are pictured as a community of self-righteous gossips, unimaginatively intolerant, who can tear a reputation to tatters and drive a good if rather unconventional woman to the brink of suicide with their evil tongues. The Christian Scientists are satirized for their unwillingness to abide by their philosophy when they are really sick, and the Episcopalians are pilloried as aristocrats quite aloof from the community life. The Baptists and the Methodists use up much of their energy in church suppers. One gets but little encouragement from the book with regard to organized religion. As a universal picture any informed person knows it is distorted and unfair. But it will be well if the religious leaders frankly recognize that there are thousands of churches in America living under the constriction of vision and sterility of idea such as characterize the church in "Main Street." This is the sort of church that sectarianism produces in a village. It is quite possible for us to have a different sort of church

in a community where Christian people will organize the church from the community point of view instead of the sectarian point of view, and thus end church competition.

The Church and the Neutral Zone

IN the recent discussion of the place and function of the church and other Christian institutions there has emerged the concept of a neutral zone as the field within which the activities of organized religion should be restricted. The concept first emerged in the controversy among Young Men's Christian Association leaders over the attitude their brotherhood should assume in the present industrial situation. That organization was bound to feel the stress and challenge of the industrial problem in a peculiar fashion. It holds intimate relations with both sides of the economic order. Its membership is almost wholly composed of men who work for others in mill, factory, office, store or railroad service. Excepting only its college and army camp departments the direct activity of the "Y" is centered wholly upon employed classes. On the other side, the Association derives its financial support almost exclusively from the employing class. It is maintained by the voluntary gifts of limited groups of relatively wealthy citizens. In function, the more intimate affiliations of the Association are with labor. In what we may call its auspices, its affiliation is with capital. This dual fact presents to Association statesmanship a situation of great delicacy in times like these when the social order is rocked and wrenched with revolutionary ideas. What ought the attitude of the Association to be? Dare it link itself with the industrial aspirations of workingmen? Or should it lend its prestige to the interests of those who sustain the organization with their gifts?

Conservative opinion in the Y. M. C. A. has adopted the neutral zone concept as defining the solution of its problem. There is, those thus minded argue, a zone of need in which employer and employee can cooperate, leaving the industrial controversy to be decided by other agencies and forces. There are practical benefits—the finding of jobs, the providing of social, cultural and physical help for young men, and of course the evangelistic appeal to individual souls—in which men of all sorts of economic opinion and interests may join. It is therefore contended that the Association should confine itself to this undebatable strip of common need and decline to cast the weight of its prestige in favor of either party to any social issue that may arise.

In the church itself much the same sort of reasoning is going on. The church, it is said, has no business meddling with social and industrial questions. Its region of activity is the spiritual life of individual men and women. This restriction of the church's activity to a neutral zone of agreement finds expression in such utterances as the communication of the Pittsburgh Employers' Association urging business men to withhold financial support from the Federal Council of Churches because of their attitude on social questions as set forth in the now well-known

"Social Creed of the Churches." The issue was precipitated in Pittsburgh by the campaign for funds undertaken by the Young Women's Christian Association of that city. This Association in its national gathering at Cleveland more than a year ago had adopted the essence of the Federal Council's "social creed" as a statement of its own convictions, and the Employers' Association worked actively to hinder the success of the campaign. Consistently enough, the employers included the churches and the Federal Council in their threat to withdraw financial support, unless the churches would confine their activities to the zone of agreement. Another expression of the same view emerged in the controversy within the Lutheran denomination over its affiliation with the Federal Council. While no decisive action has yet been taken, there is a strong enough body of opposition to the Council's social pronouncements and services to inhibit this conservative denomination from identifying itself with an organization which it fears may be in danger of encroaching upon the function of the "state."

These are just a few indications of a very common view that religion's business is departmental in its nature and that it must be kept strictly within the limits prescribed for it. It is a view held probably by the majority of churchmen, for the church is made up chiefly of a bourgeois constituency. The church affords such adherents an escape from the irritations and sordidness of the mart and factory. Within its portals they wish to find soothing, relief, comfort, reassurance, inspiration. To it they delight to give their money, the prestige of their names and presence, with the sense that its activities are carried on in the well-worn grooves of individual evangelization, foreign missions, charitable amelioration and biblical instruction. To the average churchman of the bourgeois class organized religion is a static thing, an end in itself. Its success and progress he conceives in terms merely of a larger church, with more people doing and enjoying the same things that he does and enjoys. Of the church as a dynamic of secular change, a piece of social engineering for the bringing in of a new order of society in which the will of God shall be done as it is done in heaven, he has only the vaguest idea. Industry and commerce are likewise static; they have their own laws—economic laws—and these laws operate in the closed system of a secular order just as the principles of religion operate in the closed compartment of the spiritual life.

Mr. Lloyd George—strangely enough, when one recalls the almost religious character of his earlier championship of radical social policies—stated the hard-headed churchman's view the other day when he was talking to a gathering of Welsh ministers. "Atmosphere! That is the business of the churches," he said, "to create atmosphere. To neglect the decent transaction of spiritual affairs for the controversies of the social and political order is a thing I greatly regret. These subjects do not belong in your conferences." He rebuked churchmen for their activity in making a religious issue of the Irish question, the league of nations and the industrial conflict, declaring ominously that "if you attempt specific solutions in these things, you will divide and destroy the churches."

This all sounds quite plausible to a certain type of business men and to politicians. The pity of it is that it sounds plausible, too, to a certain type of minister. The notion that "atmosphere" can be created without dealing with the merits of the great vital issues that are pressing upon men's souls is a delusion and a snare. The atmosphere that conduces to the solution of the social, political and industrial issues can never be generated by a church that confines its activities to a neutral zone. Atmosphere is no abstraction. It cannot be created by fiat. It is of the concrete stuff of the issue under discussion, especially when the issue is one that vitally concerns human welfare. We have here the fallacy under which religion has operated all too long—the fallacy that it is its business to deal with subjective attitudes apart from the real world of objective fact. The public impotence of our religion is its shame. Considering the potentiality of the moral emotion which the church induces and manipulates, it is nothing less than a historic scandal that after nineteen centuries our social order is yet so far from the kingdom of God.

An ethical religion like Christianity cannot be content merely with atmosphere. Its business is transacted in direct and immediate contact with life, and nothing affecting human welfare is foreign to its province. The "decent transaction of spiritual affairs" cannot take place in a neutral zone between the clashing forces of an ancient social order guilty of the most flagrant inhumanity to man and a new order striving to be born in which the ideals of Christianity may have some chance of being realized in human life. For religion to seek such an area of refuge apart from the glorious field of conflict where the world that is confronts the world that is to be, is ignoble. It were better far to let the church divide, as Mr. Lloyd George says it will do, than to purchase unity at the price of impotence. One thing of which we may be sure is that the new times into which we have come are demanding and will demand increasingly that religion find its chief apologetic in what it is able to effect in the world that now is. As a thing apart from life, as a function restricted to one compartment of life only, as a mere umpire in the blood and iron struggle between justice and injustice, as a stretcher bearer at Armageddon—the thoughtful and earnest portion of mankind have become so impatient with a religion of that sort that it is not too much to say they are quite done with it.

This judgment against the neutrality idea of religion is not based upon theoretical or a priori considerations. On the contrary, it is grounded in the necessities of actual experience. The fact is that it is practically impossible to define the boundaries of such a neutral zone as is assumed by the advocates of the doctrine of a sequestered church. The moment the church or any other Christian agency undertakes to deal in real earnest with human life in human terms it finds itself drawn inevitably beyond the peaceful area of neutrality into the complex scene of conflict. This can be beautifully illustrated in the words of Mrs. Robert E. Speer written with a bearing on the Pittsburgh employers' criticisms of the Y. W. C. A. After enumerating the service the organization offers to young

women in the way of instruction, physical exercise, social fun, and moral inspiration, Mrs. Speer continues:

But this is insufficient if a girl's working hours are too long to leave any zest for life when her day is over. It is not enough if her best efforts to earn leave her with no provision for illness or emergency. It does not help in times when unemployment is general and income stops absolutely for a whole family. If a factory is unsanitary, all our Y. W. C. A. buildings and secretaries cannot save a girl from tuberculosis. Now I cannot believe that it is radical or wrong of us, that it is subversive of our best American ideals, to insist on knowing everything there is to know about hours, wages and factory conditions, and when we know of hard conditions, to do everything in our power to help change whatever is working avoidable hardship for girls. . . . We are a long way off from the fulfilment of the golden rule of really doing to everybody else—motorman, miner, ashman, elevator girl, laundry worker, canner hand—exactly as we would want others to do to us or our daughter if we were in that particular place; but if Christianity means anything, it means trying to move in that direction. The move means better laws, more interest in the individual worker everywhere, greater public knowledge, a more sensitive conscience.

The men say we don't know about business. It is quite true that we don't know all about their anxieties, their struggles, their problems, but we do know about the girl in the workroom,—much more than the business man knows. . . . But when our knowledge of girls and our responsibility for them bring us into conflict with a business interest that has not thought out its hours, its wages, its unemployment or health provisions in terms of girls, what are we going to do? Buckle under and say "All right, run your business as you like, only give us the money to stop a few leaks in the dyke?" Or are we to stand up—perhaps to our best friend—and say, "My dear John Smith, I know more about a girl's struggles than you do?" When the day comes that women drop behind the public conscience, instead of leading it, the nation will be in a bad way indeed.

Here is a very human and lucid setting forth of the necessity for the Young Women's Christian Association leaving the zone of neutrality and invading the actual fighting field where the industrial struggle is going on. The same principle applies to the Young Men's Christian Association and to the church itself.

Looking deeper into the situation it becomes clear that a position of neutrality is impossible. Just as the official neutrality of the United States during two and a half years of the great war had the effect of giving to the Allies, through Great Britain's sea power, a practical monopoly of all the war materials we produced, so a church or other religious organization that undertakes to remain in a neutral position when vital and fundamental moral issues are at stake, plays inevitably a partisan role. The church in the neutral zone is a church on the side of the status quo. A church attending to "the decent transaction of spiritual affairs"—taking these "spiritual affairs" in terms not of human life and justice, in terms of the actual kingdom of God, but in terms of creating an "atmosphere" out of nothing in particular—such a church has already cast its vote on the side of the existing order and against the order that is striving to come to birth. There can be no doubt about that.

It was so in 1914. Previous to that year the church had been engaged in the business of making "atmosphere." It had remained snugly and innocuously in the quiet zone

of neutrality while, for a generation, a few prophetic voices had been calling in vain for an invasion by Christianity of the potential battlefield of international relations. August, 1914, found the church limp and impotent and dumb, while to purely secular forces was committed the fate of the world.

It was so at Versailles. The church had nothing to do with the war; it likewise had nothing to do with the peace. But if the church had been accustomed to thinking of its mission in terms of the kingdom of God, that is, in terms of actual human welfare, it would have found some part to take in the war beside that of a stretcher bearer for the dead and wounded, and it would have set Christ in the midst of the peace where, in his absence, the spirits of Bismarck and Napoleon and Nietzsche ruled.

That is the church's business—her direct and unmediated function—to put Christ in the midst of all our human life. He is no prince of a petty province, but the king and ruler of all reality. All authority is given to him. His church is his body, to bring to realization in industry, in family life, in commerce, in education, in public opinion, in international relations, in all human dealings and intercourse the spirit and character that was in him. His body can accept no repressive or restrictive dictation from the secular forces without. And it must not cower before the fears and solicitudes that grow up within its own heart.

The Large Fire Cracker

A Parable of Safed the Sage

IT came to pass in the days of old that a small boy bought for himself a Bunch of Firecrackers, that he might shoot them off on the Fourth Day of July. And he was Perfectly happy until his Firecrackers gave out, save that he met a boy who had a Five-Cent Cracker that made more noise than his Whole Bunch. And he determined to go him One Better.

And the next year he bought a Ten-Cent Cracker; and in the year that followed, he bought a Cracker that cost Twenty-Five Cents.

And by that time he was the admiration of all the boys. But he considered that now he had them going, they would all buy Twenty-Five-Cent Crackers in the next year, and there were no larger ones in the store.

Therefore did he study the mechanism of the Firecracker, and he bought Powder, and Fuse, and Glue, and he took Clay to stop the ends of the Cracker, and he rolled the paper around the powder, and made a Firecracker as large as a length of Stove Pipe.

And it went exactly as he had anticipated, save that the Coroner had to get into his Ford Car and ride over about seven townships before he could decide where to hold the Inquest.

Now I have lived long since that day, and I have seen the process repeated more than once. I have seen men spreading themselves like Green Bay Trees, and determined to make more Noise than their neighbors, and to do things that the neighbors could not surpass.

And several times in the history of the human race, I

have had occasion to look around to find those same people and, lo, they could not be found. Yea, I searched diligently for them, but they had fired their big Cracker, and blown up with it.

Now this have I observed concerning those men who seek to outdo their neighbors, that an Whole Bunch of Medium Sized Firecrackers costeth no more than one Cracker, and that the Bunch lasteth longer, and so, sometimes, doth the man who fireth it.

BY THOMAS CURTIS CLARK

Prayer of the Poor

(Written in a city park)

FOR the joy of cool, green places,
For the smiles of kindly faces,
We, the poor, give thanks today;
We, the care-beridden toilers,
We, the broken, prisoned moilers
Would not, thankless, go our way.

But we want the scent of roses
For our joy, when each day closes,
Lest our drudging starve our souls;
For our children give us flowers,
Give us rest and laughing hours,
Give us homes and hearths as goals.

We would work, but not with sighing;
We would build, but not by dying—
We are not dumb brutes, but men!
For our errors grant us pardon,
But, O Lord, let Eden's garden
With its beauty come again!

The Deed

IT matters not how fair the vow,
How eloquent the spoken creed,
Their glory is a tinsel show
Beside the grandeur of a deed.

Blind

"GREAT PAN is dead!" they cried. And sad-robed priests

In long processions gloried in his death.
But even as they went their way, the breath
Of God blew over hill and vale, and feasts
Of loveliness were set for men. June spread
Upon the earth a carpeting of green,
And where was bleakness, pink and gold were seen.
The priests saw not. They cried, "Great Pan is dead!"

The Poet

THOUGH part of all I meet,
I walk my way alone;
Knowing the hearts of men—
To them, alas! unknown.

Education and World Citizenship

By Joseph Fort Newton

MR. PRESIDENT and Friends:—In no perfunctory manner, but very simply and sincerely, I must be allowed to say what a joy it is to visit the University of Iowa,* though I feel so much at home that I may easily forget that I am a visitor. It is a great strategic institution, and the fact that I was for a brief time a fellow worker here gives me a right to an honorable pride in its strength, its growth, and its aspiration. Here, in other days, I enjoyed lovely and fruitful friendships which nothing can destroy. Alas, some of the men with whom I labored in my humble way have vanished, but they are still a part of the living memory and creative spirit of the university. Calvin, Wilcox, and Eastman were men to know whom was a kind of religion, and they left a noble tradition both of character and of scholarship. Others are toiling in different fields, but many remain, and to the inspiring memories of the past is added the joy of renewing gracious fellowships in the present.

THE CHANGE IN A DECADE

Much has happened since ten years ago, shifting the play of light and color over the human scene. We seem to have lived a generation in less than a decade. The look of the world is different, and we need not go far to discover the reason for it. The burnished surface of civilization, which held the happy and confident reflections of those years, has been cracked, and our vision is blurred. A history of civilization written before August, 1914, reads like a romance. What pictures men painted of the triumphs of art and industry, of disease yielding to the skill of science, of the intellectual linking of nations, of the annihilation of time and distance by the ingenuities of invention. The bright cities of earth, with their temples of art and prayer, lay bathed in sunlight, and wireless messages flew everywhere, telling of the advance of man.

And then—a high school boy in remote Bosnia fired a pistol, and a pall of ancient barbaric night fell over the earth, darkening the heavens. In an instant nation was leaping at the throat of nation, and the beautiful energy of humanity was devoted to slaughter. Commerce languished, art was paralyzed, religion was mocked, science became a fiend of destruction, and civilization seemed tumbling to a fall, filling the world with measureless woe. The cost of the world war in money would educate the human race and equip it to fight its ancient enemies, famine and plague. What man may ever hope to find words to tell the shame, the crime, the pity of life without a sob, remembering the cold law of biology by which, if the fittest fall, the race decays? Indeed, the story of those years of blood and fire and tears reads like a volume from the library of Hell.

RANCOR AND CHAOS FOLLOWED

Then followed rancor, reaction, and chaos, hardly less appalling, and in some respects more dismal, than the war itself. The spirit of solidarity and sacrifice evaporated;

the sense of a common ideal and obligation dissolved in a welter of ruthless, grasping selfishness. For more than two years we have lived in an air of cloudy cynicism, in which the highest ideals of the race have been at the mercy of its lowest instincts, and the earth has been an auditorium for every hoarse and bitter voice that could make itself heard. Starvation has stalked to and fro over wide areas, leaving trails of skeletons in its path. Anarchy has run wild and run red—a gaunt and ghastly shape to affright and dismay—as if the shock of world war has actually shattered the foundations of society, and released the imps from some Inferno. Moral collapse and spiritual fatigue gave free play to every vile and slimy influence, reviving old enmities and inventing new envies, until the world is well nigh bankrupt, not only financially, but spiritually. And today, though millions of young men have died, there is no sense of security, and no assurance that we shall not suffer like disasters in the future.

Such a picture is none too dark to fit the facts of the time in which we are living, and it is idle not to see it as it is. No easy evasive optimism must be allowed to blind us to the haggard realities, lest we fall into a deeper pit. Temporarily, at least, the world has run into a blind alley, and cannot find the way out. After all, fleets and trenches are only the outward manifestations of war, which has its beginning and ending in the human soul; and the soul of the world is in tumult. The guns are hushed for a time, owing to physical and financial exhaustion, but the fires of hate burn as brightly as ever. What we need is order, stability—order not only in the streets but in the secret places of the soul—and this can come only from a better mind, a nobler spirit, and a truer way of thinking. There must be a finer spirit of fraternity than we have known before, not only finer in its sympathies, but more practical in its achievements. Force is a failure. Diplomacy is a delusion. War is organized anarchy. Unless spiritual influences now take up the task, evoking diviner impulses, and mustering the moral insights of humanity, the world is doomed to run on in the old ruts, disaster following fast and following faster.

THE OPTIMISM OF SCIENCE

Here then is our period, just emerging from a maelstrom, disillusioned, bereaved, marked by a vast depression of mind, and forced to grapple with realities at close quarters. Our vision is befogged, our minds are appalled by the complexity of the situation, and our dreams of a new world seem to belong rather among the utopias than the practical schemes of reform. No wonder that many see in our day a tragedy of hope and the bankruptcy of the human mind. Oddly enough, the only men who are not depressed are the men of science, and one turns to them to learn the secret of their serene hope. Perhaps it is because they see the passing day against a long background of slow ascent, and are aware of unmeasured sources of energy still untapped. They warn us of our dangers, but they have

*This article by Dr. Newton was delivered as the Commencement address at the State University of Iowa, June 14.

no doubt that, with due foresight and skill, we may overcome them, and make the reign of man upon the earth wider and firmer than before. For this task, they tell us, two things are needed. First, we must act as one with all our fellows, and strive for unity as well as power. Second, we must follow and obey the laws of life which an advancing science has already revealed in part and will reveal more fully in the future.

The message of science is that henceforth man must not only undertake, but carry forward, the conscious and purposeful direction of human evolution, adding to Divine Providence a sagacious, skillful, and forward-looking Human Providence. Science reminds us, for our humility, that there has been no notable advance either in the physical or intellectual capacity of man in the last two or three thousand years. Aristotle and Shakespeare still out-top us. It may be possible by eugenics and education to raise the level of the mass, but they cannot create a new order of intellect. The futile progress of humanity, it tells us, must be ethical and social, and the evolution of groups of individuals is only at its beginning, opening a vista to which no one can see an end. The world is not only safe for democracy, but it is unsafe for anything else. No prophet can set a limit to what men can do and be upon this earth if once they learn to live together in fellowship, not fratricide. The last century expended its effort in extending its knowledge of the universe; today man is turning to the study of himself, seeking intelligently to exercise a rational control over his own acts. Can we develop social organization in spite of individual liberty, democratic equality in spite of hereditary inequality, and universal fraternity in spite of national and class antagonism? Science says, Yes! It not only can be done, but it must be done; and here lies the line of march marked out for the days and ages ahead.

EDUCATION MUST BE DIFFERENT

Obviously our hopes lies in education; but education must be something different and better than it has ever been before. It must be what Huxley defined it, "the training of the intellect in the laws of nature, and the fashioning of the affections and the will in an earnest, loving desire to live in harmony with those laws! It must be different not only in method, but in spirit and objective, for the ideal of a people determines its technique of living, alike in manners and in morals. Knowledge is indeed power, but it may be power for ill as well as good. Science, as we have seen in the last six years, may be a demon of destruction, as well as an angel of mercy marching under the banner of the Red Cross. The motive of the heart, the spirit of the mind, the ideal aimed at, determine the use to be made of the facts and forces of which science gives us command. What we need is a faith, a principle, a spirit to give coherence, cohesion and beneficent direction alike to educational endeavor, economic processes and political policies. For the healing of a sadly wounded world we must have not only more knowledge, but more insight, more sympathy, more hope for all mankind; and it is not without significance that men of science turn their thoughts in last resort to a great, God-illuminated emancipated religion.

What is our objective in education? The ancient Greeks knew what they wanted in education. They aimed at making a race of athletes and artists, and they did it. The Romans educated for war and dominion, and gave to civilization its organization and its jurisprudence. The Middle Ages educated for the other world, and their vision, enshrined in everlasting art by Dante—whose death six centuries ago we remember this year—still lights up the world with its splendor. They produced a race of spiritual heroes who swayed the world with their faith, and brought something of heaven down to earth in their architecture, painting and music. The French have educated mainly for social charm, and the Spanish for a stately personal pride, England has a mixed ideal, but it has educated chiefly for literature and its literature is the greatest in existence. It was a jest of Bismarck that, as England owned the sea and Russia the land, nothing was left for Germany but the sky, which they conquered in a mastery of metaphysics and music. The later Germany pursued power, and evolved a technique of social regimentation called Kultur, the story of which is a ghastly tragedy.

THE EDUCATIONAL OBJECTIVE

What does America want in education? What is its ideal? Prosperity, and the production of wealth? Wealth is not culture. Luxury is not civilization. Is our ideal an educational democracy, giving every one an even chance? If so, it is praiseworthy, but impossible, since the minds of men differ more in their quality than the grain of wood in the forests. As a result we come to think that one kind of gift, one kind of success, is as good as another. But it is not. There are hierarchies of talents; there are some kinds of genius so rare and precious that they outvalue all the rest. In America today the men who are most and first in the public mind are the wielders of vast wealth, the masters of finance, then statesmen, then men of science, then, last of all, the philosopher, the artist, the poet. But that is a world upside down, as if we were trying to reverse the decision of all time. Perhaps, after all, America is too young to have a definite ideal, but it must have an objective worthy of its stupendous educational enterprise, else it will be abortive and end in confusion. What we must have is an education which shall draw its motive not exclusively from the past, but also from the thought and life of today, broadened and deepened by that sympathy of men for their fellows—nay, more; by devotion to the common human good—which is the highest development of civilization.

WORLD CITIZENSHIP AS AN IDEAL

Hence my proposal today that world citizenship—nothing less or else—shall become the ideal and objective of education everywhere. Never shall I forget a talk over the tea cups with Tagore, the seer of India, and one of the loftiest personalities now upon earth. Hereafter, he said, he intended to devote all his means, to the establishment, first in India, and then elsewhere, if possible, of a university in which the better minds of all races, to which we must look for leadership, may mingle, and the culture of the east and the culture of the west may unite in fellowship. It is men of world-mind that we need, he said, men

of the spirit who see that we are all citizens of one Kingdom of Idea. In this way, long after he is gone, when in the purpose and mercy of God the time does come for a Federation of Humanity, there will be men large enough to see the whole human scene; men who understand that the good of humanity as a family actually exists and must be the supreme object of allegiance, and we shall not again suffer such a bankruptcy of constructive faith and vision as we have suffered in our day.

Hitherto, alas, we have had, if not a perverted, at least an inadequate system of education, which has hindered the growth of good will among men. American boys have been taught to dislike Britain, and British boys have not been taught anything about America. Prejudice on one side has been matched by indifference on the other, and men who are kinsmen have met as strangers. French boys have been taught to hate Germany, and Italians to suspect Austria; and such teaching bears fruit in armed men. But if men can be educated into antagonism, they can be educated out of it. If our schools have made narrow, bigoted nationalists, they can train men and women to see that "above all nations is humanity," in the words of a great Englishman who assisted in the founding of an American university. They can be taught respect for unlikeness, a sense of otherness, and that appreciation of what is unique, particular, and precious in every people which comes of knowledge and sympathy. It was the thesis of Benjamin Kidd, in his "Science of Power," that by knowledge touched with "the emotion of the ideal," in a single generation the temper of the world can be changed from suspicion to friendship.

LOCAL LOYALTY NOT ENOUGH

Goldsmith's "Citizen of the World," as he traveled into strange regions, exclaimed: "When I have ceased to wonder, I may possibly grow wise." Nay rather; when we learn to love we are already wise, and no other wisdom—however witty or clever—can heal the hurts of this broken and bitter world. "World history is becoming one history," said James Bryce, and no nation can live unto itself, much less be truly great, without regard to the welfare and happiness of other nations. The Great War involved all of us in a community of calamity, showing that we are tied together whether we will or no. There must be a transvaluation of patriotism from a local loyalty to a human allegiance—not something taken from love of country, but something added to it. Unless our education takes bigotry, vanity and hatred out of our patriotism, and trains the new generation to think in terms of all humanity, it fails of its high end and adds to the irritation of the world.

Where else, if it be not in a university, may one make a plea for the larger interests of humanity? With fragrant gratitude I remember the heroic endurance of the students of this university when I delivered a series of six lectures in appreciation of Cardinal Newman; and the memory of that fortitude encourages me to recall his statement that a university training "aims at raising the intellectual tone of society, at cultivating the public mind, at purifying the national taste, at supplying true principles to popular

enthusiasm and fixed aims to popular aspiration, at giving enlargement and sobriety to the ideas of the age, at facilitating the exercise of political power, and refining the intercourse of private life." If that be the function of the university, just because it is universal in its nature, no less than in its name, taking all knowledge and life as its province, it should furnish us with men of world vision and beneficent leadership. It is a home of idealism, to which we have a right to look for light at a time when our intellectual life seems most at the point of suffocation in the welter of materialism and mediocrity.

EDUCATION IS WORLD WIDE

Surely here, in spite of all that materialists, pessimists and cynics say, there is no need to argue that human unity is a fact, not a dream. Here we know that culture refuses racial or political labels. There is no German astronomy, no British chemistry, no American mathematics. What is great in France, England and Italy is a part of the sacred treasure of humanity, to be shared by all as a common heritage. Goethe and Kant, Shakespeare and Darwin are kinsmen with Hugo and Pasteur, with Emerson and Lincoln. The Republic of the Mind knows no frontiers; it is the inspiration and consolation of men of all nations and tongues. Here, in the light and fellowship of the best that has been thought and achieved by humanity, we may learn to bring order out of chaos, symmetry out of angularity, and to see clearly by broadening the horizon. For, as Ruskin said, to see clearly is poetry, prophecy, and religion, all in one. Here we know that all humanity is toiling in a common enterprise, and that culture makes a man a better citizen of his own country by making him a citizen of the human race.

After all, only spiritual forces can hold the world together; only God, working through the providence of man, can guide humanity to its true destiny. When Rodin modeled a mighty hand, the Hand of God, holding within it Man and Woman, Bernard Shaw is reported to have asked the sculptor:

"I suppose you mean your own hand after all?"

"Yes," said Rodin, "as the tool."

Such is the real faith and hope of our time. If the human world is to be made acceptable to the conscience of man, it must be through the effort of man himself struggling toward his own ideal. It is as though the world itself had to be redeemed by man toiling as a fellow worker with the eternal creative Goodwill. Slowly, and in the midst of strife and confusion, the City of Equity rises, a city built by the hand of man moved by the Spirit of God. The eternal God is Lord of the tomorrows, as of the yesterdays, and the wisdom of man consists in the knowledge of and obedience to his holy will. During recent decades the mind of man, working in the physical real, has unveiled the lucid and wise order of the world. If, in the next few decades, a like inventiveness is devoted to enterprises of moral discovery and social engineering, there will be a new revelation of God in the fellowship and service of man.

It behooves us, gathered in a university, to seek anew the spiritual foundations of life, which alone can endure

the wind and weather of the world. By religion I mean no mere abstraction, much less a huddle of sects, but a mighty law and principle of being; the faith that what is needed for the good of humanity is obtainable; the confidence that, under God, the moral intelligence of the race can be mobilized to defeat ignorance, iniquity, and stupidity. It can be done, and we can have a part in the divine enterprise, lifting our fleeting lives into epic worth and meaning. History—the great voice from behind—speaks in no uncertain tones, telling us that in spiritual faith and fraternal righteousness lies the way to national greatness, world order, and the far off divine event toward which humanity moves.

Keep heart, O Comrade! God may be delayed
By evil, but He suffers no defeat;
Even as a chance rock in an upland brook
May change a river's course; and yet no rock—
No, nor the baffling mountains of the world—
Can hold it from its destiny, the sea.
God is not foiled; the drift of the world Will
Is stronger than all wrong. Earth and her years,
Down joy's bright way, or sorrow's long road,
Are moving toward the purpose of the skies.

Dear Pastor, You are Careless

An Unmailed Letter to a Member of the Clergy

DEAR PASTOR: Not that I blame you at all. We are all careless. The other day Mrs. Smith entered the store and came directly to me, a slip of paper in hand. I had, it seems, sold her three yards and a half of goods some days before at eighty-five cents a yard and, by some arithmetical method now quite inscrutable to me, had made the total amount of her bill three dollars and sixty-eight cents. When she reached home she figured over her sales slip and I stood condemned in black and white. Confronted with the evidence of my guilt, I shame-facedly confessed, apologized, restored the amount of the over-charge, owned myself wholly and completely in error and sought, not I hope wholly without success, to re-establish myself in Mrs. Smith's good opinion.

One day last month Mr. Reltin, another member of your congregation, sat as is his wont at the receipt of custom when Mr. Brown entered the bank and thrust through the wicket his bank book and fifty dollars, whereupon Mr. Reltin took the book quickly and wrote down sixty, not like the unjust steward to curry favor, but merely through inadvertence; and the next day Mr. Brown came back and said, "Look here, Jim, am I entitled to this?" and Mr. Reltin compared his entry and the deposit slip and made correction and thanked Mr. Brown and wondered, "How did I happen to do that?"

All of us make such blunders, for which the excuse never seems quite sufficient, but we make them and people "call" us and we are grateful, or ought to be—I think that often we really are; it depends much of course upon the manner and spirit of our correctors. You differ from Mr. Reltin and me only, I think, in that the nature of your high calling usually denies you the blessed privilege of being checked up and called promptly and sometimes sharp-

ly to account and thus in the easy flow of sermonic phrases you now and then let slip a fact which closely scrutinized proves to be no fact at all.

You told us one day about Elijah's curing Naaman the Syrian. Now of course it was not Elijah who did that, it was Elisha; but three times in the same sermon you made that slip of the tongue and no one twitted you with it, because to have done so would not have been respectful. Then one day you told us a story (used simply to point a moral, and for the purpose a good, effective story) about Napoleon and I enjoyed it until some months later when you told us the same story, this time about Alexander. It may, for ought I know, be true of either one, but, from its very nature, it can hardly be true of both. Then last week you quoted two lines from Keats which lines, when I reached home, I found in the collected works of William Shakespeare. Inside the family circle I proudly displayed my erudition, announcing that the next time I saw you I should remind you of that quotation but my wife vetoed the idea and, on reflection, I gave it up. A man is not *always* thankful for having his carelessnesses corrected, especially when his position is one of standing in the community and his calling one singularly free from face to face criticism—as to criticism which is not face to face, of that you perhaps have your share.

"Besides," my wife continued, "suppose it was William Shakespeare, instead of Keats? What does it matter?"

Upon which question I have been thinking deeply.

If there be any man to whom not only lying lips but inaccurate lips should be wholly unknown, one who should have truth in the inward parts and wisdom even in those parts which are hidden, is it not the man who from the pulpit proclaims the gospel which is to save men? And because he is not, like the merchant and banker, called often to account by others, should he not therefore set the more careful watch upon his own words? He speaks not only to grown men and women, whose creeds are for the most part made and their characters fixed; he speaks also to the young, whose creeds are without form and void, whose characters are still plastic; and he talks to them concerning the most important questions which they will ever consider, questions of right and wrong, of duty and sacrifice, of their relations to each other and to God. These young people are immature but they are not therefore uncritical. Their training of every day is largely directed to the quick recognition and prompt rooting out of little carelessnesses; for just such carelessnesses they are "marked down" in their tests and recitations; and when one to whom they should look for guidance and direction mentions Heroditus and Homer in such fashion as to imply that they were contemporaries, when he attributes the Songs Without Words to Haydn, or quotes from John Ruskin sentiments uttered by John Stewart Mill, is he not fatally undermining their confidence in anything that he may tell them? If they have found that they cannot, with unshaken confidence, accept his statements regarding earthly things, how shall they believe him when he talks of heavenly things?

I owe you much, dear pastor. I can perhaps repay a little if I can make you also ponder upon this matter. Sincerely,

REMINDER SPURLING.

Spiritualism—Would Christ Approve It?

By William E. Barton

SPIRITUALISM is a relatively new word, but the thing for which it stands is as old as the witch of Endor. A belief that our loved ones who have died are still living leads very naturally to the inquiry whether it is possible for us to communicate with them. Spiritualism, which may be said to have begun its career of publicity in the United States in Hydesville, New York, in the year 1848, ran its course, proved subject to the law of diminishing returns, was repudiated publicly by the survivor among the Fox sisters who gave it being, and seemed in the way to pass as nearly out of existence as any such phase of belief ever passes. Then rose the Society for Psychical Research, with its effort to investigate scientifically the phenomena of alleged spiritual communication, and its proceedings have filled many volumes of more or less interesting reading.

The investigations of this society, however, had a very limited vogue, nor can it be claimed that the investigations of the eminent men who comprised it led any further than to the working hypothesis that some form of influence that might be defined as the conscious attempt of disembodied spirits to communicate with their friends on earth might be the agency by which to explain certain very vague phenomena recorded by the investigators.

The world war has given a new impetus to these forms of investigation and belief. We are reminded by persons whose names carry no little weight that it is unfair to denounce as frauds any whole class of people such as professional mediums, and that many who are not professionals have been the vehicle for transmission of alleged messages whose origin is not as yet explained except on the hypothesis of spiritual communication. In Great Britain there has been a perfect epidemic of spiritualism, and America has had and is having its share of interest in it.

"RAYMOND"

Most notable of the products of the war as it relates to the growth of spiritualism is the book "Raymond" by Sir Oliver Lodge. It is a memoir of his son and an account of alleged communications with him since his death. Raymond Lodge was the youngest son of Sir Oliver and Lady Lodge. He volunteered for service in the British army in September, 1914, received a commission as second lieutenant and was killed in action, September 14, 1915, aged twenty-six. About six weeks before the death of Raymond, Sir Oliver received from Mrs. Piper, the noted American medium, a message purporting to have come to her from the spirit world, from his old friend, F. W. H. Myers, author in his lifetime of two massive volumes on spiritualism. The message read as follows:

"Now, Lodge . . . Myers says, you take the part of the poet, and he will act Faunus . . . Ask Verrall; she will understand."

Sir Oliver had no difficulty in recognizing the reference

to Verrall. Mrs. Verrall was a well known spiritualist and also a classical scholar. Sir Oliver was already a spiritualist, an active member of the Society of Psychical Research, and for a quarter of a century had been actively interested in the subject of survival after death. He made haste to inquire of Mrs. Verrall whether she understood the allusion to Faunus. She turned to her Horace and found a place where that poet referred to his narrow escape from death from a falling tree. It is a well known passage and one sometimes quoted in books on Latin grammar because of an unusual grammatical construction. Horace says that the falling of the tree might have killed him had not Faunus, guardian of poets, preserved him. Conington's translation of these lines reads:

Me, the curst trunk, that smote my skull,
Had slain; but Faunus, strong to shield
The friends of Mercury, check'd the blow
In mid descent.

A SAFE GUESS

Mrs. Piper received this communication August 8, 1915, and mailed it to Sir Oliver. He wrote to Mrs. Verrall and she answered him on September 8, citing the above text and translation. It would be interesting to know just what impression Sir Oliver got from it when he first received this interpretation. Apparently Mrs. Verrall guessed correctly the meaning of Mrs. Piper's allusion. It is not necessary to suppose that Mrs. Piper received any supernatural information concerning Faunus, nor was it necessary for her to become a classical scholar. In her rather wide and superficial reading she could quite easily have fallen upon the passage. No great risk was run in sending it to Sir Oliver. Assuming that his studies in other lines had caused him to ignore the passage, it was a safe guess that Mrs. Verrall would be able to identify the reference. If after that nothing happened to Sir Oliver it was because his friend Myers was doing for him what Faunus did for Horace. If anything terrible happened it would be safe to assume that it would have been worse, but for the protection of Myers still acting the part of Faunus, defender of the friends of Mercury. Sir Oliver Lodge is no poet and the allusion was rather far-fetched. But it answered all the requirements.

It is interesting to note, however, that Myers, who was a noted spiritualist in his day and master of all the arts of that system, being now in heaven, was compelled to send his messages to his old friend, equally skilled in matters of spiritualism, by way of Mrs. Piper and by further way of Mrs. Verrall. Far-fetched and ambiguous and roundabout as the message was, it is the only thing in the book possessing any approach to inherent dignity. The delphic oracle was not more ambiguous. The Faunus message, if never interpreted, did no harm, and if interpreted it was

certain to be a comfort to a man like Sir Oliver Lodge, whether anything happened or not.

VISIT THE MEDIUM

Six days after Sir Oliver received Mrs. Verrall's interpretation of Mrs. Piper's transmitted message from Mr. Myers, Second Lieutenant Raymond Lodge was killed in action. His death occurred on September 14 and the family soon learned of it. Sir Oliver and Lady Lodge lost little time in going to a professional medium. A Mrs. Kennedy, who had lost a son in June of the same year and had introduced herself to Sir Oliver Lodge by letter on August 16, offered her good offices as soon as she knew of the death of Raymond, and she arranged for very nearly all the sittings which followed in which Sir Oliver and his wife consulted professional mediums and obtained what they thought were revelations. Lady Lodge went on the 25th of September, and Sir Oliver hurried to London two days later to see the same medium, a Mrs. Leonard. This Mrs. Leonard had as her control a little Indian maiden named Feda and talked a sort of foolish baby-talk, pronouncing Raymond, "Yaymond" and who wiggled her own body to show how Raymond's dog wagged its tail in heaven.

We will not follow Sir Oliver and Lady Lodge on their weary and credulous tramp from one medium to another. The story from this time on is the drivel of mediums under the alleged control of Feda, the Indian child, Moonstone, a dead Yogi, Biddy, an Irish washer-woman, and other puerile or senile personalities of the spirit world. The details may be read in full in Sir Oliver's book and they are pathetic in their vapidness.

The first message came to Mrs. Kennedy from her own son through a professional medium. It read:

"I have seen that boy, Sir Oliver's son; he's better, and has a splendid rest: Tell his people."

INFORMATION NOT IMPOSSIBLE

Perhaps in the spirit land a lad of seventeen speaks of a man of twenty-six and commissioned officer as "that boy." But that is not the custom in the British army; indeed, the activity of Mrs. Kennedy in these subsequent sittings with professional mediums opens every necessary opportunity for such information as a medium requires. Sir Oliver states he believes that Mrs. Kennedy did not give the medium any information as to who were the distinguished visitors coming to them; and he says, it is not probable that mediums have time to hunt up family information. Both suppositions are distinctly contrary to probability. Indeed, when it was known that a son of Sir Oliver Lodge had been killed every medium in London must have been on tiptoe with expectation that he and his family would be seeking communication with Raymond. The newspapers must have furnished them a considerable part of the information they wanted and Mrs. Kennedy may at least have dropped a few unintentional intimations that the people for whom she was arranging sittings were very important people.

To this low estate has science fallen in Sir Oliver Lodge's investigation that the evidence which he submits

contains all the crudities and vulgarities of the trance-medium, the table-rapper and the automatic writer. By these several methods each with its invitation to fraud and its necessity of employing professional interpreters of alleged spirit messages, he and his family are supposed to have communicated with his dead son. All Sir Oliver Lodge's twenty-five years of work in the Society of Psychical Research had not availed to make it possible for Raymond to come to his father directly. All his dead associates in the Society of Psychical Research, including Mr. Myers, were helpless to come to him, excepting through these crude and suspicious agencies. It is interesting to read that at one of these seances a table which had been rapping out Raymond's messages became so charged with Raymond's living personality that it tried to climb up into Lady Lodge's lap.

Sir Oliver Lodge himself in an interview a few months after the publication of his book, admitted that no progress had been made in subsequent revelations. He said:

"The stress and anxiety to communicate have subsided in our case. The wish to give evidence remains, but now that the fact of survival and happy employment is established, the communications are placid."

The happy employment referred to would appear to be chiefly the use of cigars and whisky and soda and playing with the dog which Feda described with characteristic ambiguity. If Sir Oliver and his family are comforted, no one else need complain.

PROFESSOR HYSLOP'S VIEW

Prof. James H. Hyslop in his book, "Life After Death," published just before his own death, approaches the phenomena of the professional mediums in a much more scientific spirit than Sir Oliver Lodge. He admits the crudity and vulgarities of the mediums, and he urges that the intellectual limitations of the medium, the inadequacy of language to convey meanings except in terms of the sensory life and the pragmatic nature of the ordinary mind, carry with them an almost irresistible tendency to conceive of any spiritual environment after the analogy of the physical world.

This is the best explanation that can probably be given and it is entitled to some weight. Hyslop says:

"The spiritual life after death is mentally created, so to speak, and hence the analogies with the earthly life are not sensory in respect to stimulus, but mental and creative." That is to say, it is not the physical life that survives, but the inner life and death leaves us with the internal mental faculties intact. The spirit enters into the new life with memory, imagination and self-consciousness; and it builds up an idealistic world in the new state of existence formed according to our degree of progress in spiritual things, and more or less a reflection of our earthly experience.

He, therefore, maintains that there is a three-fold limitation. The spirit itself is limited in its new environment. The medium is limited in powers of interpretation. Those for whom the message are intended are limited in respect to that which they are able to receive from the spirit world.

Accepting this statement by Prof. Hyslop as reasonable

two questions then arise. First, why is it that with heaven filled with spirits in all grades of spiritual development, virtually the only ones which have succeeded in establishing communication with earth are those who talk baby talk, or who jibber in foolish, broken sentences? Why must Raymond in looking about heaven for someone to convey a message to his father, communicate through the little Indian maiden Feda, whose Indian chatter appears as such only to those who never knew any Indians? Why must he go to the spirit of Moonstone, the dead Yogi, or to the soul of Biddy, the Irish washer-woman? Why do none of Oliver Lodge's associates in the Society of Psychical Research talk to him in language as good as they were accustomed to use when on earth?

Agnes Repplier in a magazine article, entitled "Dead Authors," makes a rather long list of people who were able to write good literature when they were on earth, from whom alleged revelations have now been received, and neither Mark Twain nor O. Henry nor Charles Dickens is now able to write anything nearly as good as when he was on earth.

THE CALIBRE OF THE MEDIUM

The other question relates to the intellectual and spiritual calibre of the medium. Even Mrs. Piper, most famous of American mediums, had as her habitual "control" a queer named spirit less intelligent than herself. Prof. William James, who studied her for twenty years, had to admit that he awaited "new facts, clearer and more precise" before he could say with certainty whether her alleged revelations contained anything of the supernatural. He died waiting. Meantime her powers of this character instead of growing more brilliant have diminished.

My own mother died more than twenty-five years ago. She was an earnest, spiritually-minded woman, who had implicit faith in immortality, and if there is such a thing as communication between the two worlds, her spirit could have no greater joy than in communication with the children whom she dearly loved. Let us suppose then that my mother desires to send a message to me. What would be the process by which, under the existing order, she is to establish communication with her eldest son?

In the first place she will be compelled to look about heaven until she finds some little Indian maiden, or some Irish washer-woman who is on speaking terms with some particular medium; then Feda or Biddy will communicate with me through some woman, whom my mother, if living, would be very desirous that I should not know. Then with my mother's beautiful thoughts vulgarized into alleged Indian baby talk by Feda and still further vulgarized by the medium, I obtain some precious piece of information which it is supposed the medium could not have known and which therefore the spirit of my mother must have communicated.

CHARACTER OF MESSAGES

What will that message be? This perhaps, or something as important, that there is a small hole in the toe of my left stocking caused by a nail in my shoe, of which up to the present time I have had no knowledge. If having paid

\$2.00 to the medium I return home and find the hole and the nail I am supposed to admit that this must have been a message from my mother in heaven.

It is my opinion that if my mother in heaven ever sends a message to me she will send it through some channel that she would have recognized while living and that the message itself will possess inherent value.

Would Jesus have recognized this system of alleged communication with the dead as part of his system of faith and righteousness? Would he have sanctioned a system which in its very nature is such an invitation to fraud and which in all the years of its operation has proved so barren of spiritual results?

I do not think he would. I think he would tell us to have no fellowship with the unfruitful works of darkness, but rather reprove them. This utterance of his apostle is thoroughly in keeping with the spirit of Jesus himself. In the dark he said nothing, but came that men might have the light of life.

A belief in immortality is not of necessity religious. The Jews in Old Testament time had hardly any faith in immortality but were religious. The devotees of the ouija board have faith in immortality, but it is a faith utterly destitute of religion. A heaven made up of the bad smells of earth, which is Sir Oliver Lodge's scientific statement of the material basis of his heaven, is not made other than malodorous by reason of its being located in some other world than this. A heaven whose occupations are wholly carnal and whose interests are destitute of any element of spirituality is no more spiritual in the other world than it would be in this. This is the patent characteristic of modern spiritualism, that it is profoundly unspiritual. This is plain in the whole dreary mass of so-called evidence on this subject that, true or false, it is unimportant in its content and wholly non-religious in its spirit.

REVELATIONS FROM JESUS

With Jesus faith in immortality was more than belief in continuity of existence. This is life eternal, as he taught it, that men may know the only true God, and Jesus Christ whom he hath sent.

I read last summer a dreary mass of stupid "revelations" which were turning the heads of some otherwise sensible people. Abraham Lincoln, Samuel Taylor Coleridge and Jesus were among the people who, as alleged, talked through a medium. Neither Lincoln nor Coleridge had risen in intellectual stature since leaving the earth, and I should not like to be asked to characterize the alleged revelations from Jesus.

If in all this mass of fraud and credulity and superstition there be any element of truth, it is truth which thus far has yielded the world no good whatever. It would be better to believe that our dead friends were mercifully lost in dreamless and never-waking repose than to suppose that they were to be confined forever in the kind of heaven which the mediums reveal, which is nothing more nor less than a celestial asylum for the feeble-minded. Those who were otherwise than feeble-minded on earth appear to deteriorate speedily on reaching the heaven of the mediums. And those deteriorate mentally, and sometimes morally

and spiritually, who here on earth follow these wizards that peep and mutter.

I heard George Adam Smith in a parlor conference of ministers say in reply to a question that he had not known a single instance in Great Britain of a person who had given himself to these spiritualistic investigations who had

not appreciably deteriorated mentally, and he added that in very many cases the deterioration did not stop there.

The religion of Jesus is the religion of righteousness and peace and of a sound mind. He, I think, would have no fellowship with modern spiritualism.

Buddhism: An Impression

By Clarence H. Hamilton

IT is not easy for a westerner to formulate in few words the totality of impression which comes to him from a study of the vast and many-sided phenomenon which we know as Buddhism. His experience is best symbolized by his emotions on first entering a real Buddhist temple in an eastern land, if such is his good fortune. Within its dim recesses he may become aware of much that awakens no sympathetic chord in his soul, some things that may seem grotesquely irrelevant to the goods that he is taught to esteem in life, and a few elements that he may believe had better not be at all. The droning chant to the clang of bells, the sharp knocking of wooden blocks, the booming pulsations of the great drum; the bowings and posturings of the priests, the curling smoke of the incense which fills his nostrils and seems almost to drug the sense—these may arouse his curiosity but they seem vacant of living significance. As he surveys the array of images lining the wall, patrons of superstition and magic, at the same time reflecting on the sterile futility of the monastic life in the midst of the vast unmet needs of society, he may find kindling within himself a mood of adverse criticism, it may be even of revulsion.

IMAGE OF BUDDHA

But in the midst of the variegated trappings there is one thing that calls forth another reaction which cuts across the current of this mood and stems it. High above the great altar, drawing the gaze with something of the secret irresistibility of a lode-stone, there is an object of dignity, of beauty, of impressiveness which is the center and solving significance of the whole scene. It is the image of Buddha, seated in passionless serenity, his eyes half closed in deep meditation, his brow unruffled by trace of earthly care, his hands resting in his lap. Despite the apparent absorption in its own inward thoughts, the figure bends slightly forward in an attitude suggestive of benign pity and graciousness toward the restless human life below—yes, even to the questioning occidental in its midst. He must be a dull, unimaginative soul indeed who, knowing even a little about the life of Gautama, can look up into that calm, golden face without some sense of awe at the power that is suggested behind its repose. Whatever may be the feeling about other aspects of the temple here, at least one becomes aware of something universally human and profound.

Buddhism presents itself to us wrapped in many folds

of legend, speculation and ritual. On attempting to read its sacred books the student finds grotesque and puerile stories mingled with long, repetitious didactic passages and dreary wastes of instructions governing monastic practice. He is astonished to find how meagre are the ascertainable facts in the life of the founder, to learn that there is no full canonical biography. He is confronted with stupendous masses of subtle theological and psychological analysis. He discovers that the order founded by Buddha has gone through many vicissitudes, has split into various sects and spread in diverse forms to other countries than India, the home of its birth. He spends many a weary hour over the vast miscellany of material, and, like the visitor in the temple, has moods in which he questions the worth of much that confronts him.

INNER ELEMENT OF UNITY

But continued study makes him increasingly aware of an inner element running through all the bewildering ramifications of the complex mass that gives it unity and significance. That element is the spirit and personality of Buddha himself. Despite the fact that his earthly life is but dimly revealed to us through mists of legend and miracle and the dust of intellectual conflicts of by-gone ages it is yet marvelous how a breath, a spirit, a life reveals itself, giving us the feel of a definite personality. We can appreciate Buddha as well as, perhaps better than many other figures in history, the facts of whose lives are more surely known. It is the phenomenon over again of the "Little Flowers of St. Francis" than which nothing could be less reliable as history or more certain as revelation of spirit. What, then, is there about this personality revealed through the many books and the far-flung historical organization that makes Buddhism the powerful influence it has been and still is in great areas of human life?

Buddhism is a philosophical religion. We venture a philosophical interpretation. Buddha's tremendous human appeal lies in the fact that he recognized one great hemisphere of life's fullest need, and realized in his own experience the achievement of its satisfaction. The need of inner calm, of collectedness, of complete self-control, of hedging in all the split-off ends of action that tend to disintegrate personality—this is one of the great enduring human needs. It matters little that Buddha conceived spiritual poise under a false psychology of desire and a reading of existence under the caption of misery. It matters

little, also, that he involved it in a curious notion of ethical causality, karma, and that other basis for great debate, Nirvana. These conceptions, with all the subtlety of discussion gathering about them, are after all accidents of the time. They are the media through which the thought of Buddha moved in the explication of his insight to his followers. But the insight itself and the surety of its attainment blazes like a beacon light from the experience of the Great Enlightenment, sparkles among the gems of the Dhammapada, relieves the tedium of long discourses on the non-existence of the soul and the components of existence, and shines with all the beauty of poesy in the psalms of the brethren and sisters.

"The Master, seeing me by troop of gods
Begirt and followed, thereupon a smile
Revealing, by this utterance made response;
'By discipline of holy life, restraint
And mastery of self; hereby a man
Is holy; this is holiness supreme!'"*

Complete, inner, spiritual poise, enabling one to meet all the exigencies and disturbances of life with a profound sense of being somehow superior to every situation—the recognition of this need and the possibility of satisfying it is the element of universal appeal in Buddhism, and the part that remains as fresh and young as the stars in heaven. It is the far-blown fragrance of this great truth that touches the heart with awe in the presence of the gilded image of the temple.

OUR DIFFERENT AGE

I have said that this is a hemisphere of human need. It is not the whole. And herein reflection raises questions about Buddsim. The Master's vast pity led him to teach broadcast the way of rigorous self-control to the end of inward poise and peace for his wandering, distracted brethren. But we have fallen upon a different age in which wide over the ball of the world we have become aware of the intricate tangle of society's needs. We realize that the external world which is the object of Buddhistic aversion and scorn is a system of influences that play upon and include the individual in a way that makes his separate salvation an all but impossible affair. So we do not stop where the Master stopped, but ask after an end beyond his end. Poise, collectedness, serenity—but to what end? Here Buddhism gives no clear answer beyond saying that this condition is good in itself, that he who has attained it is a Buddha, or enlightened one, and that it is the privilege of a Buddha to teach this doctrine. But this answer fails to satisfy our present-day understanding of the condition of humanity. Spiritual poise is a great good, but when it expends itself in simply cultivating more of itself, whether in its original possessor or in others it appears to move in a circle too remote from the full range of legitimate human interests.

CURING LIFE'S ILLS

The reason for this is largely the fact that we no longer share Buddha's original presupposition that the scene of existence is one of essential misery from which we should

turn resolutely away. Our age is realistic and pragmatistic, blinking no evils of life, whether individual or social, but believing profoundly in the progressive melioration of conditions. There is no diminishment of the need for men of the deep spiritual refinement and balance which Buddhism recognizes, but the need is for them to put their hands to the tasks of our work-a-day world, to absorb the shocks which the grind of solving problems of human relationship inevitably entails. Buddhism can bring itself abreast of this modern demand, only if the notion of saviorhood in the Mahayana doctrine (which was not a part of the Master's original teaching) be broadened to mean more than preaching the law of the great world-soul, Dharma-kaya; broadened to include mingling in all the ways of men in the spirit of self-forgetting endeavor, to the end that the total burden of humanity may be lifted not by solving the problem of evil in general, but by searching for each of the separate ills of life its specific cure.

Can Buddhism make the transition? When one considers its deeply entrenched monasticism, its heavy load of ceremonialism and ritualism, its past sluggishness in purging itself of degrading and idolatrous tendencies, the back-drag of its original assumptions that desire is evil, that the world is but a theater of empty phenomena of no permanent worth, that the highest goal of effort is the non-social Nirvana, the outlook for any adequate adjustment to modern world tendency is indeed dark. In spiritual poise it centered upon a great value, but it omitted its counterpart, ameliorative service. Some of its modern reformers attempt, indeed, to supply this defect, but it involves a reversal of some of its foundation principles. In the meantime there is dawning upon the horizon of the eastern world another religion penetrated with the spirit of another great personality which likewise proclaims the beauty of spiritual tranquility and the loss of the life of self, but which places this good in the setting of a continuous endeavor to make better the conditions of all men in this world here and now.

Public Opinion and Theology

The Earl Lectures of the Pacific School of Religion

By BISHOP FRANCIS J. McCONNELL

Bishop McConnell says that the influence of the congregation itself upon preaching has never been adequately expounded. This is perfectly true. Nor has the whole popular spirit in its influence upon theology been expounded anywhere, so far as we know, with such insight and logical setting forth as in these lectures.—*The Biblical World*.

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VERSE

The Never-Old

THEY who can smile when others hate,
Nor bind the heart with frosts of fate,
Their feet will go with laughter bold
The green roads of the Never-Old.

They who can let the spirit shine
And keep the heart a lighted shrine,
Their feet will glide with fire-of-gold
The green roads of the Never-Old.

They who can put the self aside
And in Love's saddle leap and ride,
Their eyes will see the gates unfold
To green roads of the Never-Old.

EDWIN MARKHAM.

I May Not Have a Garden

I MAY not have a garden,
For I am one who roams
Along the high road far and near,
Past many flower-lit homes.

I may not have a garden,
For I'm of gypsy birth,
No measured plot with gates and bars
Can hold my love of earth.

The long white road's my garden,
With stones its rows are set,
And wayside flowers for posies,
And dreams for mignonette.

But oh! the little gardens
Folks tend as I pass by—
They make my song a wistful song,
My laugh a wistful sigh.

HILDA MORRIS.

Power

IF power is not a trust it is a theft.
No claim of personal possession holds.
No private right makes good the title. Power
Inherently and indefeasibly
Belongs to all. The individual
Unaided and alone scarce generates
A mite of might. The mass creates; the mass
Alone can own. Democracy entrusts
Authority, may often delegate
Dominion well-nigh absolute, as trust;
But never does nor can it alienate
Its power, make over its authority
Beyond recall. Its chieftain wields a might
Beyond the fondest dreams of despot kings.
But dare he rule by right claimed as his own,

At once he topples from the throne, is dragged
Incontinently down to bite the dust
He's made of first and last. The sacrilege
Of idols of today's tomorrow's grace.
Democracy is merciless when rule
Is flaunted, vain and smug, as rule. The great
Is servant, only service can exalt.
The service ended, all the gews and gaws
Of pomp and circumstance are forfeit. All
Revert to those who can alone bestow.

JOSEPH ERNEST MCAFEE.

The Thief

MY lady frowned on me, alas!
And so to gain her sweet good will
I borrowed all the gold that lies
Imprisoned in the daffodil;

And all the silver that the moon
Spills down upon the sleeping lake
From her rich store; and yet no love
In my dear lady's heart could wake.

But then I stole the blackbird's song
That rings from out the lilac tree
In praise of sunlight through the rain,
And lo, my lady smiled on me.

H. H.

Trees

MY sorrow to the trees I took;
They seemed to read it like a book.
The pines and hemlocks filled the air
With incense sweet that seemed a prayer;
The spruce shed drops of golden balm,
The oaks dropped mast into my palm;
The silver birch, like any sprite,
Seemed dancing in the morning light,
As though it said, "Come dance with me;
Forget your sorrow in my glee."
The poppies laughed like girls and boys
That fling abroad their sunny joys;
And, ere I knew it, sorrow fled,
And in my heart was peace instead.
So wonder not if I am seen
In woodlands when the leaves are green,
Or when, in autumn, I behold
Them clad in brown or red or gold,
Or yet in winter when they're bare
(Save pines and hemlocks, ever fair);
For every tree is good to know,
And none but has a balm for woe,
That gladly it will give to bless
A soul that's full of wretchedness.

CHARLES G. BLANDEN.

The West Virginia Miners' War

THE West Virginia Miners' war is not over. It began more than a decade ago, and it will continue another decade or so if the conditions that cause it are not removed. There are periods of truce or lulls in the fighting, but the sense of wrong, the denial of fundamental rights, the suspicions that are implicit in a relationship resting upon ideas of force, and the continuance of a paternalistic social order all conspire to make for internecine war. Nor will it ever be settled by the appeal to force except as that appeal convinces both parties that the contest is futile and persuades them to adopt ways of reconciliation.

The lurid reports of wholesale killings seem to have been somewhat overdone. Outside such genuine street battles as that in Mateawan, for which several officers of the law and others have recently been on trial, the shooting seems to have been confined to sniping and to promiscuous firing from the mountain sides. These are mountain people. It was in this section that the famous McCoy-Hatfield feud raged for so many years. One of the Hatfields is sheriff and was on trial for the shooting. The judge remarked that this fact had much to do with the situation. It is a habit among them to appeal to the rifle, and a sense of wrong dies hardly in their hearts. A pure American stock makes the cry of alien and bolshevik not so easy an explanation as has been the case of late in labor warfare.

* * *

The Causes of the War

The mountaineers are strongly individualistic; mine operators are paternalistic. The valleys are narrow, the land has been purchased by the mining companies, and the homes, stores, schools, churches and everything else which men live by are largely company owned and controlled. When a miner's pay envelope is handed to him it has rent and other bills subtracted; when his wife buys things the family needs, she goes to the company store. This is not always the case, but the "company system" is all too much the rule, and even if it is administered in a way that is economical to the miner, so far as dollars and cents are concerned, it is still paternalistic and full of petty irritations. It breeds trouble in the Anglo-Saxon breast. When one sees his family evicted, his goods set out in the road, his wife and children facing snow and chill because he dared assert the free-born American right to join an association of his fellows, he reverts to his mountain habit and takes down his rifle.

This is exactly what has happened in these West Virginia mining districts. The New York Post, the Baltimore Sun and other papers sent investigators into this district to study the situation, and this is their story. The men joined the miners' union; the companies hired spies to report upon them; the penalty was discharge; and the Baldwin-Felts detectives were hired by the company and sent to evict them. Some employers there were who refused to evict their workers, but hundreds took to tents and lived the winter through in them, dependent upon union funds and fellow miners' help for daily sustenance. The chief irritant seems to have been the employment by the company of spies and detectives of the Baldwin-Felts variety, and the enlisting of deputy sheriffs under company pay. This is a type of Hessianism that is at the bottom of more of our labor strife than we are aware of as yet.

* * *

The Miners' Demands

The superficial impression has obtained, of course, that the West Virginia war was a part of the general tendency of labor to go radical. The history of the miners' federation in the west, the general impression aroused by the thirty hour week demands of soft coal miners in 1919 and the hysteria aroused over all labor demands as bolshevik, which was so largely promoted by the steel interests, have conspired to create this impression. From a careful reading, however, ones does not get the impres-

sion that the objects of the miners' union are particularly radical, unless the demand for a six hour day be so considered. When one considers the dark, wet, underground nature of the work, six hours would seem to be a humane workday. The expressed objects run as follows: 1. Earnings equal to dangers and arduousness of the work. 2. Lawful pay, in cash, for work done, and abolition of all company charges for rent, etc. 3. Use of all latest appliances for protection of health, life and limb. 4. Installation of best possible drainage, ventilation and safety devices to reduce the appalling accident, health and death rates in American mining. 5. Adequate timber installations for roofs, pillars, etc. 6. A six hour day underground. 7. Prohibition of labor of all children under sixteen years. 8. Abrogation of all laws and rules that permit cheating or indefiniteness in weights.

* * *

The Way Out

There is a way out of all such industrial strife. There are those who say of labor war, as they do of all war, that it will always be war. These minds are essentially pagan. The fact that they give assent to the church conventions in their personal relations does not change the pagan character of their philosophy and ethics. They believe in might, not as a means to right but as a means to conquest and personal, class or national advantage.

Fundamental to all else, as a way out, is a frank, open recognition of the right of workmen to unite. Next is the abolition of paternalism and the adoption of fraternalism in its place. We live in America and the twentieth century, and both are democratic in their convictions and principles. Then must come, as it will, an end of the hiring of spies, armed thugs and armed retainers employed by the corporation under the guise of deputy sheriffs. On the labor side, union powers must come to mean validation of all contracts and promises and an end of all such mischief as lowering production in order to create jobs. Conciliation will have to be appealed to by both sides, and the club and gun put under taboo. All such radical nomenclature of agitation as red, bolshevik, anarchist on one side and tyrant, Czar, slave-driver on the other, will have to be given up, for it creates a vicious state of mind and inhibits conciliation.

Of course none of these things can be done without a basic recognition of the human factor precedent to the economic. So long as dollars are put before men in industrial organization and the technique of machine process is made paramount to that of labor policy, there will be trouble. "Men may saw wood and hammer iron without love," said Tolstoi, "but they cannot handle men without love; you cannot handle the honey bee as you would wood and iron without injury to both yourself and the bee." More fundamental than any scheme of organization is the divine plan of good will, mutual regard and the use of the golden rule. There will always be war in a democratic state where corporations own the earth on which men live and out of which men must earn their living, and where these same corporations administer their business as if the men on the earth were mechanical fixtures in the business of turning natural resources into profits.

ALVA W. TAYLOR.

Contributors to this Issue

WILLIAM E. BARTON, D.D., minister First Congregational Church, Oak Park, Ill.; author "The Soul of Abraham Lincoln," "Four Hitherto Unpublished Gospels," etc., etc.

CLARENCE H. HAMILTON, Ph.D., Disciples' missionary, professor of philosophy in the University of Nanking, China.

British Table Talk

London, June, 1921.

NO one with small boys within hail will be allowed to forget that the one thing of interest in the world today is the Test Match beginning at Nottingham. Coal troubles may be unsettled; Silesia may engage the grave attention of the Powers; the world may be in distress and men's hearts may be failing for heaviness, but first we shall look at the scores of the great match. And while the prime minister, the Archbishop of Canterbury, Mr. H. G. Wells and others have their place in our scheme of things, they will yield for the moment to "Johnny" Douglas and Warwick Armstrong, and it is doubtful whether Dean Inge will refrain from reading the newspaper for this once.

The curious interest of this people in cricket and like matters must have been responsible for our reputation in Germany before the war. We were written down as a decadent race, with no other concern but sport. But Germany, as Mr. Gustave le Bon shows in his psychological study of our times, "The World in Revolt," made serious errors in psychology, and this was one of them. It is a mark of this people that men have won fame in the cricket field and have afterwards been cabinet ministers; that the same mystical poet wrote "The Hound of Heaven" and an ode to the "Lancashire County Eleven" with lines like these:

"Oh Mr. Hornby and Mr. Barlow long ago";

and that a cardinal (one of our few) remembered late in his pilgrimage the joy and honor of being in the Harrow cricket eleven. It is all very strange to the Teuton professors. But who am I to condemn it? I, too, shall look first at the cricket scores tonight!

P. S.—Since I wrote this, the blow has fallen and Australia has won the first round.

* * *

The Decline in Candidates for the Ministry

At this season of the year the church of England is able to compute the number of its members seeking ordination with those in other years. It may be said that there is a very severe decline before the Anglican and other churches. For the present, the normal establishment of clergy will be far below strength. From a fearless article in "The Challenge" it is possible to gauge what is the present situation:

"This means not merely that the existing clergy in the towns are cruelly overworked—in itself a cause of ineffectiveness—but that evangelistic and missionary work (when the whole future of civilization depends on it) is practically an impossibility. Either we must obtain far more clergy or we must devise another system. I think we shall find that both are necessary. During the years 1872-1918 the total number of ordinations to the diaconate was 30,494, and of these 8,336 men were from Oxford and 8,635 from Cambridge. These figures are significant of a state of affairs which will not recur for a long time. The supply of men from the public schools and older universities is dwindling almost to nothing. Headmasters say that hardly any boys at the leading schools are considering holy orders, and the number of ordinands at present in residence at Oxford and Cambridge (excluding the 'Service' candidates) is believed to be very small."

This state of things is not peculiar to the church of England. All churches are suffering, though in churches less institutional, the loss is not so quickly felt. There is much to be said for the explanation that the failure is due to the economic barrier that fences off the ministry. Men must be content to put away the dream, not merely of wealth, but of freedom from financial hardship, if they are to enter the ministry. But it is certainly true to say that the men most needed are not kept out of the ministry by the fear of poverty. They are troubled by

a theoretical uncertainty; they are not ready to commit themselves, so long as on many matters they are still seeking for light. And too often the gateway is made too straight. The shortage of these coming years will not be without value if it leads all the churches to call in their unused powers. Discoveries may be made of preachers with splendid gifts, now silent in their pews, and it may even lead to the useful inquiry whether it is necessary to the work of Christ that every district of a city should be equipped with a complete set of denominations with ministers to match.

* * *

Mr. Ponsonby's Criticisms of the Church

We are growing accustomed to criticisms of the churches from friends and well wishers outside the sanctuary. Some manage to "dissemble their love." Others are genuinely sorry that societies like the churches are missing their way. Much of this criticism fails because of its exaggeration. Much of it is weak because it is out of touch with present day facts. Indeed we who are within, could give the outside critic many valuable points if he were willing to receive them. In a recent work upon "Religion in Politics," that fine spirited rebel, Mr. Arthur Ponsonby, makes the following charges, among others, against the churches. They are attacked for regarding certain recorded events as something spiritual. And then he adds, "That the salvation of the world should, for no intelligible reason, have suddenly been decided upon two thousand years ago by the Creator is a fact which does not appeal to the average twentieth century mind." Of course it does not. But even if unthinking Christians have so misinterpreted the plain faith of the church, there is no society on earth which should be judged by the most childish of its members, and no church should be measured by its camp followers. Or again, how foolish it is in these days to speak of "numberless sects" at strife with each other, or to picture the great majority of members in the churches as absorbed with doctrinal niceties which make no difference and have no ethical implications! And it is a wild and baseless charge to say, "It is very doubtful indeed whether the church can claim to have had a civilizing influence on the life of man during these twenty centuries." The method of such critics as Mr. Ponsonby is to separate the activities of churchmen into two kinds: the bad, which are due to their foolish absorption with creeds, and the good which are done in spite of their Faith.

* * *

Catholics and the Bible

There is to be a Catholic Bible Conference at Cambridge in July—so Cardinal Bourne has made known in a pastoral letter of peculiar interest. The letter finishes with an invitation to our "separated brethren to listen to what our Catholic scholars will endeavor to put before them." "Protestants," the cardinal admits, "are still in no small measure devoted to the word of God and have no liking for the growing disrespect and unbelief with which it is being treated, even by those who call themselves ministers of the Christian religion." No one who has followed the recent history of the Roman church will be surprised at this appeal. For some time, French Catholic scholars have done admirable work in biblical study. Cardinal Gasquet, for long one of our people, is a scholar respected and admired everywhere. There is no reason to doubt the sincerity of this new interest. But the strategy of it is at once clear and subtle. The most vehement foes of Rome are at the same time the most uncompromising foes of modern criticism. Mr. Kensit, for example, considers Rome and rationalism two enemies to be fought, and under the head of rationalists he groups all biblical students who do not accept the traditional Protestant view of the Bible. But here is the car-

dinal "spiking the guns of his enemies" and saying, in effect, to the foes of modern biblical criticism, "See, we are with you on this matter. Why cannot we understand each other on this common ground? Come to Cambridge and hear what we have to say."

* * *

A Quaker Scholar on Human Progress

The Swarthmore Lecture is delivered every spring at the yearly meeting of the Society of Friends. Since the custom was instituted, many thoughtful messages to the times have been given by the chosen lecturers. This year Mr. T. E. Harvey spoke upon "The Long Pilgrimage: Human Progress in the Light of the Christian Hope." Mr. Harvey was for some years a member of parliament, where he won a hearing, often for unpopular views, by his fine spirit and his unquestioned sincerity. At the same time he is a careful student of theology and a writer of distinction. Now as the warden of the Swarthmore settlement, Leeds, he has a task which enables him to bring his gifts to the help of his own society and of the adult schools to which that society has given so much of its love and service. It was therefore fitting that he should be chosen this year to lecture before his own people. Upon the debated question of human progress on which Dean Inge and Professor Bury have written, he spoke with hesitation. If progress means the growth of a man's power over the physical forces of nature, progress was an evident fact; but if progress means a continually better organization of society with less pain and oppression and more human happiness, the lecturer would not venture to answer the question whether or not mankind had made progress. He found himself, however, always brought to the mysterious fact of human personality: "The good man's value to the community is out of all proportion to the numerical ratio of good men to bad." And the more hopeful meaning of human life could be read if it were regarded as a place of pilgrimage for the long wavering line of human souls, without answering the question as to whether the destiny of particular nations or civilization is one of perpetual growth. But for Mr. Harvey this does not mean the duty of world-renunciation. His ideal of the Christian society is not that of a community cut away from the service of the world. "The fellowship of Christian disciples today," he said, "should be to the world what a good monastery was to the church in former ages. It should be in constant relationship with those outside it—not self-contained and living its own life, but ever seeking to share its apprehension of truth, its vision and its love with all whom it can reach." In such words Mr. Harvey speaks for the Society of Friends as it faces the new age. And this vision helps to explain why so many seekers after the life of truth and service are finding their home in that Society.

* * *

A Congregational Church Becomes a Guildhouse

Near to Victoria Station in the west of London is Eccleston Square. There various labor organizations have made a home. In the square, before they came, was a Congregational church, which had done excellent service in other days and till this hour was the scene of thoughtful ministry of the Rev. A. H. Storrow, a scholar and a poet. But this week the church is to come into other hands. After negotiations conducted most cordially by the pastor and his people, and by the guild, the church buildings now become the center of the Fellowship which has been formed by Miss Maude Royden and Dr. Percy Dearmer. Those preachers are both members of the church of England, and for long it was hoped that some buildings would be allotted to them by their own church. That hope proved vain. Now, there is no Congregationalist but will be glad that to his church has fallen the honor of providing room for a great experiment. It is the boast of the Congregational churches that they encourage boldness and initiative, and they will not suffer in the eyes of the church universal through this experiment, though it turns a church into a guild house.

EDWARD SHILLITO.

BOOKS

THE GREAT STEEL STRIKE AND ITS LESSON. By William Z. Foster. Mr. Foster was the executive secretary and real generalissimo of the great steel strike of 1919. This volume from his own pen gives much of the inside history of that great struggle. He writes with a good deal of warmth at times but endeavors to keep the objective temper. His ability is undoubted and his devotion to the cause of labor is beyond question, but like all special advocates he is not without bias. This is illustrated in his assessment of such plans as that of industrial representation outside of union organization, calling them "worthless" and "tyrannical." However, one who would know the story of the steel strike must read this book. He can get nowhere else as vivid pictures of the suppression of free speech and assemblage and of the titanic forces engaged on either side. (Heubsch. 265 pages).

THE AIMS OF LABOR. By Arthur Henderson, M. P. This little book is the finest rescript of the loftiest political pronouncement of a century, viz, that of the British Labor Movement at the time of the great war. It was called at the time an "epoch marking document" on a par with Magna Charta and the Declaration of Independence. To read it is to learn of the finest ideals in politics and industry of our time. (Heubsch. 128 pages).

BROKEN HOMES. By Joanna C. Colcord. This little book is a close first-hand study of the husband who deserts his family and of the family he deserts, together with an account of the social support that should be given the broken home. Just now we are beginning to take legal account of the miscreant who deserts his home and scientific account of the home that is thus broken. Not all wives can be lived with, but all children can be, and society will increasingly visit its wrath upon the parent who refuses to bear the responsibilities of his parenthood. Such studies as this put social case work upon the high level of scientific achievement and of Christian sympathy. (Russell Sage Foundation. 208 pages).

AMERICAN MARRIAGE LAWS. A digest by Fred S. Hall and Elizabeth S. Brooke. This is a very valuable digest of American marriage laws, covering in topical arrangement all the important questions involved. Among them are common law marriages, the license, marriageable age, the solemnization, the record, etc. It behooves social workers and ministers to have some knowledge of these things in face of the appalling divorce rate in this country. (Russell Sage Foundation. 152 pages).

THE SOCIAL MESSAGE OF THE BOOK OF REVELATION. By Raymond Calkins. This very useful little book brings the Book of Revelation down to earth and historical reality. It is needed in these days of millenarianism. The Apocalypse is interpreted as a document written to the persecuted church in Rome with its figures and symbols based upon those in the Apocalyptic portions of the Old Testament, and thus made comprehensible. Jesus increasingly used apocalyptic symbolry as a realization of his tragic end loomed before him, and under it prophesied final triumph of the Kingdom. So the writer of Revelation saw evils that could not then be overthrown finally overcome by the power of God. (Woman's Press. 191 pages).

GUILD SOCIALISM. By G. D. H. Cole. This exposition of the new proposals for a form of economic socialism and functional government was written by Professor Cole especially for American readers. It is a vigorous criticism of state socialism and seeks to find a way to obviate the evils that would seem to be inescapable in it by a form of industrial cooperation and political government that would preserve local autonomy, individual initiative and also put industry upon a par with politics as a democratic system. Industries would become cooperatively owned by labor, management and consumer. Capital would be employed by the actual users instead of labor by the holders of it. The various independent industries would articulate in a purely functional manner through representatives. There would be as many representative bodies in political, social and industrial life as there are

large specific interests to be organized. No man would be represented as merely one of a mass in a geographical district, but each big interest would be represented by some one chosen on that basis. The scheme is enticing theory but it exhausts the imagination to comprehend how so complex a scheme of social control could be made to articulate and work smoothly. (Stokes. 202 pages).

DAD'S LETTERS ON A WORLD JOURNEY. By Bert Wilson. These are delightful letters, written by a real Dad who knows just how to say things to his "kiddies." He writes *to them* more than he writes *about things*. In other words the things he writes about are incidental to his interests in the beloved children to whom he writes. There is imagination and humor and that touch of the

dramatic that charms the child mind. There is enough missionary interest in them to make them more than just good reading. (Powell & White. 257 pages).

A MORE CHRISTIAN INDUSTRIAL ORDER. By Henry Sloane Coffin. The fundamental proposition of this small volume is that if the Christ church believes that Jesus is the disclosure of God and of His will for mankind, then Jesus must offer solution for the industrial problems of our time. Believing this he proceeds to consider the Christian as producer, consumer, owner, investor, employer and employee, with a concluding chapter on Democracy and Faith. The author puts humanity before dollars, but there is no taint of haste or of an impatience that would violate the orderly processes of democracy. (Macmillan. 86 pages).

CORRESPONDENCE

The Misuse of the Bible

EDITOR THE CHRISTIAN CENTURY:

SIR: It was the New Testament teaching of the speedy, open, spectacular, physical return of Jesus Christ to earth that started me on the road to the camp of the freethinkers, forty years ago, and there I have remained, daily becoming more settled in belief that the Bible is both misunderstood and misapplied by many good people who regard it as a God-given code of laws and an accurate statement of historic facts for all men in all time. Used in this way the Bible has caused divisions and disturbances among genuinely good people.

While the Bible is a frankly human production and to be studied from the historical viewpoint it still remains a source of rich spiritual values and it is to be desired greatly that men shall be freed from false notions about it so that they may secure its benefits and not be harmed by its archaisms.

Bergholz, O.

F. M. CUMMINGS.

Why College Men Avoid the Ministry

EDITOR THE CHRISTIAN CENTURY:

SIR: "How unfortunate for the church that so few of our young men are planning to enter the Christian ministry!" To those of the older generation guilty of this not infrequent lament it must appear that it is the college which is largely to blame for this lack of interest in religion. From the standpoint of an undergraduate this is not exactly the case. The vast majority of our older colleges and universities were founded upon Christian principles and democratic ideals. During their early history great emphasis was laid upon these principles, while the democratic ideals were more or less taken for granted. With the institution of theological seminaries those men interested in religion were enabled to specialize, so that today a college education is almost a prerequisite to theological study. The fact, therefore, that college instruction is no longer chiefly moral and religious leads many to believe that genuine Christianity is decedent—that the ministry is deteriorating under anti-Christian college influences. On the basis of suspecting that this is not the case, and that in most college students a sincere Christian attitude toward life lies dormant behind a confusion of very human and material consideration, I present a few reasons why the ministry as a profession fails to attract the interest of the average undergraduate.

Certainly the college is not to blame for the new environment which furnishes the first and most obvious reason. We have grown out of a simple into a complex order of society. This age of specialization and high-pressure competition almost forces the ambition for personal aggrandizement to supplant a normal and more wholesome interest in community welfare. With such a transition taking place, the college as an educating institution will be acutely sensitive to these alterations in society. It will reflect them in every sphere of its activity.

In keeping pace with the materialistic trend of events, the college man has found little place for the church in his life. He either passes it by as inconsequential, expressing only a luke-warm interest in matters pertaining to institutional religion, or, if he be of a reflective temperament, he will seriously question the value of the church as an essential factor in the upbuilding of our national life. And from the obvious lack of interest in the ministry as a profession will he not silently conclude the church to be passively inoffensive instead of actively progressive? It is not the college, but society in general which is to blame. So it follows that the place which the minister occupies does not impress him as having the necessary qualifications of a "man-sized job." The college man is not looking for a soft snap. Even though the satisfaction of personal ambition may be his highest motive, he craves an opportunity to do something worth while, something active and virile which will at least insure him a recognized and respectable standing among his fellows. From all indications he thinks he does not find such an opportunity in the ministry.

That there is a measure of truth in this I have tried to show, but in larger part it is due to ignorance. All too few have learned of those intense, human problems which the minister is called upon constantly to face. Too many are hopelessly uninformed regarding that cooperation between pastor and congregation which makes the church an invaluable asset to the moral well being of a community. And even today there are people who insist on asking that pathetically amusing question, "What does a minister do the other six days?" Furthermore, the undergraduate looks askance at the social status of the clergy. He does not wish to appear "different," to fall outside the circle of accepted social standards. It is curious, but none the less true, that many regard as abnormally constituted the individual who entertains prospects of joining the ranks of the clergy. This illusion is chiefly due to a prevalent misconception that the minister must possess special qualifications which elevate him to a moral pedestal above his fellows. Such an attitude induces a sentiment that the minister is necessarily excluded from exhibiting a normal interest in many perfectly justifiable avocations and amusements, and that it is a drab life work which alienates the individual from society.

If I have correctly interpreted the feeling of even a reasonable percentage of undergraduates, it would seem that here lies a challenge to the ministry to render an account of itself to the younger generation. The ministry does not merely want the unusual man, the intellectual genius. Even more it requires sincere, representative men, who are anxious to consecrate their lives to various phases of constructive Christian enterprise. Surely the college should not advocate any particular profession for a man. Neither is it the business of the clergy to induce men to enter a calling which might quite possibly prove a misfit. But some method should be devised whereby the Christian ministry could present to the under-

graduate bodies of our various colleges and universities an honest, straightforward, and clear cut statement defining the positive function of the church in modern society, what are its ideals and purposes, and exactly where a minister's influence is exercised to the best advantage. This would not constitute propaganda. It would be a plain statement of facts from sources which the college man would respect and appreciate. I feel sure that many men, just around the corner in deciding upon a life work, would find an irresistible appeal in the manly, self-sacrificing, and intensely human calling of the Christian ministry, could they but learn the truth about it from these who have already found genuine satisfaction in living and preaching the doctrines of Jesus Christ.

DAVID P. HATCH, JR.

Amherst College, class of 1921.

Christians, Good and Bad—But Christians

EDITOR THE CHRISTIAN CENTURY:

SIR: The discussion on what constitutes Christianity, now going forward in the columns of *The Christian Century*, will provoke new interest in making carefully wrought out distinctions if not in discovering a new spirit. Christianity ought to be on the rack all the time that we may not grow dull, flat or formal. Your most recent correspondent has let fall a few statements that seem to me to need recasting. Or possibly they have made room for an interpretation of the sayings of Jesus that is discredited. Permit me to specify. It is Mr. Victor S. Yarros' article and for the most part I go with him and that he may go with me we must agree.

Who may call himself a Christian? I hold that the spirit of Jesus, the general outlook he entertained of the relationship the race holds to God, the work we have in hand for humanity are quite enough for us to have to make us Christian in theory. To complete that theory is most essential and we cannot be wholly satisfied with our Christianity till we make the achievement. But we must allow that one who has these essential Christian characteristics may be Christian though he worships Buddha or worships the God of the Jews alone. Jesus opens the way to this in such sayings as, He that is not against me is for me. Surely Jesus did supercede the teachings of the Old Testament. But he held that he was fulfilling the spirit of the Old Testament when he did so. He came not to destroy but to bring to completion the spirit of the old teaching, to make possible for fullness of life in the old dispensation. Couple this with his parables on growth of the commonwealth of God in human life and we can readily see that there are gradations of Christianity. That it is ever a growing thing. That is its real claim to being an inspirational religion. The ideal is ever before us and when reached, if ever, will be no more entitled to be called Christian than the thing from which it grew. Let us get it clearly that Jesus is the expounder of a developing, expanding, growing relationship between God and His children and between the children themselves. So long as this relation bears the spirit of Jesus and has the goal set that he set as its mark it must be Christian. That means there are babes in Christ, Christians of primary development, of fuller development on up to adulthood in morals. The whole thing is Christian and so far as it obtains among the so called heathen portions of the human family is even Christian. And we should so claim it and make bold to inform these uninformed brethren of their divine heritage. That is the first observation—the second is like unto it.

Why not good Christians then, and bad Christians? Was John Calvin a good or bad Christian when he had Michael Servitus burned for holding about such views as are here set forth? We must convince the world not to lose sight of the ideal to be sure. But to hold out no hope till they have reached the ideal of ever qualifying is to discard once and for all the best incentive we know. In fact we are invited to give up

pedagogy and the study of child nature and give up in despair.

That of course is not taken seriously by Brother Yarros or he would not be at Hull House. He does not mean what he seems to say.

I suspect that a type of exegesis that we have long since relegated to forgotten dreams has stolen unawares into the thinking of the writer and has tripped him up. He as much as gives his case away when he has Jesus admit that some few Christians only may be perfect. He is speaking of selling all and following Jesus. He would have us to understand that all that Jesus said to any one is equally applicable to all under all conditions, "if we would be perfect." Only the few may meet the demands—that is very bad exegesis and worse morals. The rich young man needed to get rid of his riches for they stood between him and development. That was why he should make the full surrender. The wealthy man who stood ready to restore fourfold was in the kingdom, or the kingdom was in his house. The parable on stewardship apports praise and blame according to ability to do so, or as they have actually done. And those who have made the same effort in fidelity are equally commendable, regardless of the results. The exegesis is further revealed in the failure to note that Jesus spoke in the highly colored language of oriental imagery. To make a contrast Jesus used such statements as, All manner of sin shall be forgiven. One sin shall not be forgiven. Resist not evil, is such as the one above. Now we know that the one thing Jesus would condemn in a follower would be the failure of the follower to do what ought to be done even when it involved resistance to evil. The same Jesus said, Sell your coat and buy a sword. Let us not make Jesus ridiculous, or crazy, or futile in his teaching. We must understand that Christianity is for the hurly burly of red blooded men. And when any of them go wrong and refuse to listen to sense, those who are right are bound to resist the wrong doing. Evil gets itself followers through ignorance and selfishness.

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Men do foolish things because they do not know better, or are supremely selfish. Are we to put up with them forever? No, when they get the moral kinks out of their souls they will be glad that they were halted in their mad career. I think we need to be more certain of the conclusion to which our agnostic brother would hold us. The statements he finds in the four gospels need to be supplemented and interpreted as Jesus knew his hearers would treat them. Our cold, hard, scientific western way of saying and understanding a thing was not Jesus' way.

CHAS. E. PETTY.

Binghamton, N. Y.

THE SUNDAY SCHOOL

Saul, the Pharisee*

WE learned last week that Saul studied in the college of Gamaliel and that, like his teacher, he became a Pharisee. Now let us see what a Pharisee was. He was essentially a separatist. "Come out from among them" was his mark. He was a strict Jew whose ideas involved perfect obedience to the law and customs of that people. He was a legalist to the limit. He held to crude notions of immortality; the soul was thought to possess vigor, so that after death the bad were punished under the earth, while the good were returned to life. In some cases this amounted to transmigration of souls. Resurrection was involved in the Messianic hope, for it was thought that when the Deliverer should come he would rule over all the saints in Jerusalem. (The Pharisees were always dead sure that they were the saints and that no one else was—a characteristic that persists to this day!—a little historic sense and a bit of humor would save a modern from this conviction.) The Pharisee differed from the Sadducee in his belief in angels and spirits. In Jesus' day the Sadducees had become a political party, catering unscrupulously to whatever power was dominant; religious ideas were secondary, even skepticism prevailed. On the other hand the Pharisee was religious or he was nothing. He was making a serious attempt to get to heaven by obeying the law. In Christ's day tradition and Rabbinical lore had so cumbered the older codes of Ezra and Moses that obedience was all but hopeless. A cow could not carry a halter on the Sabbath, a fire could not be lighted to cook food, a sheep could not be lifted out of a ditch. All of these absurd legalities induced evasions and clever short-cuts, to the great discredit of the sect. Jesus made the Pharisee face these absurdities in his terrible denunciation of the empty forms and lifeless ceremonies. While not the author of "Kismet," the Pharisee held strongly to what he called "fate." Everything was determined by fate and yet he practically believed in free-will because on his own account he sought to keep the law. The Sadducee made man the architect of his own fortune. The Pharisee endured foreign political dominion merely as a form of chastisement, but he hoped for the day when the Messiah should bring deliverance.

When Jesus came, the Pharisees soon took a position of hostility to him. They did this consistently. Jesus paid little attention to the petty details of legality which obsessed them. He claimed authority to forgive sins, he associated freely with publicans and sinners; he and his disciples cared nothing for the fasts and ceremonial cleansings, even eating with unwashed hands (the pure heart is nothing to a Pharisee, his microscopic mind gets no farther than the nail-file and the brand of soap—both good things but not the most important). Most shocking of all, Jesus did not keep the Sabbath in the orthodox way; he even insisted that the Sabbath had no reason for existence except to serve men. Con-

sistently, right up to the hour of his death on the cross, these legalists opposed our Lord. The day came when Jesus, finding that winning them was impossible, broke forth in his denunciations. He called them hypocrites, whited sepulchres, offspring of snakes, a vile generation, blind guides, think of it—he even said that the harlots and tax-gatherers would get into heaven before these sticklers for the law would.

Saul, the Pharisee, presents a sad picture. He appears as a persecutor, dragging off to prison and death even women Christians, sitting at the feet of Stephen and holding his garments while that saint was being stoned to death. (There is an old Latin saying that if Stephen had not prayed, Paul had not wrought.) Saul was consistent, he was still under the law, but the hour of his illumination was approaching, when he would renounce the devil and all his works and devote himself to the service of the Gentle Master. Would God that such a change might come to all modern Pharisees! Only a vision of the true Christ can bring about such a violent change. But to see Jesus must mean the deliverance from legalism, formalism and separatism.

JOHN R. EWERS.

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*Lesson for July 10, "Saul the Pharisee." Scripture, Acts 7:54-8:3; 22:3, 4; 26:4, 5, 9, 10.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Dr. Cortland Myers Resigns

Dr. Cortland Myers of Tremont Temple, Boston, has been pastor of one of the leading Baptist churches of the country. He resigned recently and will spend his summer cooperating in various conferences connected with the Fundamental movement. He is known as one of the outstanding conservative thinkers of his denomination. His church in Boston has three thousand members and an income of \$110,000 per year. It supports fifteen home and foreign missionaries besides some native workers.

Dr. de Blois Surveys Religious Conditions in Boston

At the completion of ten years of service in Boston, Dr. Austen K. de Blois, pastor of First Baptist church, becomes the dean of the Baptist ministry of the city. In a sermon that reviews the conditions in Boston during the past ten years he offers some interesting information concerning his kaleidoscopic city. His report is summarized thus: "Every creed and cult is represented here. Unitarianism has gone backward; Congregationalism has made no perceptible advance; Methodists have gained in the suburbs; Episcopalians are stronger; Roman Catholics control the city; Christian Science is losing ground; the various cults are about the same way; the Christian associations are doing a much greater work than ten years ago; the Baptists are not gaining much apart from Tremont Temple."

Big Congregation in Richmond

Congregations that overcrowd the church building continuously are news in the Christian world, for they are not numerous. Dr. Len Broughton is preaching to a Baptist church in Richmond where this is the case. The congregation is preparing to enlarge the auditorium at once to take care of the ever-increasing audiences that are coming to hear the gifted preacher.

Friends Help Repair War Damages in France

The Society of Friends has done a most notable work in France in helping to repair the war damage. One of the most shocking results of war is the lust which leaves behind a crop of illegitimacy. The Friends have taken in over a thousand abandoned children whose parentage is Chinese, African, German, Spanish and American. A permanent foundlings home has been established at Chalons-sur-Marne. This is said to be the first maternity hospital ever to be built in France. The work of the Friends has been so wisely directed and so helpful as to make a warm place in the French heart henceforth for American Protestantism.

Congregational World Movement Gets the Money

The Congregational World Movement reports many churches over the land in

which large gifts have been made to the war chest of the Congregationalists. In Illinois are a number of the leading gifts of the whole denomination. One notes the following: La Grange, \$19,000; Pilgrim, Oak Park, \$18,000; Second, Rockford, \$10,000; Winnetka, \$11,000; Oak Park, First, \$29,000; Evanston, \$30,000. Though the Congregationalists were originally a denomination that did not operate outside of New England, they are increasingly looking to the middle west for their resources and their leadership. The coming of the immigrant to the New England cities with his Roman Catholic religion has wrought changes that are very significant for the future activities of the denomination.

Lectureship Established at Northern Baptist Theological Seminary

The Northern Baptist Theological Seminary of Chicago, a conservative institution accepting students of lower than the graduate rank, is making considerable success of gathering together a body of students and of securing endowment. Recently Mrs. Harriet R. Wilkinson of Chi-

cago gave money for the establishment of a permanent lectureship on "The Christian Religion: in Life, in Literature and in Art." Dr. A. H. Strong has been invited to be the first lecturer upon this new foundation. The amount of the endowment is enough to make this one of the significant lectureships of the country.

Buddhists Make Rapid Progress in America

The Buddhist faith is by no means obsolete. Copying the methods of the Christian organizations, it has rapidly modified its program to meet modern needs. There are twenty-two Buddhist temples or meeting places on the Pacific coast and in Fresno, Cal., a temple is being built at an expense of a hundred thousand dollars. In San Francisco there is a Buddhist bishop who rules over the Buddhist group on the Pacific coast and who is supported from Japan. In Los Angeles there are nine Buddhist meeting places, where the followers of Gautama are stronger than in any other American city. Not many Americans take interest

Baptists War Over Big Gift

WHEN the Home Missionary Society of the Baptist denomination accepted a gift of a million and a half with a creed tied to it, it started something. The progressives of the denomination assert that the only creed that can never be revised is the one that is protected by a big endowment. For this reason they are opposed to the acceptance of the big gift. Dr. Shailer Mathews in an article in the Independent of June 11 suggests that it is really opposition to the social gospel which is leading some rich men to create endowments with creedal attachments. The anonymous donor insists that no home missionary shall be appointed on this foundation who does not believe "in the inspiration and supreme authority of the holy scriptures, in the deity of Jesus Christ, his incarnation, his atoning death, his bodily resurrection and his personal physical return; and that Baptist churches, composed of those who have been baptized into fellowship on a confession of faith in Christ as their redeemer and Lord are commissioned to make their chief business the evangelization of the world."

Dr. Shailer Mathews says: "Millions of dollars are being offered to carry on the activities of the religious boards in such a way as to divert the church from any application of the gospel to social affairs. Men are being influenced not to contribute to Christian associations or to support ministries or missionaries or to endow schools or to countenance church action looking to the christianization of industrial affairs. The situation is one that prevents clear-cut issues. Are our mission boards to be under the direction of rich men who are more interested in their own theories of inspiration than

in Christ's sermon on the mount? Are our church workers to be subsidized into theological subservience, and made silent as to industrial justice and Christ's gospel?"

Rev. Charles L. White, executive secretary of the Home Mission Board, makes this statement: "The donor does not know what the future may bring forth, and so provides that if at any time it shall be proved that the officers and board of managers of the American Baptist Home Mission Society are not in sympathy with the beliefs stated as above, then and in that event said trust fund shall be transferred to another institution, provided the faculty and trustees of said institution are in sympathy with the beliefs stated. If the faculty and trustees of said institution are not in sympathy with the beliefs stated, then said trust funds shall be transferred to certain other organizations.

"The donor is a business man who looks far ahead in all of his transactions and has learned to anticipate possible contingencies. He is following this same custom in creating a trust, the income of which contemplates widespread missionary work and the providing that if that improbable and unexpected and unbelievable day should ever come, that a denomination calling itself Baptist has so completely discarded evangelical truth that a board of managers appointed by it should not be in sympathy with statements 1, 2 and 3, as above stated, then he believes that it should be proved incompetent, and provides that the trust fund shall be paid in that contingency to others. This provision is both wise and just if it seems important to the donor. The board of managers of the society has accepted this trust, and the transaction has been completed."

in the imported cult but the great motive of its existence is to hold the Japanese to their ancestral faith. It is held by home mission workers that in the Buddhist temples loyalty to the Japanese government is maintained as well as loyalty to religious conviction.

Fundamentalists Work Division on Mission Field

The "Fundamentalists" of America, a group of ultra-conservative religionists with premillennial beliefs, have become well organized in many parts of the world. A group of "Fundamental Preachers" in Chicago meets regularly at the Y. M. C. A. In China a Bible Union has been formed which undertakes to become a kind of ecclesiastical court before which brethren shall be tried for heresy. With a majority of the Chinese missionaries outside the union, the presumption in this procedure is evident to all. In Russia the American Board of Missions finds its missions greatly disturbed over the activities of "Fundamentalist" emissaries. These are trying to reproduce the Pentecostal tongue speaking, and many of them grunt like animals in their efforts to be "spiritual." On account of the illiteracy that abounds in Russia, this primitive thing threatens to make great havoc among the Christian people.

Episcopalian Writer Suggests Prayers with a Punch

President Bernard Iddings Bell, of the Episcopal fellowship, is never dull. He recently proposed a list of "Ten Things to Pray For." Some of these objects of prayer are of sufficient importance that the whole Christian world might be asked to join in the supplications. The list of ten is as follows: "For the increase of bishops, priests and deacons who will answer their mail and attend to the ordinary courtesies of correspondence. For the elimination of questionnaires which are never analyzed or used after they are sent in. For clergymen who will take the trouble to ascertain their facts before they speak evil of their brethren. For church people who do not instinctively feel that all institutions and activities of their own communion are of necessity inferior. That blunt candor may soon supplant our deadening tactfulness in church matters. That parsons may be treated more like human beings and not as combinations of angel and ass. That all persons called to be bishops may be blessed with a strong sense of humor. That religion may continue to become unfashionable. That all parsons take at least a month to think over new political and economic developments before preaching about them. That Episcopalians may some day support one-half as many colleges as the Quakers."

Religious Conditions Improve in Mexico

Under the new administration there is an awakened interest in religion in Mexico. Many obstacles were formerly placed in the way of Catholic work which have been removed under the present administration and as a result some churches that have been closed for years are now

reopened. The missionaries report for the Protestant churches the largest attendance in their history.

Minister Asserts Theater Is Holy Place

In Texas it seems to be a bit radical to hold religious services in a theater. At any rate, Rev. Byron Hester, pastor of **Electra Disciples church**, felt impelled to open his series of theater sermons on Sunday evening with a defence of preaching the gospel wherever the crowd could be found. In tracing the growth in our

consciousness of the Divine Presence he said: "God was so little once that he was carried around in a box. They called the box the Ark of the Covenant. God was in that box, or directly over it between the wings of the two little angels, the cherubims. Hezekiah prayed before the Lord, and said, 'O Lord God of Israel, which dwelleth between the cherubims,' and the Psalmist cried, 'Give ear, O Shepherd of Israel, thou which dwellest between the cherubims.' Where that box was God was. It was the box in the temple that made the temple holy. Other

Baptist Fundamentalists Adopt a Creed

(By Our Own Correspondent)

SHOOUTING and tumult characterized the vote taken on a new confession of faith by the Baptist Congress on Fundamentals at Des Moines, June 21. Two thousand people sat through the long sessions on a hot summer day with increasing tension and nervousness. The chairman, Dr. J. C. Massee, evidently felt the delicacy of his position. The muscles on his face worked continuously in nervous spasms. Cheers, occasional stamping of the feet, and loud protests of "No" and "Never" were heard in the midst of the deliberations over the new document. By an overwhelming vote the two thousand people present, after a discussion of an hour, adopted the confession of faith. By the time this is in print the creed will have gone forward to the Northern Baptist Convention, which is meeting in Des Moines this week, where it will doubtless arouse even more spirited opposition in an official gathering representing a denomination supposed to be antagonistic to the creed-making business.

One must not conclude that the demonstrations were simply those of a few neurotics, though that type is always to be found in religious conventions, ready to explode at the psychological moment. There is no quarrel so hard to bear as a family quarrel. The reactionaries in the Baptist fold are of various types. Some come from old families which for generations have belonged to this denomination proudly claiming to be older in its historical antecedents than the Lutheran reformation. They are proud of their history, and it grieves them to note any departure from ancient ideas and customs. Some have migrated north from the southern church which is often accused of being engaged in an effort to swallow the Northern Baptist Convention. It seems to many conservatives that the teachers in the theological seminaries who teach such views as are current at Yale, Harvard and Chicago are selling out the Christian faith and substituting a form of philanthropy for religion.

The liberals, too, are not without historical feeling. Roger Williams was driven out of Massachusetts on account of his religious opinions. The liberals hold that they are defending the same sacred cause as that for which Williams endured persecution. Such Baptists believe that they are conserving faith by stating it in harmony with modern views of science, history and sociology. The

idea of a creedal yoke is abhorrent to them, for they remember with joy that the Baptists have left behind eight creeds during their history.

The creed that was considered is but recently written. Dr. Massee denies any part in its making. Rumor names Dr. Curtis Lee Laws, editor of the *Watchman-Examiner*, the one northern Baptist newspaper that refused to be absorbed by the denominational organ, as the author. The document has resemblances to the ancient Philadelphia confession and to the New Hampshire confession, but notably includes the doctrine of the visible return of Christ to this earth. A great proportion of the group of Fundamentalists are also premillenarians. Dr. Laws insists that the document is a confession and not a creed. Most of the speakers called it a creed.

Dr. Goodchild of New York City in favoring it asserted that every man but a fool has a creed by which he lives. He asserted that the new document as adopted is a "credo" and not a "credendum." It could never be enforced by authority. Yet Dr. Massee is on record in a tract recently published as favoring a test for all the theological teachers of the denomination. Dr. Goodchild asserted that whenever in the past the Baptists issued a creed the effect was to demolish other creeds or modify them. It was objected by one Baptist pastor that the creed so defined the church as to disfellowship other Christians who are not Baptists, whereas Baptists practice comity with these Christians on the mission field. It was objected by Dr. Murphy, of East Orange, N. J., that the Baptists should not be looking for a minimum faith, but for a maximum. He also demanded that he be given a part in making the creed, instead of the mere privilege of voting assent to one already made. He referred to an admission made by the chair that if the creed had been mailed to the pastors previous to the meeting it would have resulted in seven thousand amendments. This constituted a fatal objection to its passage, Dr. Murphy said. Dr. Langford of Redlands, Cal., took the position that instead of adopting a creed with which to measure theological professors, the professors should be invited to national convention and compelled to state their faith.

The text of the creed adopted by the "Fundamentalists" is as follows:

(Continued on page 27)

places were not thought to be holy for the box containing God was not there. But we know that God is everywhere and that all places are therefore equally holy. God is too big to be gotten into a box, or as Paul says, the God that made the world is too big to be gotten even in a house made with hands. Where God is is holy ground. Everywhere is holy ground. This theater, your place of business, the churches."

FUNDAMENTALISTS ADOPT CREED

(Continued from previous page)

1. We believe that the Bible is God's word, that it was written by men divinely inspired, and that it has supreme authority in all matters of faith and conduct.

2. We believe in God the Father, perfect in holiness, infinite in wisdom, measureless in power. We rejoice that he concerns himself mercifully in the affairs of men, that he hears and answers prayer, and that he saves from sin and death all who come to him through Jesus Christ.

3. We believe in Jesus Christ, God's only begotten Son, miraculous in his birth, sinless in his life, making atonement for the sins of the world by his death. We believe in his bodily resurrection, his ascension into heaven, his perpetual intercession for his people and his personal visible return to the world according to his promise.

4. We believe in the Holy Spirit who came forth from God to convince the world of sin, of righteousness and of judgment, and to regenerate, sanctify and comfort those who believe in Jesus Christ.

5. We believe that all men by nature and by choice are sinners but that "God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish but have everlasting life"; we believe therefore that those who accept Christ as Savior and Lord will rejoice forever in God's presence and those who refuse to accept Christ as Savior and Lord will be forever separated from God.

6. We believe in the church—a living spiritual body of which Christ is the head and of which all regenerated people are members. We believe that a visible church is a company of believers in Jesus Christ, baptized on a credible confession of faith, and associated for worship, work and fellowship. We believe that to these visible churches were committed, for perpetual observance, the ordinances of baptism and the Lord's supper, and that God has laid upon these churches the task of persuading a lost world to accept Jesus Christ as Savior, and to enthrone him as the Lord and Master. We believe that all human betterment and social improvement are the inevitable by-products of such a gospel.

7. We believe that every human being has direct relations with God, and is responsible to God alone in all matters of faith; that each church is independent and autonomous and must be free from interference by any ecclesiastical or political authority; that therefore Church and State must be kept separate as having different functions, each fulfilling its duties free from the dictation or patronage of the other.

Fundamentalists Find Heresy in Quaker School

The "Fundamentalists" are operating among the Quakers also. They recently created an uproar about heresy in Earlham college with the result that the Indiana and Western Yearly Meetings appointed a committee to look into the teachings of the college. Their findings are as follows: "Earlham college, as a standard educational institution, cannot

The addresses of the day were of very unequal level. Dr. Massee is a forceful speaker. In his opening presidential address he said: "The second proposal is that we continue the educational policy now in vogue, but adopt a statement of belief to which all Baptist educational institutions shall be required to give annual assent in writing, cutting off from denominational support and sponsorship all schools refusing such fellowship of faith."

Dr. J. R. Sampey, of the Southern Baptist Seminary of Louisville spoke on "Jesus and the Old Testament." The professor's method was to examine all the references Jesus made to Old Testament books and characters and to conclude that since Jesus referred to these, he thereby passed upon their historicity. At a somewhat awkward reference to Jonah the congregation broke into a laugh. This angered the professor, and he called them to order with stern rebuke. "The book that furnishes a symbol of our Lord's resurrection is no joke," he asserted. He got into rather hot water in some of his critical discussions; admitting to the surprise of the orthodox that he did not know whether Moses wrote the account of his own death or not, thus making a gap in the Mosaic authorship. In dealing with prophecy he asserted that Jesus in some cases manufactured his own fulfillments of the Hebrew Scriptures. The professor conceded the presence of a human element in the imprecatory psalms. In this he takes issue with those Fundamentalists who hold to the verbal inspiration of a level Bible. Jesus' criticism of various Old Testament scriptures, particularly the laws on divorce and revenge were quoted as evidences of the human element in the Bible. The professor was not above the use of slang. Discussing Jesus' attitude when questioned by those who considered their property korban, sacred from family obligation, he represented Jesus as saying in modern phrase, "Not on your life."

Rev. Jacob Heinrich, vice president of the Northern Baptist Theological Seminary of Chicago, founded to counteract the work of the University of Chicago, gave a paper on "The Authenticity and Authority of the New Testament." It was evident that the brethren had great confidence in his ability to deliver the speech rightly for two-thirds of them left the hot assembly hall to hunt the ice cream parlors, while the professor labored to prove that in spite of his Germanic accent he held to no German materialism but to the good old-fashioned views of the New Testament.

The meeting grew in heat both physically and mentally. The real fireworks orator came on in the afternoon and

be rightly expected to suppress the facts of science, or the theories of science, commonly held by Christian educators. Neither can it reply satisfactorily to the honest questionings of the masses of young men and women who come to the institution for instruction, by saying that the scientific course is not a course in theology and does not have to account for theological interpretation. Both the theology and the science must be taught

hailed from Canada. Dr. T. T. Shields is pastor of Jarvis Street Church of Toronto. Tall and angular, with a very marked Roman nose and small eyes, he was a figure to attract attention at once. He claims to have been for a long time a lone voice in the Canadian church, but now the lay people reinforce him in his positions. His topic was "The Cross and the Critics." His logical process was the same as that of Dr. Sampey. Whatever Jesus had referred to in the Old Testament must of necessity have been historical. He was warm in his denunciation of those who, Peter-like, warm themselves by the critics' fire while the Lord is led away to death. In his speech he sneered at those who hide behind the doctrine of Baptist liberty, and his sneer was answered by cheers. "The true Christian delights to be the bond-slave of Jesus Christ." On this idea of bond-slave he rang the changes, asserting that we must bring our minds into subjection to the Lord. Among other things he said, "Some of the moderns have a learned lunacy. A lot of young men want to keep up with the intellectual four hundred. They are not real higher critics, for they have never read the Bible enough to find much fault with it. Can the ship we know as the church survive with this Jonah of modernism on board? Can we lighten the ship or calm the sea by casting our theological wares into the sea? Or must we take the modernist who will not preach the preaching which God bids him, nor let anyone else do it, and heave him overboard?"

Rev. D. F. Rittenhouse read an old sermon on "The Proof of the Resurrection" in which he discussed chiefly the world's need of assurance about immortality. The premillenarian viewpoint was presented at the evening session by Rev. W. B. Hinson of Portland, Ore. Rev. Lee Scarborough, president of Southwestern Baptist Theological Seminary, of Ft. Worth, Tex., spoke on "The Supreme Passion of the Gospel."

Among the interesting announcements of Dr. Massee was one that he had been in conference with William Jennings Bryan, and that the "great commoner" had assured him that the major passion of his life henceforth would be to set forth the views of the Fundamentalists. This quite agrees with recent reports of Mr. Bryan's addresses. The Conference on Fundamentals regards itself as a permanent organization and will go forward with its work holding another session next year. What success it will have in imposing its views upon the session of the Northern Baptist Convention which immediately follows will be evident in the next few days.

O. F. J.

in agreement, or the teachings are bound to produce doubt and infidelity, and no charm can afford to adhere to interpretations of theological doctrines that are plainly inconsistent with the known facts of science. Real science and real Christianity do not disagree, for God is the author of both of them. Our interpretations of both have to be revised sometimes in the face of the actual experiences of human life."

Presbyterians of Philadelphia Make Gains

Not many cities in the country have so virile a group of churches as are the Presbyterian churches of Philadelphia. These congregations made a very significant gain in membership last year. With a membership of 63,060 they made a growth of 2,150. It is significant that their congregations average in size much above the ordinary city church. The average size of a Philadelphia Presbyterian church is over six hundred members. The Presbyterian denomination in the various large cities tends to be conservative in the multiplication of new churches preferring strong and influential centers to a multitude of weak and struggling missions.

Look for Fifteen Thousand Delegates

The promoters of the sixth World Christian Endeavor convention predict an attendance of fifteen thousand delegates. The convention will be held in New York July 6-11. William Jennings Bryan is listed as one of the speakers. He is a trustee of the society. Among the other prominent speakers on the program one notes the names of Dr. Sherwood Eddy and Dr. A. E. Cory. The morning sessions will be devoted to conferences on the various phases of young people's work, while the afternoon and evening sessions will give opportunity to hear the leading workers of the various co-operating religious denominations. Some time will be taken for recreational features in connection with the convention.

Episcopalians Confer with Others on Pageantry

The Episcopal church has a commission on Pageantry and Drama. This commission has recently called together representatives from similar commissions of other denominations in New York. Among those answering the call were Methodists, Unitarians, the Missionary Education Movement and a number of smaller organizations. A permanent organization was formed by which the people of the various communions might exchange ideas on the promotion of the dramatic activities of the churches. In many city parishes the young are more interested in amateur dramatics than in other kinds of recreational activities.

Summer Outings for Two Thousand Boys and Girls

The Church Extension Board of Chicago and the Christian Industrial League have arranged to give outings in Michigan to two thousand boys and girls this summer. These Presbyterian organizations have secured control of a large place called Camp Gray at Saugatuck,

Mich. The camp has 143 acres. It has accommodations for 350 at a time, and there will be a constant stream of visitors during the summer. Fourth Presbyterian church has sold its camp at Lake Geneva, and hereafter will send groups to Camp Gray. The camp is under the management of Rev. George A. Kilby, who is also head of the Christian Industrial League.

Lutheran Denomination Has Large Class of New Ministers

The most conservative of the various Lutheran denominations is that known as the Missouri Synod. The men of this communion have but little fellowship

with brother Lutherans, and practically none with other communions. The membership is largely German in nationality. The very intensity of this kind of denomination seems to work out some of the problems that are troubling religious organizations. This year the largest class of new ministers in the history of the denomination was graduated from the seminaries of the denomination located at St. Louis and at Springfield, Ill. One hundred and eight new men have been assigned to charges. The demand of the churches was for 170 men, which shows that even the German Lutherans are still behind the game in the matter of ministerial supply.

Unitarians Claim the Orthodox Steal Their Thunder

Rev. Richard Lloyd Jones told the American Unitarian Association at its meeting in Boston May 24, that the orthodox churches are stealing the Unitarian thunder. He complained that these churches preach Unitarianism vigorously and fill their churches, while the simon-pure article in the nearby Unitarian church attracts only a handful of people. From this point of view, church building is more than a matter of doctrine. It is a matter of attitude. "He is a poor Unitarian church builder who cannot be a Theodore Parker in his time and place. Let us not be contented without a great and glorious future. We may serve the time without yielding to it." One of the interesting moments in the session was the introduction of Prof. Iso Abe of Waseda University, Tokyo, president of the Liberal Christian Association of Japan and manager of the Japanese baseball team that is touring the country. He brought greetings from the Japanese Unitarians. He made a rather gloomy report with regard to Unitarian propaganda in Japan. He said: "Unfortunately there is retrogression in our church. Eighteen years ago the church seated four hundred and was crowded. Today, attendance at Sunday service averages from sixty to one hundred. What is the reason? We Japanese are quite surprised. In the last ten years Christianity has suffered a reaction; in the old time the church was the center of progressive ideas. All who wanted to hear some-

thing new came to church. But we Japanese have made progress in business and economics. We have various ways of expressing progressive ideas. The only way for the churches to make progress today in Japan is by social and settlement work. Japanese Unitarians are eager to cooperate with you. We cannot at present get much money in Japan, but some day we will be independent. Until that time comes we must continue to ask your help." The following officers of the American Unitarian Association were elected: President, Samuel A. Eliot, Cambridge, Mass.; vice-presidents: from Northern New England, James A. Tufts, Exeter, N. H.; from Southern New England, William H. Taft, New Haven, Conn.; from the Middle States, Frank H. Hiscock, Syracuse, N. Y.; from the Southern States, George Soule, New Orleans, La.; from the Central West, Arthur E. Morgan, Dayton, Ohio; from the Rocky Mountain States, Charles A. Lory, Fort Collins, Colo.; from the Pacific Coast, William H. Carruth, Palo Alto, Cal.; from the Dominion of Canada, William H. Alexander, Edmonton, Alta; secretary, Louis C. Cornish, Boston, Mass.

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Rev. Clifton S. Ehlers,

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Rev. Henry P. Atkins,

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A BOOK TABLE for YOUR CHURCH

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“WE have a book table at St. Mark’s. Every book on that table is worth-while. One of our circles of women has charge of these book tables. There is a table in each lobby. The idea is not to make money but to see that good books are available for all. The women sell the books in exactly that spirit; they feel that they are helping in a real ministry of books when they sell a book to a member of the church. They feel that their work is an extension of the preaching ministry of the church. We do not allow this sacred idea of the ministry of books to degenerate into a money-making scheme, even though it is that to a certain extent. The average person actually does not know how to get a book when he feels the impulse to possess it. He must either write to a publishing house or he must go downtown to a bookstore. And many of the book stores know little about books. The book table in a church makes it easy for folks to buy books, and the alert minister will be willing to take time out of his busy life to see that books are made easy of access to his people. People really want books. They are proud of having a well-chosen library, although few of them know how to select books for such a library. It is not an uncommon thing for the women who run the book table in my church to have a young man or an older man come to them and say, ‘I want every one of the books that Mr. Stidger has preached about. Get me one copy of each.’ The last request of this kind meant an order of twenty-five books. I see to it that several copies of the book on which I am going to preach are on our tables. They are invariably sold following the sermon.”

Dr. F. F. Shannon, successor to Dr. Gunsaulus at Central Church, Chicago, Dr. Lynn Harold Hough and Dr. Edgar DeWitt Jones of Detroit, are all exponents of the book table for churches.

Why not have a Book Table in your church? Note list of 100 selected books on page 29 of this issue. Send us, on coupon below, list of from five to ten books which you think your people would be interested in. We will ship books at once, for your Book Table, and you may have from 30 to 60 days to pay for them. Note, however, that you need not confine your selection to this list. We shall be glad to secure for you any books now in print.

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